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To Miss. Rooms,
No. 1.

Mr. Anderson's
Letter from Malta.
1829.

At Sea: 100 miles W. of Cape St Vincent, Coast of Portugal.
Dec. 19, 1828.

Dear Brother Greene,

In the multitude of cares at the Missionary Rooms, it is possible that some of the minor things of importance may be forgotten, or not thought of, which have nevertheless occurred to me in the leisure created by sea sickness. I will therefore put several things on paper in the way of memorandums.

1. Mr. Nitchie said, that if we would inform him what Reports of the British & For. B. Society were wanted to complete our set, he could probably supply them. He wished also to be informed which of the Reports of the Am. B. Soc. we had not. Please send memorandums to Mr. Tracy.

2. Mr. Brigham desires to have there ~~[illegible]~~ seven or eight small Spanish volumes on Mensuration, which are in our Library. He brought them home; they are of no use to us, & will be serviceable to him. I should think they had better be sent him.

3. You will observe, that all the books I mentioned as having been taken by myself from the Library, have not been entered on the Catalogue of the Library.

4. Hope you will send copies of Dr. Alexander's address to him at Princeton: also to the Secretary of our Auxiliary at Philadelphia.

5. Have you noticed Mr. Stewart's appointment, in the Herald?

6. I wrote Mr. Winslow that we should send an extract from his letters to Mr. Gillman.

7. Dr. Greene engaged to exchange a set of his work for a set of the Missionary Herald. He was desirous of receiving the Herald as far back as it has been published as a distinct work. I should think it would be well to make out a set & send it to him, writing him at the same time.

8. We shall need curtains to our Library soon or later. Would it not be well to get them before our books become very dirty?

9. There are some ancient marbles in the long room, brought home by Mr. Brewer or Mr. Temple. Would it not be respectful to place them under the shelves which contain our newspapers, &c? They would then be seen.

10. Do not forget Dr. Beecher's promised speech for the Indians in May, nor to have it printed. We must draw out the Doctor's powers whenever we can, & make the most of him.

11. I understood Mr. Wisner, that Wm. J. Hubbard designs to resign his secretaryship next May. You will need to look for a good man to be his successor.

12. You recollect the memorandum I gave you, & the mention it makes of certain letters for the West Indies. I wish those letters to be sent as soon as Mr. Stewart's journal can be procured to accompany them. They must be sealed.

13. Mr. Everett's offer to insert a Review of our Report in the North American should not be over-

ked. We may never have such an offer again. If you cannot write one, get Dr. Wayland to do it. But first make an extract or two, if you can with propriety, from his Review of Mr. Stewart's Journal in the American Quarterly, as I happen to know that he was mortified that no public notice has been taken of his production. I think you might write a Review which would be more to our purpose, than one from Dr. W's pen.

14. Send me copies of the last Report; also of Dr. Beecher's speech at Philadelphia; &c. to the care of missionaries at Malta.

15. It may be well to recollect, that the Chr. Miss. Society sent Mr. Bickersteth, their Assistant Secretary, on a special agency to ~~South~~ West Africa; & that the Lon. Miss. Soc. sent Mr. Campbell twice to South Africa, & Messrs. Tyerman & Bennett round the world.

16. I am convinced that we ought to think more of making our missionaries comfortable on their voyages than we have done in some instances, & ought to do more than we have been accustomed to do; – especially with regard to the early part of the voyage. When, if seasick, & perhaps if not, they are apt to be depressed, to look much on the dark side of every thing, to be desponding & peevish, to think much of comforts left & lost, & of disagreeables come & coming; & if numbers are together, they are then in special danger of falling out by the way. Could the difficulties among some of our missionaries, which have grown

in a few instances to a serious magnitude, be traced to their source (as some of them have been) I suspect the origin of them would be found in the early part of their voyage, & in some trifling circumstance. As a means of preventing these evils, I would ~~if possible~~ render the missionaries as comfortable, good natured & contented as possible; & at a time when the cares of the stomach are the great, & I had almost said the only care, I would have various things at hand to amuse & gratify it. Those which I am about mention will cost but little in proportion to their anticipated good influence — to say nothing of them as a kindness, really due to our self denying brethren & sisters, who encounter the privations & dangers of a long sea voyage out of love to the heathen.

As a preliminary, I would suggest that we have a small book, in which we may collect & preserve our experience for our own more convenient use & especially for the benefit of our successors. Under the general head of Outfit of Missionaries, & the particular head of Stores for the Voyage, I would enter the following

(1.) Figs, of the best quality.

These I have found to sit well on the stomach at all the stages of seasickness, & to be very serviceable in removing that most unpleasant taste from the mouth which is a great aggravation of the sickness.

(2.) Preserved Peaches. — On these I might remark same as on figs.

(3.) Apples — mufets, each one wrapped in brown paper. Also dried apples.

(4.) Lemon syrup. My experience, however, is less in

lavor of drink made in this way, than of sweetened water, with ginger in it: therefore see that there is ginger on board.

(5.) A preparation of loaf sugar & cream, of each an equal weight, boiled together till of the consistency of muscovado sugar, & put in jars. This I have found excellent for tea, answering the purpose both of sugar & cream. That which I brought is as good now as when I sailed.

(6.) The best kind of chocolate, for breakfast — good without milk.

(7.) Pigs' feet, pickled, in small kegs. This I have found to be very excellent, agreeing well with the stomach, & mine, I assure you, has been a very difficult one. The dried beef I brought was too salt. This should be procured, dried well, & salted moderately.

more

(8.) A preparation of cranberries.

(10.) The small, hard crackers, kiln dried — (such as one need in parties with butter spread on them.) Mr. Chapman procured a few ~~few~~ for me, in addition to crackers of a smaller kind. The water crackers above named are much the best at sea, when slightly soaked in water, & very moderately buttered: but then the butter should be good; & such we have had in the bypens, the best butter I ever tasted at sea.

11. If cake of any kind is provided, it should be very thin, hard, & dry, & put in tin vessels.

(12.) The matrasses should by all means be full & soft, such as you obtained for the Sandwich Island missionaries. None but the best matrasses should even be procured for voyages of any considerable length; & besides a hair pillow, there should be one of feathers. The bed-clothes should be light — besides sheets, two soft, but warm blankets,

and a spread No. 1. or coverlet. My spread is much too
-y. The want of exercise at sea causes the blood to
nate with a slight purpure, especially in persons of dend
frame, as I have known abundantly. Hence the materials
pillows should be soft, & the covering light. I pity some
our poor brethren who have sailed 18,000 miles on a
filled bed, which after the rolling seas of a fortnight, seem
seem to their aching limbs little softer than a board.

(13.) Flour, meal, rice, maccaroni (for puddings) fruits, &c
if not in the chief's stores, will of course be procured.

Mr. Anderson.
Apr. 11, 1829.

No. II.

Mr. David Greene,
Missionary Room;
Boston:
U. S. A.

Brig Cyprus.
Capt. Pratt

(14.) Wallnuts. Of these a quantity might be added
& be used with discretion in the latter part of the voyage.
(15.) I mention in addition, as important, a small apo
ment of medicines, such as I took, costing a dollar, or two
or more, according to the number of missionaries.

You will learn the particulars of my voyage fr
my other letters. Let me hear from you as much new
as you shall be able to communicate. I remain very
truly your friend & brother,

R. Anderson.

Mr. David Greene:- Boston.

No. 2, to the Missionary Rooms.

Lazaretto, Malta, Jan. 5, 1829.

Jeremiah Evarts, Esq.,
Missionary Rooms, Boston.

My Dear Sir,

I had the happiness to arrive in this place, through a favoring Providence, on the first day of the year, after an unusually short passage of 34 days. But though short, it was unusually boisterous. The first two weeks we were driving before a constant gale, in which time we came not less than 2,000 miles. Since then, we had ~~perhaps four~~ five or six days of calm, ~~or seven~~ perhaps four more of moderate breezes, & as many more of strong head winds. The residue of the time we were urged rapidly onward before westerly gales. Contrary to my expectations, I was more or less seasick during nearly the whole voyage, & at times severely so — once, after being out more than four weeks. This I attribute to the roughness of the passage, which exceeded any thing our officers had seen for a number of years. The sea having made a breach in the bulwarks of the vessel, on both sides, there were successive days when the water was constantly pouring in on the decks. Exercise, or reading, or writing, at such times, & indeed during all the former part of the voyage, was to me impossible; & I was obliged to keep my birth till I became exceedingly wearied with my confinement.

Our track, through nearly 50 degrees of longitude, till we had passed the Azores, varied but a few miles from the 40th parallel of latitude. My first glimpse of Europe was on Saturday, Dec. 20th, when the tops of the Monchique mountains, in Portugal, were distinctly visible. We were then not more than 200 miles from the Straits of Gibraltar; but meeting, soon after, a strong east wind, called by modern seamen

a Levanter, & by the ancients Euroclydon,) we did not make the land again till Tuesday morning. I rose before day to behold the welcome object, & by the light of the full-orbed moon, saw Africa, the promontory or cape called Spartel lying on our right. Far on our left, I could just discern the point of land, with which the fame of Nelson is associated. The Straits are about twelve miles wide, and perhaps as many ~~leg~~ in length, and we sailed ~~out~~ along the middle before a strong breeze, and on a current which pours ceaselessly into the Mediterranean. At eight o'clock, we were opposite the Rock of Gibraltar, which is not, as I had supposed, on the shores of the Atlantic, but at the opening of the Straits into the Mediterranean. I was not near enough to see the fortifications with any distinctness; but the African mountains were in full view, and were contemplated with lively interest as a branch of the great Atlantean range. No Christian, however, can look at this continent long, without painful emotions. To think how near I was to the dominions of the False Prophet — of the vast extent of those dominions — of the deep moral & intellectual darkness which covered them — & of the faint prospect there is of a speedy & propitious change, — was enough to make one turn away with sickness of heart. — Yet, when I looked towards Spain the prospect was not much more cheering; for a moral shade covers that country, as dark, almost, as when it was possessed by the Moors.

Our course lay along the coast of Spain, & we saw mountains all day springing before us, some of which must be of considerable elevation. The snowy top of one of the Sierra Nivada became visible before noon, resembling a white cloud in the distant sky. At the setting of the sun, it was comparatively near, & the rays of that luminary gilded the summit most brilliantly with the mingled colors of crimson & gold. Broad streams of light descended

on the ridges, diverging from the top, & were finely contrasted with the shadows of the intervening ravines. The peak glowed, as with a fiery heat, & ascended into the blue heavens with ~~fine effect~~ grand effect.

The next day we were obliged by head winds to proceed towards Africa, & should have seen it had the atmosphere in that direction been clear; yet the mountains of Spain continued above the horizon. Indeed this sea, for 180 miles ~~eastward~~ eastward of Gibraltar, does not exceed 90 miles in width, so that the Carthaginian sailor could not have lose sight of land in fair weather, & could the better dispense with the compass & quadrant. And it appears, from an examination of the chart, & from what I can learn of the coasts & islands of this part of the Mediterranean, that, for 500 miles eastward of the Straits, a vessel can at no time be more than 100 miles from some elevated piece of ground. And, to proceed still further eastward, our captain informs me, that he has at the same time seen Africa & ~~the~~ Sardinia. From Cape Bon, the eastern cape of the gulph on which Carthage stood, we saw the island of Pantellaria, 60 miles from us in the direction of Malta; & a vessel bound to Malta would not probably lose sight of Pantellaria ~~before~~ in a clear day, before the other was in sight. When about to enter the port of Malta, we could see one of the highlands in the island of Sicily; & I think that island must be visible from the eastern promontory at the mouth of the Tunisian gulph, the distance being only 75 miles. – It was interesting to contemplate the rugged profile of these coasts, & to think how the benevolent Creator had provided landmarks for the many generations of mariners, who were destined to grope their way along this sea, with none of the improvements which facilitate modern navigation.

Dec. 30th we were becalmed all day opposite the most interesting part of the whole coast of Africa – the gulph of Tunis, on which stood Carthage, the great commercial power of antiquity, & the rival of mighty Rome; now in utter desolation. Carthage was on the western

shore of the Gulph, & its port was on the coast, eighteen miles from the western cape, at a place now called Bisarte, & anciently, Hippo. Was it the residence of Augustine? Mountains are seen approaching the eastern cape, which geographers say are either a spur from the ranges of Mount Atlas, or its termination. Thus Atlas greeted my eyes when first I saw this continent, at the Straits of Gibraltar, & again, 800 miles distant, when I took my leave of it at Cape Bon.

On the morning of the new year we were in sight of Malta. We coasted along the island of Gozo, eight miles in extent — passed the spot on the shores of Malta where St. Paul is said to have been shipwrecked — at noon took on board a bare-footed, dark-colored Maltese pilot — and at 2 P.M. of January 1, 1829, were safely anchored in the quarantine harbor, where we are to remain seven days.

With this account I close, for the present, with desires to be remembered affectionately to your family & to our associates in business, & an assurance of the sincere respect & affection, with which I am yours in the Gospel

R. Anderson.

Rev. R. Anderson.

Ap. 13, 1829.

Acknowledged, Ap. 25.

No. 3 to Missionary Rooms.

Lazaretto, Malta, Jan. 6, 1829.

Henry Hill, Esq.
Boston.

My Dear Sir,

I will thank you to send me, by the earliest conveyance, a statement of the aggregate expenses incurred by the Board for the education of Greek youths, and also of the number of such youths now on your list of beneficiaries. I do not know how many of those who came with Mr. Brewer are dependent on the Board. These facts I may find useful, should I have intercourse with Capo D'Istrias.

The Prudential Committee decided, that Mr. Brewer should be paid for his bed, which I took, & I requested Mr. Chapman to inquire of the man who repaired it, how much it was worth when it came into his hands for repairs, & to pay that amount to Mr. Brewer. I suppose he has done so, but I would not have it forgotten.

I refer you to a letter I have written Mr. Evarts for the particulars of my voyage. It was short, but boisterous & unpleasant. I ought to speak, however, in terms of high commendation of captain Pratt. He is mod-

est in his appearance, but has an uncommon
talent for command, has an excellent judg-
ment as a seaman, combines safety with
speed as much as any man I have sailed
with, is amiable, kind, friendly to religion, tho'
not pious; & by the uniform respect & attention
with which he has treated me, has secured
my grateful remembrance. I have requested
him to call on Elias, should he be in Boston
on his return, which will probably be in
April. He resides in Weymouth, & belongs to
Mr. Bent's parish. Last Sabbath he assembled
his men in the cabin, & I preached to them
from John 3; 3; after having read & explained
~~to them Paul~~ the account of Paul's shipwreck
on this island. Rough seas & seasickness had
prevented my preaching on any former Sab-
bath, though I had given them a considerable
number of tracts to read.

I had the unexpected pleasure on my ar-
rival, of learning from Mr. Eyriaud, the
consul, that Capt. Downes was expected here
in a week or ten days from Port Mahon
on his way to Smyrna. As the consul
said he had received instructions to retain
Capt. Downes' letters, I conclude he cannot

be under a mistake. Be so good, therefore, as to give my respects to ~~Captain Downes~~ Mrs. Downes, & say, that I hope shortly to have the pleasure of delivering her packages with my own hands.

I expect to get pratique tomorrow, & be allowed to shake hands with my brethren. Hitherto I have been shunned as if I had the plague, & have been subject to treat every body else, as if I was in danger of either giving or receiving it. However I have been treated with great politeness ever since I came into the Lazaretto; & admitting the principles upon which quarantine is grounded, I see no reason to complain of the regulations: they are none the less reasonable for being strict.

It will give me pleasure to hear that your family is enjoying the smiles of heaven. My affectionate regards to Mrs. Hill, & to all in your house. Remembering your kindnesses with gratitude, I am

very truly yours,

R. Anderson.

est in his appearance, but has an uncommon talent for command, has an excellent judgment as a seaman, combines safety with speed as much as any man I have sailed with, is amiable, kind, friendly to religion, though not pious; & by the uniform respect & attention with which he has treated me, has secured my grateful remembrance. I have requested him to call on Eliza, should she be in Boston on his return, which will probably be in April. He resides in Weymouth, & belongs to Mr. Bent's parish. Last Sabbath he assembled his men in the cabin, & I preached to them from John 3; 3; after having read & explained ~~to them the~~ the account of Paul's shipwreck on this island. Rough seas & seasickness had prevented my preaching on any former Sabbath, though I had given them a considerable number of tracts to read.

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It will give me pleasure to hear that your family is enjoying the smiles of heaven. My affectionate regards to Mrs. Hill, & to all in your house. Remembering your kindnesses with gratitude, I am

very truly yours,

R. Anderson.

No. 3.

Rev. R. Anderson

April 13. 1829.
A. 25.

Acknowledged, Apr. 25.

Henry Hill, Esq.
Missionary Room,
Boston.
U. S. A.

No. 4.

Malta, Jan. 9, 1829.

Jeremiah Evarts, Esq.
Missionary Room, Boston.

My Dear Sir,

The regulations of the quarantine in this place, are strict, but systematic & reasonable. They have ~~principal~~ chiefly reference to the plague, & are founded on the principle, that it is propagated by contact. Hence, during our quarantine, we were every where accompanied by a guard, whose duty it was to see that we touched nobody that belonged not to our company, & that nobody touched us. Had I come in contact, even so innocently, with a person subjected to a longer quarantine than myself, I should come under the same restrictions with him. So had any one, not subjected to the quarantine regulations, come in contact with me, he would have incurred my disabilities. These things are well understood here, & people act accordingly; & my sensations were rather peculiar at first, to find men, wherever I went, shrinking from me as though I was really infected with some deadly contagion. But I soon became familiar with this, & learned to treat others as I myself was treated.

The inquiries I made respecting the Lazaretto, & the fact that the Cyprus was to unlade her cargo during the quarantine, & that I should be much incommoded by the noise & confusion on board, determined me to take lodgings in that place till I should get pratique. Having been unable, by reason of seasickness, to read or write much during my passage, I the more needed such retirement, for a few days,

as the Lazaretto afforded. The day after my arrival, I therefore removed a part of my baggage to a large room in ~~the~~ one of the spacious & ancient edifices of the Lazaretto, on the side of the quarantine harbor opposite Valletta. My room contained a table, ~~two~~ chairs, & a sofa. With these things, & such as I brought from the vessel, & a teapot & furnace which cost less than a shilling, I managed, with the ingenuity of my guard, to get along very comfortably, he acting as caterer and cook.

During my quarantine, I had three interviews with our brethren of the mission, which were as many as were convenient for them, or desired by me. One was in the Parlatorio, or Parlatory, on the Valletta side of the harbor: the other two were in the Parlatorio of the Lazaretto, which is comparatively retired, while the former is generally full of people & noise. At the first, I saw the three clerical brethren; at the second, Messrs. Goodell & Smith, accompanied by Mr. Nicholayson, of the London Jews Society, & Signor Carabet with his long beard & oriental costume; & at the third, Messrs. Bird, Smith & Hallock, accompanied by Mr. Schlienz (pron. Sleenz) of the Church Missionary Society. — Our conversations were necessarily general, but were sufficient to satisfy me, that my visit to the island was cordially welcomed by the brethren, & strengthened my hope that God designed it should have a salutary influence upon them. — I learned that Mr. Bird had concluded, before they heard I was coming, to make a short visit, with Mr. Nicholayson, to Tunis, ~~and~~ about 200 miles distant, & that he would now have been absent, had it not been for the arrival of my letter by the Emerald.

Mr. Bird had heard that Asaad was alive, & not much persecuted; but had no reason to think he had compromised with his enemies, nor any special apprehensions on that score. Phares, as you know, has proved himself unworthy of the kindness he has experienced. He was at Cairo not long since, employed as counsellor of the Pasha's priests.

Mr. Wolff & his wife had advanced in their wanderings as far as Cairo. He was dangerously sick when the CMS missionaries last wrote from thence. Our brethren say, that he has lost the confidence of the good people in this part of the world. They represent him as intoxicated with his popularity and marriage, & as on the borders of mental derangement, if not really deranged already.

Last Sabbath I preached to the officers & crew of the Cyprus. On Wednesday I obtained pratique, & left the Lazaretto with a favorable impression of the politeness of my keepers. After going to the Marine & Police Offices, I was introduced to the family of Mr. Goodell, & dined at his house in company with Messrs. Bird & Smith. We were, I believe, all happy to meet again on earth; sung part of the hymn, "Kindred in Christ, for his dear sake," &c.; & then bowed the knee in thanks to God for his goodness. They all had many questions to ask respecting our common country, which I answered as far & as fast as I was able. — Here I received a call from Mr. Wilson, of the London Missionary Society. He has twice visited Greece, & gave me some information as to travelling in that country. In the afternoon my baggage was removed to the house of Messrs. Smith & Hallock, & there I am to lodge while I remain

No. 4.

in the island. In this house Mr. Temple resided, & here is the printing-office, of which I shall speak in due time. The testimonials of Mr. Jowett & Mr. Temple had prepared me to be pleased with Mrs. Hallock, & the impression made upon me by her benevolent countenance & manners, is very favorable. She has the esteem of her missionary acquaintance here.

At Mr. Hallock's I found the English Consul, Mr. Abbott, to whose protection our brethren owed so much while in Syria, he having brought his family to this place not long since. He was evidently on friendly & familiar terms with Messrs. Bird, Goodell & Smith, though treated by them with great deference & respect. I thanked him, in behalf of the Board, for the kindness he had shown them, & he in return expressed much gratitude for the books we had sent him. Our brethren concur in representing Mrs. Abbott as giving the most satisfactory evidence of piety. Her letter to Mrs. Dalton, a translation of which Mr. Goodell has sent to Mrs. Hill, will afford you some means of judging as to her understanding & piety: the letter should be kept from the public press.

I am, my dear Sir, very truly yours,

R. Anderson.

Rev. R. Anderson.

Apr. 13, 1829

Acknowledged, Apr. 25.

No. 5.

Malta, Jan. 10, 1829.

Jeremiah Evarts, Esq.
Missionary Room, Boston.

My dear Sir,

On the evening of the day on which I came on shore, our whole company, with the exception of Mrs. Bird & her children, were assembled at Mr. Hallock's. All were in good spirits. At the close of the evening, I gave Mr. Bird, at his request, the document on the case of Mr. G., desiring him to hand it to Messrs. Goodell & Smith after he had sufficiently considered it. Having been obliged, by the quarantine regulations, to forward him a letter from Mr. Brewer, before I could leave the Lazaretto, containing enclosing I knew not what, I deemed it prudent, in a short letter I wrote him at the same time, to apprise him, that I had documents to show him & his brethren in reference to the cases of both Mr. Brewer & Mr. Gridley: ~~and~~ I also made two or three suggestions, which I have on record.

You will recollect that I landed on Wednesday. The next day, Mr. Keeling, the Wesleyan Methodist, came to see me. I also returned the call of Mr. Nicholayson, whom I had never before known to be a German, & called on the American consul, Mr. Pulis, a Maltese, who speaks not a word of English. Mr. Eynaud is only Vice-consul, but does all the business: he too is a Maltese. I then proceeded to Floriana, with Messrs. Goodell & Smith, to dine with Mr. & Mrs. Bird. This is a suburb of Valletta, but strongly defended by walls & battlements. I was welcomed by Mr. & Mrs. Bird with much apparent cordiality, &

witnessed with pleasure the healthy appearance of their fair children. There is an air of comfort in the houses of our brethren, & considerably more attention to style in the furniture of Messrs. Goodell & Bird, than in that which Mr. Temple left behind him: but I have not yet noticed any thing which has appeared to me extravagant. The houses are large; excepting Mr. Smith's, larger than are needed: but they were not able to obtain others, & the rents are moderate compared with rents in Boston. We were debarred from conversation on private affairs during the afternoon & evening, by two fierce captains of marines belonging to two English seventy-fours in the harbor, who relished our conversation so much that they were easily persuaded to remain to tea.

On my return, Mr. Smith explained to me a misapprehension, into which he had fallen respecting a short letter ~~upon~~ you wrote him soon after Mr. Brewer's arrival in Boston, & which, he says, is the only letter he ever received from you. He also read me a copy of the letter he had ~~received~~ written in reply. Mr. Smith thought you meant to convey an apprehension, that he would probably disconnect himself permanently with the press, & therefore felt your letter as if it

contained a censure. He seemed concerned lest you should be hurt with the tone of his reply, & I promised to mention the subject in my letter. I explained your letter so as to satisfy him that no censure was designed; but I strongly advise, that you write him, as soon as you shall be able, a letter with your own hand, in reply to some inquiries he has proposed in relation to the press. Some special attention to his feelings just now, will probably be of more service, than a great deal by & bye. He is a valuable man in connexion with the press, & is daily becoming more & more so. — I have said, that they may safely go further in printing schoolbooks, than they have done; but they wish for more particular instructions, than I am perhaps authorized to give. You could, if you chose, let the subject rest where I have done, till you hear more particularly from Green.

I mention, for the information of Mr. Chapman, that a considerable number of Mr. King's Letter in Modern Greek, were wet & considerably injured on their passage; but in what manner they became so, none of us can conjecture. I apprehend they were not placed in a secure part of the vessel. The same was true of a quantity of paper.

No. 5.

Mr. Hallock having inquired with much interest respecting Mr. Brewer, I showed Messrs. Smith & Goodell a copy of the document drawn up for Mr. Brewer, & asked if that did not contain all which it would be necessary to show Mr. H. After reading it, they advised that no other documents be submitted to his inspection, as that would probably suffice to satisfy his mind. I accordingly permitted Mr. H. to read it, & after a few inquiries on his part, & a few explanations on mine, he confessed ~~in~~ a conviction that the course of the Committee towards Mr. Brewer had been just & proper. He made confessions of folly in respect to some of his past conduct, & seemed to have a pretty just view of it: & I in return made remarks, which admitted that he had been indiscreet, but I hoped he would profit by experience, & pursue contentedly his appropriate duties. — He occasioned Mr. Temple no small uneasiness before his marriage to Mrs. Andrews, & has not treated Mr. Smith properly since Mr. Temple sailed. His wish is to act without control. I propose, before I leave, to talk plainly with him, & to give him a written statement of his appropriate duties as printer, a copy of which I shall forward to you.

I am very affectionately yours,

Rec'd Apr. 13, 1829.

R. Anderson.

No. 6.

Jeremiah Evarts, Esq.
Missionary Rooms, Boston.

Malta, Jan. 12, 1829.

My Dear Sir,

Friday, the 8th, — I returned the calls of the Revs. Schlienz, Keeling & Wilson, & called on Mr. Eyraud. Mr. Wilson does not have much intercourse with his missionary brethren, & is more inclined to stylish living than the others. — The evening was spent by the clerical members of our own mission at Mr. Goodell's, — they in asking, & I in answering, inquiries respecting men & things in our country. I remarked, that Mr. Bird, although he had just read the long document, was in excellent spirits all the evening. His wife was then reading it, & it was a matter of expediency, & indeed of unavoidable necessity, that she should do so, & I have said nothing to prevent it. Mr. Goodell had also read, during the day, the long letter I wrote him in October 1827, in consequence of his letter of Feb. 15th. I had transcribed & improved it in the Lazaretto. After having read it, he expressed much pleasure that I should open to him "my whole heart"; but said, we had not understood his letter, as being to explain to me.

I propose while I am here, to devote the forenoon of each day to writing & study, & the afternoon & evening to ~~the~~ calls, & to business with the brethren. We find we have many things to converse upon.

On Saturday I received a call from the Esquaird, & returned one I had received the day before from Dr. Nandi. I also visited Carabet & Wortabet with Mr. Goodell; & accompanied by Petrokokino, called on Mr. Galatti, Mrs. Ralli, & Mrs. Paspati, parents of some of the Greeks in our country. Of the two Armenians, I fear, from some intimations received from Mr. Goodell, I am to have, in the due order of business, some unpleasant things to relate. My intercourse with the Greeks was not fitted to impress me favorably. There was not only no evidence of gratitude for what the Board has done for their children, but abundant evidence of the contrary. — I learned that Mr. Galatti had ordered Stephen to return home as soon as he had completed his studies, without waiting for his degree. I ~~also~~ spoke strongly to his father against such a course, & advised that Stephen by no means be allowed to comply with his

father's directions.

Petrokokino appears much as he did when in America. He says Photius represented our great object in the education of Greek youths to be, their conversion to the Protestant faith, & that when we found we could not bring him over, we sent him home. Petrokokino also says, that the representations of Photius were the great reason why his father (Petrokokino's) order him ~~home~~ to return to Malta. — They are all ignorant, (he remarked to me, in reference to their general conduct,) they do not know the value of education, & think that a little will suffice. Constantine, he thinks, will oppose missionary operations on his return to Greece, but he believes all the youths will not be so ungrateful. Petrokokino himself seems to be cordial, & disposed to act on principle. The only thing that appears unfavorable, is his disposition to conform with some of the superstitious observances of the Greek church. On the whole, I still regard him with greater interest, than I do any other Greek of my acquaintance.

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Paspati has not written his mother for several years. I suppose he cannot write in Greek, but she says he might write in English: & because it is customary among the Greeks, where a son dies abroad, to hide the fact from the mother, by a foolish & wicked course of deception, she will not believe that he is living. I promised to procure her a letter if I could, & should be obliged if Mr. Greene will write to Paspati, requiring him to send a letter to his mother.

Yesterday being the Sabbath, I heard Mr. Keeling preach at his chapel in the morning, & preached there myself in the evening. The attendance in the morning did not amount to 20, nor in the evening to 40. In the afternoon, our brethren had a prayermeeting at Mr. Goodell's, according to their custom.

I am anxiously desiring the arrival of the Wizard, as you were to write by her. With affectionate regards to all associates & friends, I am truly yours,

R. Anderson

Rev. R. Anderson.

Ap. 13, 1829.
Acknowledged, Ap. 25.

Rec'd Apr. 13, 1829.

No. 7.

Malta, Jan. 13, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms, Boston.

My Dear Sir,

My last letter brought the rapid view I give you of my proceedings down to Sabbath evening. I dined yesterday at Mr. Wilson's, but neither saw nor heard any thing which it is worth while to mention. Afterwards I made inquiries of Mr. Nicholayson respecting the religious views of the clergy in Germany & Switzerland who are termed evangelical. I have been surprised at some things I have heard, but shall not undertake to describe them till I am more fully instructed.

The clerical brethren of our mission & Mr. Bird having read the document on the case of Mr. Gridley, last evening was appointed for our first social deliberations on the subjects of that document. Mr. Smith had, indeed, proposed, in the morning, that this should be deferred till some other topics had been ~~not~~ considered, lest it should excite feelings which might interfere with the proper consideration of those topics. But I objected, partly on the ground that we ought not to act on the supposition of such an excitement being possible, & partly that

Rec'd Apr. 13, 1829.

should it be occasioned, I wished to have time before me in which to remove it by explanations before I left the island, as I must report the case as it then stood to those who sent me. Mr. S. remarked, however, that he knew nothing of the views & feelings of Mr. & Mrs. Bird since they had read the statement of the Committee.

I felt much solicitude during the day. Our meeting was at Mr. Bird's house, where we supped, & while at the table, entered into a very cheerful conversation on the manners & customs of the people of Syria, all seeming desirous of adding to my stock of ideas on that subject. The table being cleared, we addressed ourselves to business. The statement & document being laid on the table, they requested me to lead in prayer, which I did. We then decided, that our first inquiry should respect the proceedings of the Committee in relation to Miss Parker, & I proposed that each of the brethren should mention the points on which their minds had obtained satisfaction by a perusal of the documents on the table. Mr. Bird then read a memorandum, of which he has given me a copy, & which ~~you will find in a subsequent~~ was as follows:—

"From an examination of the documents relative to the dissolution of the connexion of Mr. G. & Miss P., it is evident:

"1. That there was no collusion or concert between the Committee & those, whoever they were, that set on foot the inquiry into Miss P's want of missionary qualifications.

"2. That the Committee, even after the process of inquiry was begun, entertained the prevailing desire & expectation, that nothing very serious would result from it.

"3. That the communications of the Committee, sent out to ascertain the nature of the complaints against Miss P., were in general couched in the most unexceptionable language, & exhibit great tenderness in regard to her feelings & character.

"4. That during the whole course of the investigation, the Committee manifested a very commendable degree of attention, calmness, ~~delicacy~~ delicacy, & decorum.

"5. That in releasing Miss P. from her engagements to the Board, they acted conscientiously, according to their best judgment on the facts before them, & that

was demanded by the highest interests of the sacred cause of missions."

On the points above stated, the other brethren professed themselves satisfied. — I then desired to know the points, — which Mr. Bird had remarked as still liable to some exception. I have not his own language, but they were substantially these two:— (1.) The comparative credit ~~[illegible]~~ given by the Committee to the testimony of Mr. Tenney & Mr. Gridley; & (2.) A few instances, in which he thought a more prudent course might have been pursued by the Committee in their investigation.

With regard to the first, he was disposed to think that the Committee received rather too implicitly the testimony of Mr. Tenney, & did not give quite as much weight to that of Mr. Gridley as perhaps they ought. I remarked on this, that Mr. Tenney testified what he himself knew, & that his testimony was not impeached by any one up to the time when the decision was made but, on the contrary, was corroborated

by the good opinion of all the parties in respect to his veracity, to say nothing of coincident testimony concerning circumstances known to the Committee: while Mr. Gridley's testimony did not relate to what he personally knew, but was what is called hearsay evidence. The correctness of this distinction he admitted, and declared that he had not designed to imply that there was any such partiality, as to affect the propriety of the decision to which the Committee were brought, which to his mind was manifest.

The instances of apparent imprudence were not, in his estimation, of great importance, in reference to the question between them & the Committee. He thought the use of the word "frankly", in the letter to Mr. Gould, might have led him to suspect that the Committee had heard something ~~to~~ unfavorable to Martha; but admitted ~~that~~ it was proper for you, as a public agent, ~~to~~ to write in that manner which would be calculated to draw a frank statement from Mr. G.

He thought, also, that it would probably have been better, if President Tyler had been requested not to show the letter which was written him, to Mr. Tenney, nor inform him from whence it came; but admitted, that the consequences of a different course could not, even now, be certainly determined, & that it must, at that time, have been far more difficult to determine them.

These were the more important exceptions; & on all of them, I believe, & on some miscellaneous points brought up for inquiry, his mind & the minds of the other brethren, were essentially, if not entirely, relieved. I am persuaded they will cheerfully admit, that they, & not the Committee, have fallen into the most important errors in reference to this case.

The case of Mr. Gridley will be finished at our next meeting, ~~the~~ which is to be this evening, & probably that of Mr. Brewer will be commenced. Afterwards we shall inquire into the general views

& proceedings of the Committee on the marriage question.

Mrs. Bird was present during part of the evening, & probably would have been all of it had not her children required attention. From the few remarks she made, I inferred that she shared in the feelings of her husband.

Mr. Bird led in prayer at the close of the meeting, & gave thanks for the relief their minds had experienced from what had sometimes occasioned them painful forebodings in respect to the future, & that their confidence in the Committee had been placed on a firmer basis than before.

As there had been, during the evening, the utmost coolness & kindness, and an apparent desire to know & receive the truth, I expressed, before leaving, the high gratification the evening had afforded me. I also told them, that I wished to write on Wednesday, by the bypass, how far we had advanced, & asked Mr. Bird if he was willing I should copy his memorandum of points settled, in his apprehension, by the documents; remarking, however, that I did not mean

No. 7.

to supersede the necessity of their writing the Committee on the subject at the close of the investigation. Mrs. Bird readily assented, saying, that they should not be likely to find any thing in their subsequent inquiries to quarrel with the Committee about, after having removed the "great mountain" of difficulty.

Blessing God for his grace vouchsafed thus far, I am, with affectionate regards to Mr. Greene & all friends,

very truly yours,

R. Anderson.

Evening, Jan. 13.

P. S. I thought it best, at the meeting this evening, to send the greater part of this letter to our brethren, so that it has their sanction, as being correct as far as it goes.

R. A.

Rev. R. Anderson.

Ap. 13, 1829.

Acknowledged, Ap. 25.

No. 8.

Malta, Jan. 13, 1829.

Jeremiah Evarts, Esq.
Miss. House, Boston.

My Dear Sir,

Our brethren, at their meeting this evening, have compelled me to exert myself to the utmost, in the way of illustration & argument; but we have at length, I trust, laid Mr. Gridley's case finally to rest, — at least, so far as Mr. & Mrs. Bird are concerned. As I found that Mr. Goodell & Mr. Smith had not read the document with sufficient care, I have desired them to study it more thoroughly, which they have promised to do. I apprehend nothing more will be necessary, after the explanations of this evening.

I discovered, early in the evening, a great disposition in all, to question the conclusiveness of your argument, that the first engagement of Miss P. was unconditional; & I was fearful, at one time, that Mrs. Bird would get her feelings too much excited. At length I succeeded in making them understand, that the proper question was, Whether Mr. Tenney, really contrary to his express declaration, did really know of any condition, & whether Miss P. had reason to believe him thus informed.

Mr. Tenney says, he knew of no ~~such~~ condition, & Mr. Evarts argues, that there was none; & if Miss P. had stated none to him, there was none, whatever reserves she may have ~~had~~ made in her own mind.— This threw the burden of proof on them, & they soon dropped the subject.— They, however, declared again, their full persuasion, that the whole case instructed the Committee in the result to which they came, in respect to Miss P.

The manner in which Mr. Gridley was treated, was the principal burden of this evening, & was a much more serious object in their minds, than I had expected; & the only way in which it was possible fully to relieve their minds, was to go largely into the peculiarities of his character. Your statements were quite insufficient. It seemed strange to them, that he was not encouraged & even requested to collect testimony in behalf of Miss P., & your arguing a whole evening with him ~~on the~~ to prove that it was inexpedient for him to marry before entering on his mission, seemed to them the very height of urgency. There

were also some other points, which struck them as exceptionable, but which were easily explained. At the close of the ~~evening~~ evening, they declared themselves to be satisfied.

Mr. Brewer's case is to occupy us to-morrow evening.

Mr. Bird told me, this evening, that he had fears, before the discussions commenced, on the score of Mrs. Bird's feelings. Of course, there has been less excitement than he anticipated. — I know not how they will feel when they learn the resolutions of the Committee, as they must at the close of these discussions, when the question is started, What is due from them to the Committee? I feel, in every step of this business, that I greatly need heavenly wisdom. — We hear nothing of the Wizzard.

We have decided, that one of the brethren shall accompany me to Greece, but which, is not yet known. Petrokokino, I think, will not go: we must get an interpreter in Corfu.

Please say to Dr. Jenks, that our brethren here have read his letter to the Patriarch, & like it very much. They have not

No. 8.

yet determined ~~[illegible]~~ how to dispose of it: they wish first to consult Mr. Abbott.

I shall probably be obliged to prolong my stay here through the present month. My health is very good, & my time less at command than when I am in Boston.

Dear, my dear Sir, affectionately

Yours, R. Anderson.

Mr. Anderson,

April 13, 1829.

Nos. 2, 4, 5, 6, 7, 8.

Acknowledged, Apr. 25.

No. 9.

Rev. R. Anderson

April 13. 1829.

Crackers.

√

Henry Hill, Esq.

Missionary Room,

Boston.

No. 9.

Malta, Jan. 13, 1829.

My dear Sir,

I have reason to think that a few of the small water crackers, (a few of which Mr. Chapman put into one of my kegs,) would be very acceptable to the missionary families here. No such bread is made in this part of the world. I have more reasons than I can state tonight, it being past midnight, for recommending, with deference, that three small casks of these crackers, kiln-dried, be sent out — one to Mr. Goodell, one to Mr. Bird, & one to Mr. Hallock. The good they would do would be greater than the cost. Truly yours,

R. Anderson.

Henry Hill, Esq.

No. 10.

Malta, Jan. 27, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms, Boston.

My dear Sir,

Numbers 1 to 9 of my letters to the Missionary Rooms were sent by the Cyprus, which will probably reach Boston by the first of April. If they arrive before this, they will have relieved your mind on the subject of the misunderstanding in the missionaries here; & the documents which I send ~~by this~~ with this, will show you that the storm has passed away, & that the sun of peace pours his rays once more over this mission. My intercourse with our clerical brethren & their wives has uniformly been of the most gratifying description. The reading of the Statement removed the great causes of ~~difficulty~~ unhappiness, & our subsequent interviews have been gradually removing the smaller ones:- till, last evening, we came to an end, so far as every thing at all important to the case was concerned, & could think of nothing more that remained to be asked by them, or replied to by myself.

But I must go back, & give a history of my intercourse with these brethren since the date of my last, which was the 13th. I can give you, however, nothing but an outline by letter, & must reserve the smaller particulars to be drawn out by inquiries in those many personal interviews with you, which are, I hope, reserved for me. — I shall first go through

with the history of our conferences on the grounds of past misapprehensions.

We spent the afternoon & evening of Wednesday, Jan. 14th, together, Mrs. Bird & Mrs. Goodell being present; & I occupied about three hours in a history of Mr. Brewer's case. I first read without comment his own history of the case, from his two communications to the Prud. Committee; & then narrated his whole story, according to my own views of it. Inquiries were freely proposed, & at the close, the brethren declared themselves to be satisfied that Mr. B. had no just cause of complaint against the Committee, and that no proper course remained for them except the one they were finally constrained to pursue. They do not desire his return to the Mediterranean, & will regret to see him coming among them, with the views & feelings he has hitherto cherished. Messrs. Bird & Goodell had never known much of Mr. B's case; & Mr. Smith, who had seen something of Mr. ~~B's dis~~ Brewer's disposition at New Haven & elsewhere, had doubted from the first, & had expressed doubts to Mr. Jowett, whether Mr. Brewer was not mistaken, as to the proceedings & motives of the Committee. His statements acquired, probably, a greater degree of credibility than they otherwise would have done, by coming in connexion & coinciding with Mr. Gridley's. — My intercourse with

our brethren since that meeting, & the frequent allusions they have made to Mr. Brewer, convince me that at present their minds are entirely convinced and at rest with respect to him.

~~Monday, Jan. 16th~~ I had ~~explained~~ spoken to Mr. Goodell the letter I wrote for him after his letter of Feb. 1827 was received at the Rooms, but which I never sent, & he called in the forenoon of Jan. 15th, to explain the reasons of his writing as he did. As a letter from him to yourself, written two days after this interview & now before me, contains substantially the explanation he then made to me, I shall not repeat it here. He made a remark at that time, which he has several times repeated since, that the whole case of Messrs. Gridley & Brewer, particularly of the former, grew darker & darker till I landed at Valletta.

I have no doubt that they were more & more confirmed in the persuasion, that the Committee could not justify their conduct, though their feelings on the subject were less awake than in former times.

I am, my dear sir, very
affectionately yours,
R. Anderson.

No. 10.

Rev. R. Anderson.

July 11, 1829.

No. 10.
To Jeremiah Evarts, Esq.

No. 11.

Malta, Feb. 2, 1829.

Jeremiah Evarts, Esq.
Missionary Room, Boston.

My dear sir,

At our meeting on Monday, Jan. 19, our first inquiry respected the general views of the Committee in relation to the marriage of missionaries. It appeared, that the question in the minds of the brethren did not regard the policy of the Committee for a long series of years; but was, whether there had not been a change ~~in it~~ within a few years past. The part of the ~~statement~~ was read, in which this subject was discussed, ~~was read~~, & inquiries freely made; & I understood the brethren to express a full conviction, in the course of the evening, that no such change had happened as they had supposed. Advice, said to have been given by Dr. Woods ~~to the~~ missionary students at Andover, had been very much misapprehended here. The advice purporting to have been given was, that they should defer making matrimonial engagements till they had completed their studies. Our brethren supposed it was part of a series of measures to promote the general celibacy of missionaries.

And here let me make a remark, lest I forget it, which has often occurred to me since I have been here, & which seems to me of some importance in accounting for the feelings of our

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brethren here. It is this;— Jealousy is universal among all classes of people in these countries, & particularly in the Levant. Mutual & entire confidence between man & man, is said to be rare. Every one is jealous of his neighbor. Favorite objects are sought by trick, management, chicanery, falsehood, & every species of unfairness & dishonesty. Hence our brethren acquired the habit of suspicion in regard to almost every man they saw, from one end of the year to the other; & this habit insensibly operated in regard to others whom they did not see. As an illustration of the ascendancy it was acquiring over their judgments, Mr. Goodell states that, for sometime after his arrival in Malta, he had the same feeling of suspicion towards the people here, as towards the people in Syria, & especially in regard to the government; ~~that he could not~~ for some weeks he could not feel as if ~~that~~ the government of Malta could possibly be actuated by any principle of honor, or justice.

When we had disposed of the subject with which I commenced this letter, we came to the letters written by Messrs. Goodell & Bird in the spring of 1827. I now read to them a letter I had written expressive of the regret & grief felt by the Committee in consequence of

their letters — faithfully giving the purport of the resolution passed Oct. 25, 1828, & adding some remarks of my own. Of this letter I will send you a copy, if I have time to make one. Mr. Bird appeared to feel the letter some, & Mrs. Bird much more; but the feeling, which was not ~~that~~ precisely that of anger even in Mrs. Bird, soon passed entirely away, & we proceeded to hear what the brethren had to say in extenuation. Mr. Bird, at my suggestion, has embodied the statement he then made in a letter which accompanies this, & therefore I need not here repeat the substance of it. — I told them that no proceedings would be grounded by the Committee on Mr. Temple's letter to them, should they wish to send it. That letter is worthy of your reading, both as showing how entirely Mr. Temple was carried away by Messrs. G. & B's representations, & as accounting in ~~a considerable~~ some degree for the strength of feeling & apparent credulity of the individuals embraced in the resolution of the Committee. You will observe what Mr. Temple says of Messrs. Brewer & Gridley's want of confidence in the Committee. In Mr. Brewer's letter it will be worth while to remark how he characterized the policy of the Committee. I have directed an inventory of Mr. Gridley's effects to be taken & sent home to Mr. Hill, & the declaration he makes in his letter, that the

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musical instruments were purchased by the Board, should not be overlooked.

At this meeting, Mr. Bird's letter of April 3, 1827, was read, & during the reading several parts of it were admitted by him to be exceptionable. — Mr. Goodell also read the letter which he had written to you, in extenuation of the exceptionable parts in his of Feb. 1827: a few recommendations were suggested.

Very affectionately yours,

R. Anderson.

Rev. R. Anderson.

July 11, 1829.

To Jeremiah Evarts, Esq.

No. 11.

No. 12.

Malta, Feb. 3, 1829.

Jer. Evarts, Esq.
Missionary Rooms.

My Dear Sir,

The feelings of our brethren led them to write ~~the letter they have sent~~ you in extenuation of what was exceptionable in their letters; & I advised to it, because I thought it no more than justice to themselves to show the Committee, & such as might hereafter have access to our files, how they came to feel & speak as strongly as they did. I think it important to remark, lest your feelings should be hurt by Mr. Bird's commentary on your letter, that his whole object, as he assures me, is to show how it appeared to him & Mrs. Bird at the time he wrote, in April 1827. His feelings & those of his wife towards you have entirely & happily changed since my arrival, & are, I think, as respectful & affectionate as you could desire them to be. If it be proper to give my advice, it would be, that Mr. Bird be allowed to think, if he pleases, that your letter was not suited to remove his difficulties, (as it was not, because not written in anticipation of any difficulties, except what Mr. Gridley was expected to prevent by a just statement of facts,) & that nothing more be said about his objections to your letter, or of the objections of the Committee to his. I would also recommend, that you write to him & Mr. Goodell an affectionate epistle, even though it be short, as the effect of such an epistle would be very salutary just now, & would fix & perpetuate the good

relations that have been so happily restored.

I now return to my history. As I wished to converse with Mr. & Mrs. Bird respecting the correspondence contemplated in the second resolution of the Committee, I spent the night at their house, & sat up till a late hour. I mentioned the remarks made by Mr. Bird in a letter to Dr. Harris, as appearing exceptionable to the Committee, and also your message by Mr. Brewer, which I supposed & then learned had ~~then~~ been communicated by Mr. Brewer. Mr. Bird assured me, that he ~~could not recollect~~ had not been able to recollect ever having said any ~~thing~~ remarks of the kind to Dr. Harris, & Mrs. Bird thought she must herself have written them, as she remembered having made remarks to that effect in a letter to Dr. H. I replied, that I had simply <u>heard</u> them read, & that the turn of the expression was very unlike in his manner; but I could not be sure they were his. He said he was persuaded he had never spoken of the Committee in this manner to any one in America, out of their family, & he did not recollect having spoken even to ~~of~~ their family, in the manner specified in the resolution. Mrs. Bird, I suspect, has written strongly to her immediate relations, & it seems also to Dr. Harris; but says she has been reserved when writing to her other correspondents, & indeed has forborne to write in a considerable number of instances, fearing to hurt her feelings. I presume her letter to Mrs. Hill may be taken as a specimen of some of her correspondence. — On the whole, after many fears that I was taking too great a liberty, I determined

not to communicate the second resolution of the Committee, & have ever since had increasing evidence that I acted wisely in withholding it. My reasons were; — That there did not appear to me to be sufficient evidence that Mr. Bird had written in the manner ~~supposed~~ stated in the resolution, & that therefore the resolution, if communicated, would weaken the firm ground on which I had all along proceeded in my intercourse with ~~them~~ our brethren here; & ~~2. The communicating of the resolution~~ instead of promoting the object of my agency, as the first evidently has done, would operate as a prejudice & hindrance to it. — Mr. & Mrs. Bird know, however, for I told them plainly, that the Committee disapprove of such remarks; & they did not profess to justify them.

On the 24th I handed Mr. Bird a memorandum of topics to be the basis of a communication, which I requested him to draw up for the reading of Mr. Jowett. They covered the whole ground of difficulty. The letter is to be signed by the three clerical brethren, & will be sent to England, with a copy of the document prepared for Mr. Brewer, & some remarks from myself.

Very affectionately yours,

R. Anderson.

No. 12.

Rev. R. Anderson.

July 11, 1829.

No. 12.
To Jeremiah Evarts, Esq.

No. 13.

Malta, Feb. 9, 1829.

Jeremiah Evarts, Esq.
Infirmary Room, Boston.

My dear Sir,

In some conversation I had with Mr. Bird on the 2d inst., he said he had a feeling (it cannot probably be called an opinion) as if the Committee might have come to a different conclusion in the case of Miss Parker, had they deferred their decision a few months till she recovered her self possession; & that, therefore, their decision might be regarded as in some measure precipitate. In reply I told him, that I could not see as the merits of the case had been materially affected by all the developements made by himself, Mrs. Bird, & her other friends, during the two years which had since elapsed; &, ~~Even at this period~~, therefore, looking back with all the light which has been since thrown on the subject, it did not seem ~~probe~~ probable that delay would have brought a different result. — Mr. Bird is satisfied, I believe, that the Committee, when they came to their decision, saw no reason to expect further light, & no reason for longer delay, but much for delaying no longer; & he remarked ~~said that~~

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nothing he had said in this conversation was to be understood as inconsistent with his former admissions; — nor have I any apprehensions that the conclusions to which he has come on the cases of Miss. P., Mr. G., or Mr. Brander, will ever be essentially ~~[illegible]~~ changed. But his mind, & that of some others in the mission, have been so long under the painful influence of misapprehensions, that a habit of thinking & feeling has been created, which time only can entirely destroy.

Perhaps I am about to ~~[illegible]~~ repeat what I have said already, but I ought to say somewhere, that I have been uniformly & greatly pleased with the spirit with which the three clerical brethren & Mrs. Bird & Mrs. Goodell have met this whole inquiry, — so far as it has come within my observation: & I doubt not it is matter of high satisfaction to them all, that the proceedings of the Committee admit of such a complete explanation & defence. And I have

full confidence that they will hereafter take the ground of exculpating the Committee in the manner they have done in the communication to Mr. Jowett, a copy of which I send you. That letter, signed by the three, was drawn up by Mr. Bird; & as a very deliberate expression of their views, will doubtless be gratifying to yourself & the Committee. I shall remark briefly upon some parts of it, when I enclose it to Mr. Jowett.

Two letters will accompany this to you, designed to show why Mr. Bird & Mr. Goodell felt & wrote as strongly ~~& so~~ as they did in the Spring of 1827. ~~They were written at my instance.~~ I thought ~~that~~ perfect fairness required, that they should explain & justify their own conduct, as far as they were able. Nothing in those letters is to be understood as at variance with the admissions elsewhere made by our brethren.

Dear, my Dear Sir, very truly yours,

R. Anderson.

P.S. Mr. Goodell's letter of exculpation was written at his own instance.

No. 13.

Rev. R. Anderson.

July 11, 1829.

No. 13.
To Presidential Survey, Eng.

No. 14.

Malta, Feb. 9, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms, Boston.

My dear Sir,

We have had frequent meetings for consultation on subjects not mentioned in my previous letters. In these meetings we have come to many results which I deem important — in relation to operations among the Greeks, Armenians, &c.; the Printing Establishment; the children of missionaries; &c. &c.

Mr. Smith wrote, before my arrival, requesting the views of the Committee on the subject of printing school-books & works on education. My opinion is, that the Committee will do well to give permission to print such works ~~in the Greek language~~ to a considerable extent, especially in the Greek language, as they are really indispensable to our great object, & are more in demand than works of any other description, & will be likely to conciliate favor to our press & missionaries. — Other statements respecting the Press will be found in subsequent letters.

We have had two meetings on the subject of the children, & have a third this evening: — the results hereafter.

No. 13. To Jeremiah Evarts, Esq.

My time never was more occupied. I have seldom retired to rest till near midnight, & have repeatedly snuffed the midnight lamp, & once did not retire till near two o'clock. This has been necessary to secure the proper amount of visiting, & I am happy to be able to say, that my health appears not to suffer, though my eyes are a little weakened.

I have preached once for Mr. Wilson, of the London Society, & ~~three~~ four times for Mr. Keeling, Wesleyan missionary, & have baptized the infant son of the latter. My intercourse with ~~Mr. Kee~~ our Wesleyan brother has been very agreeable: that with Mr. Wilson has been less so.

It has given me great pleasure to hear from all quarters of the excellent impression made by Mr. Temple during his residence here; & cannot but rejoice, that we have been represented by a man of his character. Our other brethren, so far as they are known, com-

tribute to the general happy effect of his influence.

Mr. Smith & Myself expect to leave for Greece ~~on Wednesday, the 11th, as there is a fair prospect of our obtaining passage to Corfu in an English transport~~ in a few days. Mr. Robertson, who arrived ten days since, will accompany us, & will probably be our fellow-traveller till we reach the seat of the Greek government at Egina.

~~The Consul for the Greek government~~

Thomas Mackill, Esq. consul here for Greece, was introduced to me by a common friend. He is an intelligent & philanthropic man, & has taken a very lively interest in the object of my agency. Today he has supplied me with letters of introduction to the Secretary of the Greek Govt., who speaks English, & to four or five other gentlemen, Greeks & Englishmen, in Greece. I am also indebted to him for written answers to some inquiries I proposed to him, & for many kind attentions.

Thus far the Lord has prospered me greatly, & I should be ungrateful indeed not to praise him & give glory to his name.

No. 14.

Desiring affectionate regards to your family, to Mr. Greene, Hall, I remain very truly yours, R. Anderson

[Rev. R. Anderson.
July 11, 1829.]

P. S. I have received your kind letters of Dec. 26 & Dec. 30; also your letter for Capo D'Istrias. The diminution in subscriptions, which you mention, is much to be regretted, or rather the necessity for it. The late efforts in behalf of the Sabbath, with their success, ~~excited my feelings almost to a fever heat~~ described by yourself & Mr. Greene, were in the highest degree ~~excited my feelings almost~~ gratifying ~~to fever heat~~. At the monthly concert in Mr. Keeling's chapel, I occupied nearly all the evening with a relation of these & kindred efforts.

I am almost astonished at the want of judgment displayed by the Philadelphia Board, in appointing an exploring agency to Greece, under all the circumstances of the case; — their first effort — a barren measure — & two other agents of the kind on the way, & expecting to return the next summer or fall. With their patrons

Rev. R. Anderson, July 11, 1829.

The letter for Capo D'Istrias is such as one as I desired to hear them and in the museum?

No. 15.

Malta, Feb. 9. 1829.

Jeremiah Evarts, Esq.
Missionary Rooms, Boston.

My Dear Sir,

Some changes have occurred in relation to the Printing Establishment since my arrival, which I now proceed to explain, with the reasons which have led to them.

The changes are these. Mr. Smith, who, you are aware, became superintendent on the departure of Mr. Temple for ~~the~~ United States, is to accompany me to Greece rather than one of the other brethren, & Mr. Goodell takes charge of the establishment during his absence. To enable him to fulfil the duties of this office in their greatest extent, he has removed his family into the house containing the Press, Depository & Library, & Mr. Hallock has taken another house.

The reasons which convinced us that Mr. Smith should be the companion of my travels, were briefly these:—

1. Mr. Smith is unmarried, & came out unmarried ~~with~~ partly with a view to such tours as the one proposed; so that if there are advantages of a personal nature to be derived from the tour of Greece, he is entitled to them, other things being the same, rather than the married brethren. It should be stated, however, in justice to the other brethren, that both of them expressed a perfect willingness to leave their families, if it were best they should do so; nor have I any reason to think that their wives offered, or would have offered,

any serious objection.

2. Mr. Smith expected to revisit America before many years, & the more he should see of the countries around the Mediterranean, the more influence would he be able to exert on his return.

3. His connexion with the Press will probably require his principal residence to be in Malta; and as missionaries to the various countries of the Mediterranean generally stop at Malta on their way to their respective fields, & have many inquiries to make, we may expect him to be better situated, than either of the other brethren, to turn to a good account the knowledge & experience he will acquire by such a tour.

But,

4. A more weighty reason is found in his connexion with the press. For two years to come, there will probably be a more urgent demand for publications in the Modern Greek, than in any other language — with the possible exception of the Armeno-Turkish. The Greek comes, indeed, into Mr. Temple's department, but he is absent, & may be so for that space of time; & no one of the clerical members of the mission knows any thing of the language. Mr. Hallock has been studying the Greek, but has by no means made proficiency enough to guaranty the integrity of the translations made by Petrokokino:

and although we have great confidence in the uprightness & skill of this promising young man, we can scarcely justify ourselves to the public, in expending a large sum for printing in the Romaic, without more evidence that the money is wisely employed. The shortest and most effectual way of removing this difficulty seemed to be for Mr. Smith to proceed immediately to Greece, & acquire as much knowledge of the language as he ~~could~~ can in travels of a few months among the people who speak it. He would also be able, in the mean time, to observe in what manner our publications are received, & how the press could in future be employed to the best advantage; & could make arrangements, probably, with some persons in the country for correspondence on the subject of the press, & for the distribution of our publications by sale or otherwise. He ~~can~~ is, also, specially interested in the inquiry, whether any part of the printing establishment ~~should~~ should be removed to Greece.

5. There were special reasons for employing the press chiefly, at the present time, in printing tracts in the Armeno-Turkish language, in which Mr. Goodell is better qualified than Mr. Smith to superintend the printing. Mr. G.

No. 15.

~~was here now~~ is now here, but ~~might~~ may be called away in a few months; & Carabet & Wortabet ~~are~~ are retained at a considerable expense as translators & correctors in Armenian & Turkish. The Greek will have the same superintendence in Mr. Smith's absence, as heretofore; & the printing in Italian can be attended to by Mr. Bird, aided by the Italian translator & Dr. Nandi.

On the whole it appeared clear to us, that if Mr. Goodell could remove into the house containing the Establishment, with a proper regard to the feelings of all the parties, Mr. Smith could accompany me with special advantage to the cause.

It was a consideration of weight in my own mind, ~~that~~ Mr. Smith's happiness & greatest usefulness required, ~~that~~ he should not reside with Mr. Hallock — for reasons I shall mention elsewhere. If he were to accompany me, a change of his residence on his return might be effected without giving rise to unpleasant remarks, or doing violence to the feelings of any one; but probably not otherwise.

Very affectionately yours,

R. Anderson.

Rev. R. Anderson.

July 11, 1829.

To Prudential Com., Sept. 8, 29.

No. 16.

Malta, Feb. 9, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms.

My Dear Sir,

Mr. Goodell cheerfully consented to remove his family into the house occupied by the Prest, although he was agreeably situated where he was, & had removed his family eight times ~~before~~, within the two years past.

In favor of Mr. Hallock's removal to another house, were the following reasons, besides the general reasons ~~in order that Smith could not live happily in his family~~ in favor of the Superintendent's always living in the house containing the establishment, which, in my view, are conclusive.

1. Mr. Smith could not live happily in Mr. Hallock's family. The fault does not seem to be in Mr. Smith, nor in Mrs. Hallock, who is a very amiable & worthy woman, but in Mr. Hallock himself. ~~Soon~~ Not long after Mr. Temple sailed, Mr. H. excluded the new Superintendent, who boarded with him, from his family devotions, without assigning any sufficient reason; & Mr. S. represents ~~the~~ deportment ~~all~~ of Mr. H. towards him to have been such all along, as to render his situation in the family a very unpleasant one. I have conversed with Mr. H., & he confesses himself to have been in fault in relation to Mr. Smith; but I fear it

To Jeremiah Evarts, Esq.

will be a time before he will acquire strength of character enough not to offend often in this manner, unless removed from the occasions; & his own welfare, the rights of Mr. Smith, & the interests of the mission, appear to me to require that Mr. Hallock reside by himself, & Mr. Smith in a family where he will find a <u>home</u>. He will reside with Mr. Goodell, after his return from Greece.

2. Mr. H's removal from the house was desirable on another account. It is important that the Superintendent have the control of the house, & it was the understanding of all parties, that Mr. Smith should have this control. But as he resided in Mr. H's family as a boarder, Mr. H. naturally felt that he was himself the master of the house. Hence, too, he was continually in danger of taking upon him more responsibility than he ought in relation to the important establishment which the house contained. This was a source of uneasiness both to Printer & Superintendent. But if Mr. H's family occupied another house, he would of course feel himself to be no longer master of that containing the establishment, & would be less likely to mistake his appropriate duties.

3. Mr. H. is a good printer, & it is desirable that he should not become discontented. He has been somewhat so, & I suppose was becoming more & more so. A residence by himself will be likely to diminish this tendency. Indeed he told me, of his own accord, & before he knew of Mr. Smith's proposed mission to Greece, or of my views in relation to his ~~difficulty~~ proceedings with regard to Mr. Smith, that his own happiness would be much promoted by a change of habitation, & that a place of greater retirement & stillness would be specially agreeable to Mrs. Hallock, in the present delicate state of her health.

4. If Mr. Goodell can dispose of his house within a short period, (of which there can be no doubt, houses being in ~~[illegible]~~ demand,) the proposed change would effect a saving of expense, rather than an increase. Mr. Goodell pays at the rate of 120 dollars, annually, for the house he has occupied, & Mr. Hallock, by my advice, is not to pay more than 80 dollars. — He would have removed into Mr. Goodell's house, were it not for the greatness of the rent, & for the feelings of Mrs. Hallock, whose former husband ~~died~~ was very sick in that house. It was the only house to be procured, when Mr. G. hired it.

Mr. Hallock succeeded in finding an excellent commodious house, the rent of which is 80 dollars

No. 16.

per annum, & removed into it about a fortnight since. He has ~~since~~ repeatedly declared himself to be much pleased with the change, & has certainly appeared ~~to be~~ much happier since his removal, than before, — with an exception, which I shall probably make the subject of a separate letter.

Very affectionately yours,

R. Anderson.

Rev. R. Anderson.

July 11, 1829.

To Perrin & Co.

No. 17.

Malta, Feb. 9, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms.

My Dear Sir,

The cases of Carabet & Wortabet occasioned me more solicitude before they were explained, than since. The account which the brethren gave of their conduct, in a joint letter forwarded to you just before my arrival, will superseded the necessity of my entering fully into their recent history. It appears, that the inconveniencies of a small, crowded vessel, & also of the Lazaretto during a long quarantine; the fact that they felt themselves to be entirely at the mercy of our brethren; the uncertainty of their prospects; &c. awakened in them both a deep & settled jealousy of the motives, designs, & conduct of their missionary friends. They seem finally to have persuaded themselves entirely, that the brethren had formed a conspiracy to oppress them in an unjust & unchristian manner, &, by a course of management, had brought them into circumstances where they could not make any effectual resistance;— forgetting that they were so desirous of leaving Syria with the brethren, that they would not on any account have been left behind. They misconstrued, & put the worst construction, upon every thing the brethren said & did. They said the brethren had been acting a part in Syria to accomplish their private & selfish ends, & that, having left the

To Jeremiah Evarts, Esq.

country, they had thrown off the mask, & discovered their true characters, & no longer could be regarded as they had been. Wortabet, whose feelings seem ~~not to~~ never to be much controlled by his judgment, was quite beside himself, said the mission church was as bad as the Armenian, & finally, with his wife, left Mr. Goodell's table, although he had no manner of reason for doing so, except his overpowering & causeless jealousies. This was after they had left the Lazaretto. Just before they left, Barabet refused to attend family prayers. He manifested a more criminal disposition than Wortabet, as his age and the natural coolness of his judgment allow fewer things to be said in extenuation of his conduct. He is believed, also, to have had great influence in exciting the jealousies of his younger brothers.

As Wortabet had filled his mind with the belief of imaginary grievances, & had lost all confidence in our brethren, he sought for protection & redress by lodging complaints against them with Mr. Nicholayson, the missionary of the London Jews Society, Mr. Schleenz, the Bible missionary, & Dr. Naudi, & finally with the consul of the Ottoman Porte, who is an Armenian. To this last he presented a bill against Mr. Goodell for damages, which he pretended to have sus-

tained in consequence of Mr. Goodell's arbitrary proceedings, amounting to more than one thousand dollars! The items were as follows:—

For deficiency of maintenance in Syria previous to leaving that country, — $420,00

For house rent, — 49,00

For furniture, — 40,00

Amount for clothes, — 83,50

"Amount for sundry copper utensils left behind by order of Mr. Wm. Goodell, as well as furniture," — 200,00

"To amount of money lost in consequence of being unable to proceed in settlement of creditors & agents at Alexandria," — 300,00

$1,092,50

There was a credit of $173,50 on account of money received at different times from Mr. Goodell. ~~The currency is Sicilian, & four pounds left there the Spanish~~.

Wortabet must have been beside himself when he made out this bill. The items scarcely need explanation. The copper utensils & furniture were left for the same reasons that Mr. Goodell left part of his own furniture — there was no room for them in the vessel; & Mr. Goodell endeavored to persuade Wortabet himself to remain behind. The last charge was made because Mr. Goodell afforded him employment at Beyrout,

No. 17.

& moved him the necessity of looking elsewhere for support. — The Ottoman consul wrote Mr. G. a letter on the subject, & was entirely satisfied with his explanations.

Although these two men have been virtually excluded from the mission church, the brethren indulge the hope that they have piety. This is specially true with ~~respect~~ regard to Wartabet. His appearance during a recent sickness has been quite that of a Christian, except that he made no acknowledgements of ~~fault~~ folly in his past conduct. It is to be remarked, too, concerning them both, that they are not known to have used profane language, or to have fallen into any of the practices which are usually denominated immoral; and ~~they~~ appear to retain all their evangelical views, & all the convictions they have heretofore avowed respecting the Armenian church; & they are uniformly diligent & faithful in the discharge of their duties as translators & scribes. Their confidence, also, in the missionaries appears to me to be returning. Since their ungrateful conduct, the brethren have thought it not best to have much intercourse with them, except in the way of business; but lately there has been some relaxation in this respect. It was thought inexpedient, by our brethren & myself, to let them know my relation to the Board.

Very affectionately yours,

R. Anderson.

Rev. R. Anderson.
July 11, 1829.

Jeremiah Evarts, Esq.

No. 10.

Malta, Feb. 9. 1829.

Jeremiah Evarts, Esq.
Missionary Rooms.

My Dear Sir,

As the sum which is paid for the united services of Caraibet & Wortabet (700 Sicilian dollars) appeared to me to be large in itself, though not more than is requisite for the support of their families, I have had a particular conference with the brethren on that subject; & a statement of the reasons for their temporary employment will accompany this letter. I see not how their assistance can at present be dispensed with, nor how they can be secured at less expense.

I have greatly desired that Petrokino should accompany Mr. Smith & myself to Greece, but am convinced that it would be unwise to take him from his present connexion with the press. He is, as you know, an intelligent & interesting young man, & would be likely to make a very favorable impression on Capo D'Istrias, & no pains would be spared by his selfish and ungrateful relatives, should he go to Greece, to procure him some station in connexion with the government. We should be in danger

of losing his services, at a time when they are specially needed; nor could the press, in our present circumstances, find full employment without his aid.

I have had a long & particular conversation with Petrokokino, partly to get his views as to the most desirable measures to be used for the religious improvement of his countrymen, but more to obtain an insight into his present character. His views on all the subjects introduced into our conversation, coincided substantially with my own. With regard to himself, he said he had no taste for politics, or medicine, & would be glad to devote his life to the intellectual & moral elevation of his people; but he could not tell how far his inclinations would be overruled by others. He alluded to his father, & told me that parental authority was not limited in Greece, either by law or custom, to any precise age. His religious feelings were much the same, he assured me, as when he left America; indeed, there is no apparent change. — While we are cautious not to put him forward too fast, we should cherish him with uniform kindness & attention. Few of his countrymen are so able, and none probably so willing, to serve us.

I will say here, that the longer I remain in Malta & have intercourse with our brethren Goodell & Bird, the more I am convinced, —

1. That, when the political state of the countries will permit, Mr. Bird and his family should return to Syria; & Mr. Goodell & his family go to Smyrna, or more probably to Constantinople, with special reference to the Armenians. And,

2. That special pains should be taken to provide ~~each of them~~ Mr. Bird with a married associate. Tis far more important, ~~however~~, that Mr. Bird have a married associate in Syria, than that Mr. Goodell should have one in Smyrna, or Constantinople: indeed, I suppose that Mr. Bird would hardly deem it prudent to ~~reside~~ proceed to ~~in~~ Syria alone.

A document will accompany this, drawn up by Mr. Goodell, which contains his views respecting the measures desirable to be ~~adopt~~ adopted for the religious benefit of the Armenians. Tis designed ~~for the~~ specially for the use of the Committee & of such ~~young~~ candidates for ~~the~~ missionary employments as ~~might~~ shall desire to know their duty with regard to ~~that~~ interesting people. Whether any part of it may properly be inserted in our work, you will be able to decide.

Very truly yours, R. Anderson.

No. 18.

Rev. R. Anderson.

July 11, 1829.

Nos. 19 & 20, were
addressed to Mr. Hill.

To Jeremiah Evarts, 22.

No. 19.

Malta, Feb. 9, 1829.

Henry Hill, Esq.

My Dear Sir,

I enclose to you an inventory of Mr. Gridley's Books, &c., indeed of every thing belonging to him, which we know any thing about, as something should be done respecting them. They are likely to suffer injury, if not unpacked & put into use.

The surgical instruments, as will be seen from a subjoined extract from one of Mr. Gridley's letters, belong to the Board, & the medical books to Mr. G's heirs. How it is with respect to the Globes, & the other books, &c. I do not know. The globes, medicines, & some of the medical books, would be useful to the mission: perhaps, also, some of the other books. I wish we had time to determine precisely what should be retained here, & what not; but I did not think of taking an inventory till just as we were expecting to leave Malta.

The letter of Mr. Gridley from which the following extract is taken, was written to Mr. Bird while the writer was at Malta. In that he says:— "I furnished myself with an extensive medical library, & was furnished

To Jeremiah Evarts, Feb. 24.

by the Board with the most of the important mu-
sical instruments." See Mr. Bird's letter to Mr.
Everett dated Malta, Jan. 20, 1829.

I have the happiness to acknowledge
your favor of Dec. 30 by the Venedos. The
letters sent by Capt. Alexander, of the
Warrior, have not come to hand, & I hear
nothing of the vessel.

I wrote you by the Cyprus. It was a
mistake, that Capt. Downes was coming
here soon on his way to Smyrna. I
learn by the Venedos that he is going
to Marseilles, & yesterday sent his parcel
to that place by a Purser in the British
navy, a friend of ours, who will take
good care of it. I had not had any op-
portunity of sending to Port Mahon.

We are rather mortified here that
Jackson is to be our President, though
not very sorry. The English mention the
fact with a significant look.

I am glad on the whole that Eliza
spends the winter in Taylorsville. The kinda
note she received from Mr. Hendson of Hartes-
ford brought tears into my eyes. Pray tender

to him my hearty thanks, if you have occasion to write him.

The letter of Henry Martyn deserves an answer, I shall have a very cordial one, as soon as I can get time for the calls of friendship, & those for my wife, are attended to. I generally write till midnight, & sometimes later, being sadly interrupted in the daytime, & having much to do in the way of consultation with my brethren. The Lord has prospered me greatly in my agency thus far, & I feel amply rewarded for all the disagreeables of the voyage: I trust, too, that the cost of my visit will be found to be amply repaid in consequent benefits to the cause. Our brethren & their wives, with all their imperfections, are sterling men & women, & I wish we had many more out in the field. They do honor to New England.

I refer you to my letters to Mr. Evarts for other particulars.

The trouble you are put to on account of my private affairs is a subject of regret to me: but I know your good will. Affection-

No. 19.

ate regards to Mrs. Hill & all in your house.

Yours very truly,
R. Anderson.

Rev. R. Anderson
July 11. 1829.

Henry Hill, Esq.
Missionary Room,
Boston.

To Henry Hill, Esq.

No. 20.

Malta, Feb. 9. 1829.

Henry Hill, Esq.
Boston.

My Dear Sir,

The following is the result of our inventory, which Mr. Hallock & myself have taken of the property connected with the Printing Establishment.

Three Presses, — — — —	$460.00
Furniture of the Presses, &c. — —	156,00
Ten founts of types, Italian, Greek, & Armeno-Turkish, —	1,855,50
Ornamental letter, borders, cuts, brass rules, &c. — —	121,20
Furniture of the types, &c. —	205,00
Various other articles in the Printing office, — — —	65,00
Furniture in the Bindery, —	196,00
Cases & Boxes in the Depository,	45,00
Tracts, 78,390 copies; 3,008,936 pages, —	3,053,00
Paper, 350 reams white, 45 colored, 10 for writing, &c. — —	1,320,00
Total, —	$7.476.70

The above are the results; but I think I shall send you also the original inventory containing all the particulars.

To Henry Hill, Esq.

The new Pica Greek is strangely defective in the proportions of the letters, as you will see from a statement of Mr. Hallock, which Mr. Smith will forward you. The same defect exists in the new Long Primer Greek. In both fonts there should be a remedy. Whether new letters should be ~~proc~~ procured with the accents upon them, in order to effect a saving of labor, will be worth considering. Mr. Hallock is making some calculations ~~will~~ which will show you the merits of the ~~case~~ question.

— Some of the fonts are nearly worn out, as you will see by the inventory. I am happy to say, that the printing office is in very good condition.

Mr. Goodell is to take charge of the establishment in the absence of Mr. Smith, & will act also as treasurer to the mission. Both of them complain of their great ignorance, as they represent it, of book-keeping, & wish you would prepare a Circular on the subject of accounts, & send it to them

in common with others similarly situated. Would not this be well?

It is understood here, now, that orders for type, &c. are not to be regarded by you, unless they have the sanction of the Superintendent. This will prevent disorder & mistake.

Very affectionately yours,

R. Anderson.

P.S. I send you a very good representation of Malta, for which I gave six shillings sterling. If you think it proper, for me to change it ~~to the~~ Board, you can put a cheap frame around it, & hang it up in the Shipping Rooms. If not, you may let Eliza take it.

Feb. 10, 1829.

I am satisfied, that a New Fount of Small Pica should be procured for printing the Italian, & that it should be large enough to set up 48 pages. This would require, according to Mr. Hallock's estimate, about 500 lbs., & would cost not far from 250 dollars. Mr. Smith will write on the subject.

Our brethren wish for a supply of Almanacks for the present year. Send half a dozen.

No. 20.

Rev. R. Henderson

July 11. 1829.

Small pica for printing Italian.

Rec'd July 11, 1829.

To Henry Hill, Esq.

No. 21.

Malta, Feb. 10, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms.

My dear Sir,

We have had three meetings for consultation on the provision which should be made for the support & education of the children of missionaries, & I shall now give you the views of our brethren as far as they have been expressed. They all agree in these principles; i.e. Messrs. Goodell, Bird, Smith, & Wallace.

1. That, As a general rule, it is not desirable that the children of missionaries should be sent to the United States for education.

2. That there should not be any such rule established, as will authorize, or make necessary, an accumulation of property by the missionary, either on his own account, or on that of his children. They are unitedly of opinion, that a missionary should not acquire property in any form, by means of the salary or stipend allowed him.

3. That, supposing the allowance to be fixed for the support of a married missionary & his wife, an additional allowance should be made for the support of each

Rec'd July 11, 1829.
W. Henry Hill, Esq.

child; it being understood, whatever the allowance may be, that the missionary is to draw for the support of himself & family only so much as is necessary for that purpose.

4. That if there is any material variation ~~at different periods of a~~ in the expenses at different periods of a child's age, the allowance should vary accordingly. Mr. Bird & Mr. Hallock are of the opinion, that there is no material difference, & that, therefore, the allowance should probably be the same from year to year.

5. That there should be an allowance made expressly for the <u>education</u> of the children of missionaries, separate from that for their <u>support</u>.

6. That the annual allowance for the education of the children should be for a specified number of years, & should commence at a certain age; & that the parents be allowed to draw for any part of the whole sum allowed, at their discretion; that is, if the allowance for a boy is, 50 dollars a year for nine years

that the parent should be permitted to expend the 450 dollars in seven years, or six years, if he thought proper; — provided, no greater sum is drawn, than is actually expended for the education of the child. — They think, however, unless the allowance is graduated on a liberal scale, that the parent should so far be indulged with ~~some~~ discretionary power in expending the money allowed for the education of his children, ~~so far~~ as to proportion it among them according to his views of their character & probable employment in life.

7. That a greater sum should be allowed for the education of males, than of females.

The question whether the children should have any grant made them, when they come of age, or enter the married state, was introduced by one of the brethren, but not particularly considered.

The brethren found much difficulty in satisfying their own minds as to what allowance should be made for the support of the children of missionaries of the Board in the Mediterranean; but manifested no undue solicitude on the subject. I will report their opinions, so far as they were able to form any.

The food of a child in Malta under six or seven years of age, they thought, would cost 25 dollars a year, & the clothing 15 or 20 dollars; total, 40 or 45 dollars.

After some calculation, they fixed the average cost of the food of an adult in Malta, at 1,66 cents a week, or about 86 dollars a year. The food of a boy, 12 years old, they supposed would cost as much as that of a missionary. What would be the cost of clothing, they could not tell.

It seems to me, that a man, living economically in Malta, would not find that the food of each of his children would cost him much more than

No. 21 continued.

a dollar a week, if any more, or so much. The calculation on which the greatest stress was laid, was this: It cost Mr. Temple 12 Sicilian dollars a week, when there were seven persons in his family, — himself & wife, Mr. Goodell & wife, Mr. Bird & wife, & another adult: but a family of this description would ~~cost more for~~ expend a greater sum for the table, when living ~~economically~~ on economical principles, than would a man & his wife, with five children from nine to sixteen years of age. A Sicilian dollar is four per cent less than the Spanish.

The brethren thought that an allowance of 50 dollars a year, for nine years, & not much less, would enable them to give their sons a suitable education; & that 45 dollars a year, for seven years, would properly educate their daughters: — the appropriation to commence when the children are seven years old.

Two dollars a month are paid in Malta for instruction in reading & plain work.

No. 21 continued.

I do not feel prepared to express any opinion as to the sum which it would be desirable to assign for the education of children; nor do I think that our brethren here have facts sufficient on which to form a confident opinion; so they think.

For determining what ~~[illegible]~~ allowance should be made to a married missionary & his wife for their support, the following estimates were made of expenses in Malta. You have better data, however, in the pecuniary accounts which have been transmitted to Mr. Hill from the missionaries in this quarter.

Rent,	$90.00
Board,	200,00
Fuel,	20,00
Light,	20,00
Washing,	25,00
Furniture (the missionary being furnished with an outfit,)	10,00
Servants,	100,00
Clothing,	100,00
Physician & medicines,	25,00
Charity,	20.00
Postage, 5,00; Stationary, 5,00;	10,00
Teachers, 20; Hospitality, &c. 45,	65.00
Total,	$685.00

Mr. Goodell's expenses, chiefly in Syria, have been as follows:

First year, including passage to Beyrout for himself & wife, 1823, ——— $560,36

Second year, during the latter part of which he had Carabet in his family, 575,69

Third year, during which he had Carabet & his wife, & part of the year Wortabet also, ——— ——— 610,31

Fourth year, during which he had the families of ~~both~~ Carabet, ~~part~~ part of the year that of Wortabet, a boy from Cyprus six months, & had guests much of the time, & a great deal of company, 761,61

Fifth year, during which he had the family of Carabet, paid more than before to Wortabet, ~~moved~~ removed his family repeatedly in consequence of disturbances in the country, &c. ——— 1,028.00

Sixth year, 1828, of which two months, spent on the water & in quarantine, are not included. Wortabet left his family in August, & Carabet in September, ——— 920.00

This estimate includes all Mr. Goodell's expenses. — See his Pecuniary accounts. — The first year or two Mr. & Mrs. Goodell had but few clothes to purchase, having carried out a good supply

No. 21.

The expenses in Syria are obviously less than in Malta; ~~but~~ and I am informed they are greater ~~considerably~~ in some parts of Syria, than in Athens. On the whole, it does not seem to me, that the allowance we now make to married missionaries requires to be altered, though less than is made to the English missionaries; — it being understood, as it is ~~understood~~ cheerfully admitted to be most proper, that if less is required for a respectable & comfortable support, less shall be received; & if more is expended, ~~a sen~~ the reasons for the excess shall be assigned upon rendering the annual account. The English missionaries, & I should say the English societies too, do not appear to understand the value of money, as our own do. Some of them have learned something on the subject from our brethren. Mr. Jowett has acknowledged, that he ~~has~~ acquired some new views from them ~~on reflecting~~ with regard to the proper amount of expenditure in missionary men; & Mr. Keelings has footsoon to draw for all he was entitled to by the rules of his society, in consequence, it is said, of Mr. Temple's influence. See my next letter. Affectionately yours, R. Anderson.

To Jeremiah Evarts, Esq.

No. 22.

Jeremiah Evarts, Esq.
Missionary Rooms.

Malta, Feb. 11, 1829.

My Dear Sir,

I have made inquiries respecting the allowances made by English societies to their missionaries in these parts. Such information as I have been able to obtain, I will now communicate. The rate of exchange in Malta allows 50 pence sterling to the ~~Spanish~~ Sicilian Dollar.

Mr. Keeling, you know, is a Wesleyan missionary in this place. His society permits him ~~to draw~~ as follows:

	Guineas.		Dollars.
For board of himself & wife per annum,	52	—	262
"Quarterage", i.e. for clothes, books, &c.			
For himself, 24 guin.	120		
For his wife, 20 "	100	—	220
~~Servants,~~			
Children, for each,	8 guin.		40
Servants,	20 pounds,		98
Washing,	6 "		28
Stationary,	4 "		19
Postage,	4 "		19
Sicilian dollars,			$ 686

A separate charge is made for rent, travelling expenses, fuel, light, furniture, portarage, physician, teacher in languages, &c.

To Jeremiah Evarts, Esq.

At six or seven years of age, his children may either be sent to one of the two great classical schools under the ~~Society~~ care of the Society in England, & there remain six or seven years, or draw for twelve pounds (57 dollars) a year for the same space of time, & spend it in the education of his children in Malta. If the child goes to England for education, the Society defrays the expenses of the passage.

The same Society allows Mr. Macpherson at Alexandria 200 pounds sterling (960 dollars) besides house rent.

The London Missionary Society allows Mr. Wilson 200 pounds, with his house rent & physician's bills, & perhaps some other things.

I regret the large salaries allowed by the English Societies, & the style of living in which some of their missionaries indulge themselves.

I should add, that the London Jews Society gives Mr. Nicholayson, who by the way is a truly excellent man, 150 pounds a year, or 720 dollars. When Mrs. Nicholayson

was a widow, her son, a child about six years old, was allowed 15 pounds a year for his support, or 72 dollars: but this, she was told, was only a temporary provision, the Society not having yet determined how large a sum would be suitable as a regular, permanent annual ~~provision~~ allowance.

The English missionaries appear to have the right of making any disposal they please of their salaries. Mrs. Hallock informs me, that her former husband, Mr. Andrews, a printer for the Chr. Miss. Society, was allowed 150 pounds, with house rent, physician, & some other privileges; that they had a very liberal outfit, & did what they pleased with their salary; & that, at his death, no questions were asked her as to what property she had, but a liberal provision was made for her support, whether she remained in Malta, or returned to England.

Of course we cannot follow such examples; but it is well enough to know what others do.

Mr. Jowett's annual stipend is reported here to be 500 pounds, or 2,400 dollars; but I can hardly believe it is so much; especially if his house, &c. and ~~expenses~~ charges

No. 22.

distinct from his ~~[illegible]~~ regular stipend; which is probable.

Very affectionately yours,

R. Anderson.

Rev. R. Anderson.

July 11, 1829.

To Jeremiah Evarts, Esq.

No. 23.

Malta, Feb. 11, 1829.

Henry Hill, Esq.
Missionary Rooms.

My Dear Sir,

On the Sabbath of the 18th ult. I assisted in administering the Lord's Supper to the little mission church of Syria, now in banishment to this island, & was affected rather unpleasantly by their want of suitable plate. They had nothing to put the bread on, except a common plate from the dining table. The wine was contained in a glass decanter, & was distributed in glass tumblers.

Now I do not suppose that the kind & quality of the vessels, which are employed at the ~~Sabb~~ Lord's Supper, are material to its acceptable observance. But some kinds are more appropriate than others, & are better fitted to make a salutary impression on communicants & spectators. Our associations, & the prejudices arising from long established customs, are to be regarded, if we would best promote the end for which the ordinance was designed. In this part of the world, especially, where much stress is laid upon forms, we are not wise needlessly to create disgust, by an excessive disregard of appearances in our holy things.

I greatly desire, that the Committee may direct to some measures for procuring a flagon

To Secretary Foreign Missions

& two cups, for the wine, & one plate of the smaller size, for the bread. They could not cost much, & perhaps there are friends who would esteem it a privilege to give them. I feel confident that you will not lose sight of this object. None of the vessels should be large.

Thomas Macgill, Esq. a benevolent, well informed, & intelligent English gentleman of this place, sustaining the office of Greek consul for this island, has put me under many obligations by his ~~kindness~~ kind attentions since my arrival. Indeed I may say that he & his ~~very~~ intelligent & worthy son have done every thing in ~~my~~ their power to facilitate my inquiries in Greece; — by verbal & written answers to ~~quer~~ inquiries which I have proposed; by gratuitously endorsing my passport & that of Mr. Smith; by giving me six or eight cordial letters of introduction to men in Greece, who would be most able & disposed to favor my object, & among others to Capo D'Istras' principal secretary, who speaks English; & by offering to forward letters, packages, boxes, &c. which our brethren here may wish to send to me or any other one in Greece. His is, also, to furnish Mrs Smith

with letters of introduction. — After consulting with some of my brethren, I have thought it would be wise to present him Pitkin's History of the United States, as a token of respect, being persuaded that some return is desirable in this case, & that the present will be well bestowed in reference to our future operations. I should have hesitated to take this valuable work from the library of the mission, did I not ~~think~~ suppose that you would think it proper to replace it by another copy.

There are occasions, sometimes, when a copy of such a book as Stewart's Journal would be better, to our brethren here than money, & better also to the cause. I wish they had two or three copies of it: but this I merely suggest.

With affectionate regards to Mrs. Hill,
I remain truly yours,

R. Anderson

P.S. I send you ~~you~~ a very good view of this city & the harbor connected with it. If

No. 23.

you think I may properly charge the Board 6 shillings sterling for it, you can frame it & hang it up in the Rooms: if not, please hand it to my wife.

Rev. R. Anderson

July 11. 1829.

To Henry Hill, Esq. July 11, 1829.

No. 24.

Malta, Feb. 14, 1829.

Mr. David Greene,
Missionary Rooms.

Dear Brother,

Many thanks for your favor of Dec. 22d. The "blunder" to which you refer in the Herald for January, (which by the way is a very interesting number,) occasions our brethren here no uneasiness, & will not be regarded by your readers as a mistake, as none of the missionaries are at present resident at Beyrout. The changes in the arrangement of the number, strike me as improvements. The account you gave me of the measures taken since my departure for the better observance of the Sabbath, produced an electrical effect upon us here: I read that part of your letter at the Monthly Concert.

The conduct of Capt. Blinn was astonishingly perverse, & I rejoice at its exposure. Was not the other Captain, who went passenger, at the bottom of the whole? You know we expected no good from him. — I see it is likely to cost us a good deal of labor & trouble, before we make missionaries, & sea-captains, & navy-officers, & Indian traders, & Indian Agents, & government, all perfect. It is worth while to try,

Rec'd July 11, 1829.

To Henry Hill, Esq.

however, always taking care not to ~~attempt~~ too much at once, & not to be taken by surprise, nor to be attacked on our rear.

You observe that Mr. Everts is more & more inclined to come out with a publication on the Percival case. I have always had some apprehensions with regard to the effect of such a publication, but have the utmost confidence that such a step will not be taken unless it is most evidently a matter of duty. If the government basely permit Percival to escape punishment, we shall ~~probably~~ perhaps be constrained to publish in <u>selfdefence</u>, if for no other reason. Since I have been here, I have thought, more than even before, of the manner in which such an attack upon our government, will appear to our foreign friends. They will scarcely be able to appreciate the reasons for it, or to admit that it can possibly be wise, or proper. Our brethren here have even stronger impressions on this head, than I myself have.

I have thought much, too, since I left Boston, on the danger which besides us, of being too much occupied with what may be termed the <u>secular</u> influences that affect our missions, so as not to have time

enough to cultivate the spiritual graces of our missionaries, by correspondence, written instruction, personal intercourse, &c. I was never half as much impressed with the value of such things, as now. —— As for Capt. Blinn, he is a worthless fellow, & I would let him go with the deep disgrace which the article in the Herald has brought upon him, & not trouble the public with a public prosecution on his return: but how I should be for doing, if I were on the ground, & better able to judge of the merits of the case, I know not.

My intercourse with our brethren & sisters of this mission, has been uniformly gratifying to myself in a very high degree. I have found in Mr. Bird a simplicity of character, & a disposition to be pleased with all the world, (except the Maronite Patriarch & Thos. T.,) which I had not ~~antecedently~~ expected. There is a straight-forwardness in him, & a disregard of consequences (in part because he does not think of them,) which ~~has~~ contributed much to the blaze on Mount Lebanon, & somewhat to that at the Rooms; but, after all, he is a man, whom, upon an intimate acquaintance, you would not fail both to respect & love. — I have read this paragraph to Mr. Smith, (whom you do not too highly appreciate,) & he says it is correct.

The private correspondence between Mr. & Mrs. Bird & Mr. & Mrs. Goodell while the former were at Eden, Bankyta, &c. has all been read to me, & occupied two evenings till a late hour. Some of it, read in the quiet & security of Malta, was very amusing, & I observed Mr. Bird laugh heartily at ~~one~~ one letter of Mr. Goodell's, which Mrs. Bird, in a letter written ~~at~~ to Mrs. Goodell, said made him weep when it was received. This correspondence, with what I have seen & heard of Mrs. Bird since I came here, enables me to come to a pretty satisfactory opinion of ~~future Bird~~ her as a missionary. Of Mrs. Goodell I may say, in hoping, that she possesses a most amiable disposition, an intelligent mind, & good common sense; & has been rising in my estimation ever since my arrival. Mrs. Bird is susceptible of strong excitement, though, as it would seem, without those liabilities to depression which are common in such cases. Mrs. G. ~~is uniform in her feelings,~~ must be a pleasant companion to almost any person; but, while Mrs. B. is also amiable, it is more important that the female who is associated with her should be endowed with that quality. Mrs. G. is

No. 24.

possesses a large share of patience; Mrs. B. of resolution; & while the former will suffer cheerfully, the latter will resolutely act. Mrs. Goodell, however, has been as assiduous as Mrs. B. in the discharge of her duties as a wife & mother, & more so (for she has only half as many children) in deeds of benevolence beyond the confines of her family. Both are ~~peculiarly~~ adapted to the peculiarities in the characters of their respective partners, & both appear willing to submit to selfdenials for the sake of promoting the prosperity of the mission. The letter of Mrs. Bird to Mrs. Hill, if I remember its purport, does injustice to the general character of the writer. One would be apt to infer from it, that ~~the writer was~~ Mrs. B. must be a creature of feeling, romantic, despending, & unlikely to sustain herself in a selfdenying & dangerous situation. But at the very time of writing that letter, or soon after, as appears by her private correspondence & the representations of her associates, she was providing for the comfort of her little children, & the safety of her husband,

with heroic courage. Mr. Smith says, she scarcely knows fear. However this may be, the manner in which both she & her female companion sustained the cares, labors, privations, & solicitudes of the last two years of their residence in Syria, entitles them to the respect, affection, & confidence of us all.

I am persuaded that another man & his wife should be sent out before long, if the suitable man & wife can be found, to accompany Mr. Bird to Syria, or, otherwise, Mr. Goodell will be obliged to go with him. Mr. Goodell's ~~useful~~ principal efforts as a missionary must be through the medium of the Turkish language, & Smyrna, or rather Constantinople, will present a far more inviting field, than any part of Syria. This I have said in one of my letters to Mr. Evarts, & I repeat it because I deem the suggestion important. Mr. Goodell's remarks on Constantinople,

in the ~~little treatise remarks he sends~~ paper he sends on the Armenians, will deserve special attention.

Mr. Smith has been learning the Turkish, as well as the Arabic language, & ~~will~~ desires to be one of the explorers of Armenia, after the return of Mr. Temple from America, & before his own visit to that country. The plan he proposes strikes me very favorably, as it would perfect his knowledge of the Turkish, & enable him to superintend his department in the Printing Establishment much more effectually. The explorers would of course take their departure from Constantinople, & might return by way of Jerusalem.

Mr. Smith & our brethren here desire affectionate salutations to you. We are waiting for a vessel to Corfu or Zante. The Lord be with you & the other beloved & respected associates at the Rooms.

Very truly yours,

R. Anderson.

No. 24.

Rev. R. Anderson.

July 11, 1829.

No. 24.

To Mr. David Sigourney.

Sir, I have hitherto shelved his wine & tobacco: that is not straight. By the way,

No. 25.

Malta, Feb. 16, 1829.

Mr. David Greene,
Missionary Rooms.

Dear Brother,

There are at present four missionaries on this island connected with English societies,— Mr. Keeling, of the Wesleyan Society, Mr. Wilson, of the London Missionary Society, Mr. Schleenz,* of the Church Missionary Society, & Mr. Nicholayson, of the London Jews Society. The two latter are Germans.

Mr. Keeling's mind is neither furnished, nor disciplined; but he is a good man, active, diligent, persevering; & between him & our brethren there is a familiar intercourse. They supply at his two chapels one half of the time, & their families attend constantly at the one in Valletta. He is now getting up a charity-school for Malta, for which he has obtained the subscriptions of the governor & principal men on the island, & which promises to be useful.

I dislike Mr. Wilson. ~~very much~~ He is a pious man, I hope, & is busy & active; but is vain, ambitious, dogmatical, & injudicious, in the extreme. [illegible] is not invited to the consulting meetings of his brethren here: they stand aloof from him, & with good reason.

* I have hitherto spelled his name Schleenz: that is not straight. By the way, the Maltese write the name of this city, Vallettta, i.e. with a double L; but I am now convinced that the best English way is with only one.

No. 24.

Rev. R. Anderson.

July 11, 1829.

To Mr. David Greene.

Sir:

I have hitherto thought his warm feelings; that is not despotic. By the way

No. 25. Malta, Feb. 16, 1829.

Mr. David Greene,
Missionary Room.

Dear Brother,

There are at present four missionaries on this island connected with English societies, — Mr. Keeling, of the Wesleyan Society, Mr. Wilson, of the London Missionary Society, Mr. Schleenz,* of the Church Missionary Society, & Mr. Nicholayson, of the London Jews Society. The two latter are Germans.

Mr. Keeling's mind is neither furnished, nor disciplined; but he is a good man, active, diligent, persevering; & between him & our brethren there is a familiar intercourse. They supply at his two chapels one half of the time, & their families attend constantly at the one in Valletta. He is now getting up a charity-school for Maltese, for which he has obtained the subscriptions of the governor & principal men on the island, & which promises to be useful.

I dislike Mr. Wilson. He is a pious man, I hope, is busy & active; but is vain, ambitious, dogmatical, & injudicious, in the extreme. He is not invited to the consulting meetings of his brethren here: they stand aloof from him, & with good reason.

* I have hitherto spelled his name Schleenz: that is not altogether the way the Maltese write the name of this city. By the way, I am now convinced that the last syllable L; but I so. 22.

I hardly know what to say of Mr. Schleiermacher, or of the Bâle seminary where he was educated. Some erroneous opinions are inculcated there, with regard to scripture doctrines, as we learn from the German brethren; & their account receives confirmation from the actual state of Mr. Schleiermacher's views, as I have learned them from conversation. I fear the instruction in that institution is not perfectly sound, with regard to man's state by nature, the atonement, & the duration of future punishment*: but precisely how far it is defective, I am not yet quite able to say. Mr. S. is a very worthy man, & a valuable assistant to Mr. Jowett.

You recollect forming a very favorable opinion of Mr. Nicholayson, from a journal of his, of which extracts were made into the Herald. He is an excellent & intelligent man — more of a Yankee than any foreigner I have lately seen. The brethren are on terms of entire intimacy with him, & repose much confidence in his understanding & judgment.

I hope you have had good success at Andover, for a missionary to be the companion

* see a subsequent letter.

of Mr. Bird, & another to be associated with Mr. Goodell, are important to the best arrangement of our efforts in this part of the world, — saying nothing of Greece. The young men of Princeton should also be looked after. — Peace is confidently anticipated here, though we have few means of forming a judgment on that point, which you have not in America.

Probably there is no need of my saying any thing in the way of caution respecting my hasty communications to the Rooms. I write with the impression that little or no use is to be made of my letters, in the pages of the Herald. If I live to return, I hope, through God's blessing, to be able to take my letters to the Rooms, then to my wife, & the MSS I have by me, & make something that may be of some use to the cause. But all this I leave for future consideration; & am happy to repose entire confidence in all at the Missionary Rooms.

Believe me to be very affectionately

Yours, R. Anderson.

(over)

No. 25.

P. S. The remarks concerning the Basle seminary must not be understood to implicate Mr. Blumhardt. The students get their notions from some of the other instructors & from German theologians not connected with the Institution. Our brethren say, that "the German missionaries in Egypt, who are from the Basle seminary, have their theological notions quite away. Mr. Gobat is from the other side of the Rhine, where the religious opinions approximate nearer to those which are connected with the revivals of religion in New England.

Rev. R. Anderson.

July 11, 1829.

To Mr. David Greene.

Rev. R. Anderson

No. 26.

Malta, Feb. 16, 1829.

Jeremiah Evarts, Esq.,
Missionary Rooms.

My Dear Sir,

You will probably find repetitions in my letters, & I must beg you to excuse them, as they are not very easily to be avoided in the circumstances under which I write.

With regard to the mission to the Armenian people, so long talked of & so desirable, it will probably be best to have its seat at Constantinople. If it be possible, a man should be found, who, with his wife, shall accompany Mr. & Mrs. Bird to Smyrna, on the return of peace, & thus enable Mr. Goodell to take a more advantageous position with regard to the Armenians. On various accounts it is desirable for Mr. Goodell to have an associate, & on casting round for the suitable man, our minds have all rested on Mr. Hoadley, as combining some traits which would render him quite acceptable at Constantinople: we thought, also, that his present station was not of the most inviting description. I merely suggest this, for consideration.

Rev. Dr. Anderson.
July 11, 1829.

Armenia will need to be explored, & two missionaries should go together for this purpose. Mr. Goodell might probably desire to go for one, & there are, in my view, sufficient reasons for allowing Mr. Smith to be the other, when the return of Mr. Temple enables him to leave the Press for a season. Besides attending to the Arabic, in which he [Mr. Smith] converses with considerable fluency, he has made a good degree of proficiency in the Armenian Turkish, in order that he may be able to superintend the Press in both languages. He thinks, and no doubt correctly, that he cannot properly qualify himself for his duties in the Armeno-Turkish, without spending some months among the people to whom it is vernacular. His plan would be to go from Constantinople with one of the ~~men~~ missionaries, who is to be stationed there, & after exploring Armenia, return by way of Jerusalem. He would expect to revisit ~~Asia~~ America

soon after, according to the original plan. I have suggested to him, that by that time the Committee will probably be ready with much cheerfulness to invite him home on a visit. He will expect them to enter into the married state.

Mr. Smith, as Mr. Greene will assure you, is admirably adapted to be in connexion with a printing establishment; & he learns languages with so much facility, that it is worth while to afford him opportunities for so doing.

I forward a letter from Mr. King. My opinion is that no public mention should be made of the several places where he recommends the establishment of Schools. — It is worthy of consideration, whether you shall not send out Mr. Dwight without waiting for my report.

I take it for granted, that little or no use will be made of my communications, in the Herald, & therefore I shall write freely. One of objects I shall

No. 26.

have in writing copiously to you, will be to preserve memorandums against the danger of utter loss, to which the papers of a traveller are constantly liable.

I believe I have already stated, that Mr. Bird expects to visit Tunis in the Spring. The plan of the visit was laid before my arrival, & I strongly approve of it. He will have his report of the visit ready on my return, should a kind Providence favor us.

I now begin to be rather uneasy to get away, having been detained longer than I expected to be. We have a prospect of a vessel during the present week. I cannot regret the delay, as my time has been incessantly occupied, generally till midnight & later. I am assured, also, that such is the inclemency of the season (said to be unusually great) that no time would have been gained by an earlier departure. If I were not fully assured that I am pursuing the path of my duty, I should be unhappy in the prospect of so long a separation from my family. To a Merciful Father I commend them, & rest, sometimes with great composure of mind, in the confidence that all will be kindly ordered in reference to my wife & child & myself.

Affectionate regards to your family & yourself.

R. Anderson.

P.S. I shall be obliged if you will permit Mr. Anderson to read such of my letters to you as may think worth to place Mrs. R. Anderson.

No. 27.

Malta, Feb. 17, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms.

My Dear Sir,

The arrangements which have been made since my arrival, in relation to the Printing Establishment, were very desirable, & afford me much satisfaction. Yet they have not been brought about without some developements of feeling & character, on the part of Mr. Hallock, which have occasioned me much pain.

I have doubted whether to write you more on the subject, than I have done already. But upon reflection, — taking into view our past experience, & what may possibly happen in future, — I have deemed it prudent to have in your hand a record of the case. Of course it will be <u>confidential</u>, & will come before the Committee only when important reasons warrant such an exposure.

The brethren Goodell, Bird, & Smith devoted the evening of Jan. 15th to an inquiry, in my presence, which of them should accompany me to Greece, & decided, that more important ends would be answered ~~by Mr. Smith's going~~, if Mr. Smith went with me, than should either of the others go, — provided Mr. Goodell should reside in the house containing the press, & take charge of the establishment, during his

P.S. I have delayed this long, that I might be able to send a few lines to Granville as soon as I received letters from you.

Rev. M. Anderson.
July 11, 1829.

absence. The reasons in favor of this decision, are given in a former letter. In this opinion I entirely coincided with them. Mr. Goodell's removal to the house, I regarded as an indispensable condition of Mrs. Smith's leaving Malta, even for the space of a few months. On no other condition did I feel authorized by my instructions, or by the facts within my observation, to give my assent. But I declared, repeatedly & decidedly, as the brethren here all bear me witness, that the feelings of Mrs. Hallock were to be regarded to the utmost, in whatever arrangements should be made. I stated, that I was greatly at a loss to know what to do, owing to her present delicate circumstances; that I did not even see in what manner the subject could best be proposed, even to her husband. I had no doubt, however, that if the subject of a removal came before her at all, it must be through the medium of her husband.

It appeared evident, from all I could learn, that if a removal to another house should be agreeable to Mrs. Hallock, it might be effected with perfect safety to her health. Mr. Goodell informed me, that her confinement was not expected to take place under two months; & I saw that she attended meeting thrice on the Sabbath, walking a considerable

distance each time. Besides, I was entirely satisfied that Mr. Smith ought no longer to reside in Mr. Hallock's family — owing, as I think, to no fault in Mr. Smith, or Mrs. Hallock; & there was no proper remedy but for Mr. Hallock to take another house, as the Superintendent, whoever he is, ought to reside under the same roof with the Printing Establishment.

I therefore determined to take a convenient opportunity for laying the case before Mr. Hallock, & ascertaining whether he thought the feelings of his wife would be gratified by a change of residence. This opportunity was providentially afforded by Mr. Hallock himself, in an interview sought by him chiefly for the purpose of stating to me some grievances to which he thought himself subjected by his relation to Mr. Smith. In this interview he said, of his own accord, that he thought they could not happily ~~reside~~ live together, & that he had almost determined to remove his family to another house. I was surprised at these remarks, but encouraged him to proceed. He reiterated them in another form, & added — what in my view was material — that Mrs. Hallock would be glad to be more retired from noise & company in the present state of her health, than she could be in the house of the Printing Establishment. After some further conversation, in which it was

clear ~~that~~ he wished me to understand that he & his wife were both in favor of a change of abode, I thought it a proper time to suggest to him a removal, & the reasons for it. But I took special care to say, explicitly & decidedly, that nothing of the kind ought to be attempted, except in the fullest compliance with the views & feelings of Mrs. Hallock, which I could know only through him. This I reiterated, I think, again & again.

I am not sure, that Mr. Hallock was quite as desirous of a removal, as was implied in the language he used in his conversation with me; & possibly his wife was less desirous of a change, than he supposed. But he said nothing more to me directly, & made his arrangements for removal, & effected it, without my knowing any thing further as to the feelings of either of them, except that Mrs. H. was reluctant to go into the house occupied by Mr. Goodell, as her former husband had been sick there for several months of the consumption, which proved fatal to him. Upon learning this through Mr. Goodell, I advised that they should look for another house. — Mr. H. succeeded in obtaining a commodious house for a reasonable

Mrs. M. Anderson.

No. 27.
2 sheets

Thos. H. Anderson.
Rec'd July 11, 1829.

rent — a house much preferable, in my view, & also in their own view, to the one in which they had resided, & they removed to it some days sooner than I had expected. A few evenings afterwards, they invited all their missionary friends, & we had a sort of consecration-meeting, after the manner of our pious people in Boston, & a very pleasant season it was. Mr. H. was in excellent spirits, & indeed had been apparently very cheerful & happy ever since he engaged his house. He also declared himself highly gratified by his charge, ~~& was~~ treated Mr. Smith with more frankness & cordiality, than he had done since the departure of Mr. Temple. I was myself gratified with his appearance, & could not but hope he would do well, as the causes of irritation were now in great measure removed, — especially as the line of his duties was ~~distinctly~~ now distinctly marked by the Rules I had drawn up for the conduct of the Printing Establishment, & he had declared himself, in my hearing, well satisfied with those Rules.

Thus things remained till the last day

of the year, when he came into my chamber & asked, whether that Rule, which gave to the Superintendent the direction as to the number of females to be employed in the Bindery, could not be altered. He said, that as the Bindery was now in his house, it gave the superintendent the right, in a degree, of saying who should, & who should not, enter his house, & hence a designing man might occasion him inconvenience; & his feelings were such, that if he could not himself have the whole ordering, as to the female laborers in the Bindery, it must be removed elsewhere.

This proposition, & the feelings he discovered, were wholly unexpected, & grieved me exceedingly. I declined answering till I had taken time to consider.

This interview was on Saturday, & it was not convenient to converse again on the subject till the next Tuesday. I then invited him to my room, explained the cause of my delay, & inquired if he had still the same views which he expressed to me on Saturday. He said there were cases where the

Board & the Superintendent had authority over him, but that no man had a right to interfere in the control of his house, & he felt it necessary to be on his guard there. I replied, that as the Board paid the rent of the room in his house, which was occupied for the Bindery, I did not see how it interfered with his rights for the Superintendent to say, whether two or three females should be employed there. He thought otherwise. He said, also, that though the Rules were good, as Rules, there was manifestly a disposition to restrict & encroach upon him. I wished him to explain, & he said this disposition appeared in the fact, that the Superintendent did not dispense with the one relating to the Bindery, so far as to give him (Mr. H.) the entire direction in the employment of the females, while the Bindery was in his house, which he thought the Superintendent could do, if he chose.

He then intimated, that he had been removed from the house containing the Press in an improper manner, & that his removal was ~~inf~~ unaccountable without supposing that there were reasons for it which were concealed from him. I desired him to

explain what impropriety there was in the manner of his removal. He said it was improper even to have suggested his removal, in the present circumstances of his wife. I admitted that it would have been improper for any one, except himself, to communicate with Mrs. H. on the subject; but that I could see no impropriety whatever in a suggestion of such a thing to him, provided he was at the same time assured that no step ought to be taken which was unpleasant to the feelings of Mrs. H. I then repeated to him what he had spontaneously said to me on the subject of removal, before any suggestion of the kind was made to him, or he had any knowledge or suspicion of my own views. He replied, that the remarks he made at that time were only casual. I granted, that his first remarks might have been casual, but could not regard the whole conversation we had on the subject, as having been so. On the contrary, he at that time expressed his views fully & at length, in reply to inquiries proposed by myself; & my suggestions in favor of a removal, were

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3d sheet.

Mrs. Anderson.
Thursday July 11, 1839.

subsequent to his remarks, & shewed him, that if he & his wife were desirous of another place of residence, a favorable opportunity for ~~more~~ obtaining one was now ~~presented~~ afforded. After reminding him again of the pains I took to make him understand, that I wished him not to give up the house to Mr. Goodell, unless he was sure he could do it with the most tender regard to the feelings & comfort of Mrs. H., I inquired, how the suggestion, made under these circumstances & in this manner, was improper? Was he not at liberty to go, or not, as he thought proper? Was he not at liberty to decide not to go, in view of the health of his wife, even without saying anything to her on the subject? In reply he said, that if I had told him he need not consult Mrs. H., it would have altered the case. I replied, that I supposed him to be sufficiently discreet to know what course would be most suitable in such a case.— He then stated, that when he first proposed a removal to Mrs. Hallock, she was a good deal agitated & depressed at the thought of it; that, however, when she became acquainted with the reasons in favor of removal, she thought them so important that she determined to acquiesce. [I believe her concern at

the thought of removal, was chiefly or wholly owing to the fact, that it was first proposed they should go into the house ~~occupied~~ which Mr. Goodell was to leave.] I asked him why he had not been frank enough, after all I had said to him, to give me information respecting her feelings. He said, they should have been <u>censured</u>, as their declining to remove would have prevented Mr. Smith's visit to Greece. I thought this showed him not to be acting on the best principles, nor with the most charitable & proper views of his brethren, & so I told him.

I then questioned him on the subject of the <u>concealed reasons</u>, & found him strongly influenced by jealousy. I told him all the reasons that had operated on my own mind, & assured him they were these two, & no others:— 1. That Mr. Smith might visit Greece; & 2. That, on his return, he might reside in Mr. Goodell's family.

I now inquired, whether the change he had made was not a happy one, both to himself & Mrs. Hallock. He promptly & decidedly replied, "Yes;— they were both most pleased with

it: but added, that they should not have been, had they not obtained a good house. "Very well," I said, "did I not advise you both, one day, at the table, not to take a house you had examined, but did not like; nor to remove at all, till you found a house with which you should be perfectly satisfied?"

When we had gone over the topics of misunderstanding & complaint in the manner stated, only more at length, I addressed myself to him with kindness, but with seriousness & the utmost plainness. I endeavored to convince him how prone he was to jealousy, & to a want of candor & frankness, & how difficult it would be for him to co-operate ~~in any station~~ with the missionaries of any station, for a long period of ~~time~~ time, if he indulged such habits of mind. I told him that the radical defect in his character appeared to me to be, a deficiency of that ~~godl~~ godlike benevolence which is essential to the happiness, respectability, & usefulness of a missionary.

Mr. H. confessed to me, that he was deficient in openness & frankness of disposition — said he had been so for twenty years, & that

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his brother used to call it "the accursed thing" in him. — With regard to the Bindery, he himself finally proposed to retain it on the plan contained in the Rules, provided it could be removed when in his view the welfare of his family required such a measure. Upon this I read to him the closing articles in that document, relating to Mrs. Hallock, & showed him that they contained such a provision in very explicit terms. He had all along had a copy of the Rules in his possession. — At the close I assured him, that he need not consider himself as constrained against his will, even with regard to his connexion with the establishment, & gave him the purport of the resolution of the Committee respecting Assistant Missionaries when they become discontented.

Before we parted, he became cheerful & pleasant, & at a family visit at Mr. Nicholayson's in the evening, he was in excellent spirits. So far as I know, he has been so ever since, & has familiarly conversed with Mr. Smith more than once on the measures for the better regulation of the establishment. A day or two since, he proposed increasing the number of journeymen in the printing office, but appeared to be perfectly satisfied with the reasons I assigned against such an increase at present. I hope he will do well hereafter. — Please say to Mr. Hill, that his correspondence on the subject of the press, should be hereafter with the Superintendent. Affectionately yours, R. Anderson.

To Jeremiah Evarts, Esq.

No. 28.

Malta, Feb. 17, 1829.

Mr. David Greene,
Missionary Rooms.

My Dear Brother,

I have already mentioned Mr. Schlienz, of the Chh Miss. Society, & the Missionary Seminary at Bâsle. This evening we invited Mr. S. to take tea with us, & have had a long & highly interesting conversation with him on the subject of the religious views inculcated in the seminary where he obtained his education, which, I have already said, was the one above mentioned. Mr. S. is very intelligent & well informed, and abundantly able to make the desired explanations, & his statements are to be received with entire confidence. The following is a correct account of them, as they were understood by Mr. Goodell, Mr. Smith, & myself.

They hold, that man is by nature without holiness, or wholly depraved — that regeneration is the commencement of holiness in the heart — & that a man ~~may~~ fall from grace. They believe, also, in baptismal regeneration; that is, that a principle of holiness is implanted when this rite is administered, whether to infants, or adults; but that this principle may be lost, and the beneficial effects of baptism ~~be~~ destroyed; but the rite is not to be repeated after a relapse; ~~but~~ in that case, regeneration is to be sought by other means. These opinions are

inculcated by Dr. Blumhardt. The doctrine of Predestination is not taught in the Seminary, & Mr. S. thinks it is not believed by the Principal. But although there is an agreement with the Methodists in their views of predestination & of falling from grace, the doctrine of perfectability is denied. I was glad to learn, that they admit a vicarious & proper atonement, made for all men. At least, Dr. B. admits & teaches it; though some of the students have been inclined to countenance an opinion, ~~lately~~ ~~advanced~~ advanced by a late Professor in the ~~Basle~~ Seminary, ~~a profound~~ ~~wonder~~, that the chief design of Christ's death was, to purchase the influences of the Spirit. I am not sure but Mr. Schlienz himself is of this opinion. — Dr. Blumhardt holds to the eternal punishment of the wicked, & contends against the doctrine of final restoration. Mr. S. says, however, that very many of the most pious & benevolent people of the ~~canton~~ vicinity of Bâsle believe, that the punishment of wicked men will be limited, & some have the same belief respecting the fallen angels. The person who first gave currency to this opinion was Etinger, (I know not that I write the name correctly,) ~~prelate~~ chief prelate of the kingdom of Wittemberg, who resided at Stuttgart, & acquired great influence by the sanctity & benevolence of his character. This

opinion is, also, inculcated by ~~Dr.~~ Meyer, who is a favorite commentator in the Missionary Seminary. Many of the students, through the influence of early instruction, come to the Seminary with a strong bias in favor of the doctrine of a limited punishment. You perhaps recollect a statement, some time since, in the Chr. Miss.y Register, that the students in the Bâsle Institution were forbidden to read works, which defended the doctrine of universal salvation. I was much surprised at this statement, & mentioned it to Mr. S. He says that apprehensions were excited in the minds of the Committee in London, lest the students in Bâsle were becoming unsound on this point, & they sent over Mr. Bickersteth & Mr. Coates to make inquiries on the subject. This led to the statement in question ~~in question~~ from Dr. Blumhardt, which was rather unguardedly published. Mr. Schlienz admits, & Mr. Müller told Mr. Smith, that measures are taken by Dr. B. to prevent the students from reading works which advocate universal salvation. How much better, should they take the liberal, & the only effectual, course, which is pursued at Andover! —— Mr. S. stated that the good people in Bâsle, who believe in the eternity of future punishment, do not regard the rejection of the

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~~rejection of the~~ doctrine as a very serious evil. — In the interpretation of the Scriptures, they generally encourage the belief of two senses, — the historical, & the spiritual or allegorical. Many erratic speculations hence arise.*

Thus far respecting the Missionary Seminary in Basle. — There is a notion ~~[illegible]~~ entertained by ~~the~~ some of the good people in Germany, ~~& I suspect by a friend of yours~~ ~~[illegible]~~ a very odd notion; viz. that persons are sometimes converted by a sort of animal magnetism! But I must reserve this for another sheet, as the criticisms of my brethren will probably oblige me to write my account over a second time. Meanwhile I

am truly yours,

R. Anderson.

To Mr. David Greene.

* Mr. Schleiz says, that Ettinger, in commenting upon Christ's riding into Jerusalem on an ass, remarks that the ass means reason!

No. 29. Malta, Feb. 19, 1829.

Mr. David Greene,
Missionary Rooms.

Dear Brother,

When I closed my last to you, I thought I would give you some account of the views entertained in Germany on the subject of animal magnetism, which, I am informed, is there regarded & treated as a science. But the more I reflect upon it, the less able I feel to ~~give the account~~ describe it. I will therefore only give you what I suppose to be a correct outline, for the sake of exciting your curiosity to look, for if you choose, for more satisfactory information elsewhere.

This supposed that, by some means, the intimate connexion which subsists between the soul & body may, ~~be~~ for a time, be relaxed, & thus the capacity of the soul for action be increased. To this process, or rather to the operating cause in it, they have given the name of animal magnetism. What this cause is, I have not been

To Mr. David Greene.

able to understand. I suppose it to be confined to the human species. This not regarded as miraculous, or limited to effects of a religious nature.

The person under the magnetic influence is said to acquire an extraordinary activity & vigor of mind, & to have views & knowledge, which he never had before, & does not retain afterwards. He is supposed to have an intuitive ~~sen~~ perception of the characters of others, & to be able to act upon their minds, even when not present, or, when even so distant; & some even believe ~~that~~ he can foretell future events: but how this prescience can be regarded otherwise than as miraculous, I do not know. They imagine that the soul, under the magnetic influence, is capable of going out of the body, as it were, & seeing & acting without the incumbrances of flesh & blood; yet retaining, at discretion, the use of the bodily organs.

Those who imbibe these notions, consider animal magnetism as an advance

in the science of human nature, & some of the young men at Bâsle have been much taken with it; but Dr. Blumhardt has not given it his approbation.

The way in which some have supposed that conversions ~~have been~~ are effected by means of animal magnetism, is, that the ~~vivid~~ apprehensions ~~that have been made then~~ of divine truth may be so vivid, ~~when~~ under the magnetic influence, that ~~they produce~~ ~~expect~~ a transforming influence is expected on the heart at once, which remains after the magnetic effect is gone. Admitting the facts, they may perhaps be regarded as of the same general nature with those which were witnessed in Ohio, some years since; though there does not seem to be any of that falling down, convulsions, &c. which were there witnessed. The speculating & enthusiastic Germans find no difficulty in ~~making theories &~~ building theories & a science upon a few strong facts, such as probably gave rise to the theory or science of animal magnetism.

Truly yours, R. Anderson.

No. 29.

P.S. I have said that animal magnetism is supposed to be confined to the human species. Mr. Goodell says I may add, that it is solely confined to the Germans.

Rev. W. Anderson.

July 11, 1829.

To Mr. David Green.

No. 30.

Malta, Feb. 20, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms.

My Dear Sir,

The following is a copy of the letter addressed to our brethren here, to which there is a reference in one of my former letters.

"Malta, Jan. 15, 1829.

"To the Rev. Wm. Goodell &
Rev. Isaac Bird,

"Dear Brethren,

"The Committee thought they ought to notice, as a committee, the letter from Mr. Goodell to Mr. Evarts, dated Feb. 15, 1827, & that from Mr. & Mrs. Bird, dated April 3, 1827, which were read at a meeting held on the 25 of November, just before my embarkation. They have, therefore, directed me to say, that they deem it their duty to express their regret & grief (these are the words I have in charge) that, from limited & partial representations of the subject to which your letters do relate, you should have formed an opinion so injurious to them, & have expressed it in a manner which cannot be considered otherwise than exceptionable.

"You have thus their feelings on the subject of your communications, declared with a frankness which, I am happy to know, is habitual to them. They have felt neither more,

To Mr. David Greene.

nor less, than is expressed by the language which I have used.

"And allow me to say, Dear Brethren, that however at a loss you might have been to comprehend the motives & reasons, which governed the proceedings of the Committee, the early expression of such opinions as you entertained, & much of the language which you employed, cannot, as it would seem, be justified. God, in his Providence, has made them our Directors, & while they remain such, it surely becomes us to be slow in putting a harsh construction on their proceedings, & never to employ language, in our correspondence with them, which is otherwise than respectful.

"In reference to the free expression of opinion on the part of the Committee, let us remember what unerring Wisdom has declared, that "open rebuke is better than secret love". I would remark, also, that though the letters above-mentioned were a subject of grief & regret to the members of the Committee, they never, so far as I know, excited any angry emotions, nor in any degree alienated the affection of the members

from you. If the high confidence they had ever reposed in you, was in any measure shaken, you have power, as I believe, to restore it fully; & all I have seen of you in the fraternal intercourse with which you have favored me since my arrival in Malta, leads me to think, that you will not be backward to pursue any course for that purpose, which shall accord with your views of Christian propriety.

"I am, Dear Brethren, very affec^y. yours,
R. A."

Since I sealed up the letter containing an account of the annual allowances made by the Wesleyan Missionary Society to Mr. Keeling, he has informed me that the information he gave me on that subject was not entirely correct. The following was copied from a written document in his possession. You will allow fifty-two pence sterling to every Spanish Dollar.

Board for himself & wife, Pounds Sterling, £54 .. 12

Quarterage; i.e. clothing, &c.

For himself,	£25 .. 4		
For his wife,	21 .. 0		
Himself & wife	46 .. 4		46 .. 4
Children, for each child,			14 .. 0

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Servants,	£ 20.. 00
Washing,	6.. 00
Stationary,	4.. 00
Total,	£ 144.. 16

The above are the stated & fixed allowances. Among his charges for the first six months of the last year, were the following:-

Fuel,	£ 2.. 5.. 1
Candles & oil,	1.. 6.. 6
Wandling,	6.. 5.. 6

Mr. Keeling's style of living, so far as it has fallen under my observation, is very becoming.

Very affectionately yours,

R. Anderson.

Rev. R. Anderson.

July 11, 1829.

To Jeremiah Evarts, Esq.

No. 31.

Malta, Feb. 20, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms.

My Dear Sir,

My letter to Mr. Jowett, which I sent with the copy of the document given to Mr. Brewer, & the joint letter ~~to~~ of our brethren, was as follows: —

"Malta, Feb. 10, 1829.

"My Dear Sir,

If you have seen the Missionary Herald for December, you will have learned the general objects of my visit to the Mediterranean. As you are acquainted with the unhappy misunderstanding of our brethren here, with regard to the matrimonial concerns of Messrs. Gridley & Brewer, it will perhaps occur to you, that there might, also, be a special reason for this visit, which could not be stated to the public.

"It would contribute much to the happiness of my stay in Malta, could I be favoured with your acquaintance & counsel; & I cherish the hope that you may be in Malta on my return from the Levant. Could I now avail myself of your judgment on some of the prominent points in my Instructions, I

To Jeremiah Evarts, Esq.
Rec'd July 11, 1829.

would probably be saved from some mistakes, into which I ~~should probably be saved from some mistakes~~ shall be in danger of falling. I must earnestly request your prayers, dear Sir, ~~that~~ I may not only be preserved from error, but rendered, through the grace of our ~~our~~ Lord Jesus Christ, instrumental of good ~~to the cause~~ which lies near your heart.

"The intercourse I have had with our missionaries ~~now~~ in Malta, some of them intimate associates in former years, has been to me in a high degree refreshing, & I hope to be grateful for it as long as I live. They have manifested an excellent spirit, & the Lord has blessed the attempt of our Committee to explain to them the strange combination of circumstances, which had seemed to them almost inexplicable. As you have been aware of the extent of the evil, & have lamented it, you will rejoice to learn, ~~that~~ confidence & peace have been restored, as in times past, & that nothing remains unfavorable to an entire & permanent good understanding between our brethren & their Directors.

"The accompanying letter, written by Mr. Bird, & signed by himself & his two cler-

ical associates, will show you how the cases of Messrs. Gridley & Brewer are now regarded by these brethren. Justice to the Committee seemed to require that you should know this, & the interest you have ever kindly manifested in our operations, required that you should not know less.

"The views & proceedings of our Committee have been fully known to me for six years past, as I have always had the happiness to attend their meetings; & I can say, that their views on the subject of employing married missionaries, have experienced no material change during that time, and are substantially the same with those of our brethren here, & with your own so far as they are known to me. Nor had Mr. Gridley or Mr. Brewer so much as any plausible reasons, in point of fact, for the opinions they gave of the views entertained by the Committee on this subject.

"You would not wish me to go into the cases of these two brethren, nor could I possibly do so in a letter. I beg, however, that you will excuse a few remarks.

"My opinion has ever been, (& the opinion of the brethren here is now the same,) that Mr. Gridley had no suspicions of the Committee till after his embarkation with Mr. Brewer. But I am not surprised, in view of all the circumstances of the case, that a man of his extraordinarily sanguine temperament should have found proof enough of conspiracy against him, after a suspicion to that effect

had been planted in his mind.

"The inquiry into which the Committee felt themselves constrained to enter, did not relate to any question between them & Mr. Gridley, but between them & the person to whom he was engaged; & was, Whether, in case they sent her forth as their missionary, (which they were strongly inclined to do,) they could conscientiously take the ground of her defence, & justify themselves to the community, which had already begun to utter the voice of censure? They were finally clear in the opinion that they could not, & therefore consented that she should withdraw. Mr. Gridley was then at liberty to do as he pleased. He chose to prosecute his mission, &, without being urged, chose, also, to prosecute it without delay.

"None of the lady's friends in America, to my knowledge, have ever censured the Committee, nor have I heard a murmur of disapprobation from any part of the United States — unless as a consequence of Mr. Brewer's representations since his return home.

"You will perceive by the accompanying document, that Mrs. Brewer is no longer connected

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with the Board. He was so prone to jealousy before he embarked on his mission, that the Committee seriously doubted whether they ought to send him. But no one of us, not even his most intimate friends, as I can learn, suspected that he was dissatisfied with the Committee, or with any one, on the score of any matrimonial question. The advice which he attributes to me, was probably given, though I do not recollect giving it: but I am not supposed, by any of the gentlemen named in the accompanying document, [except Mr. Brewer] to be chargeable with the consequences which he refers to it. Mr. Brewer has admitted that, in your hearing, he attributed a very unhandsome agency to Mr. Evarts in interrupting a matrimonial connexion he had formed, and also in the failure of an application he made for a renewal of this engagement. I know when Mr. Evarts first heard of that engagement, & I believe he had no objection whatever to it; nor is there the shadow of a probability, nor any thing which could be supposed to awaken a suspicion, that Mr. Evarts did even exceed the bounds of prudence or decorum in relation to that matter; nor did he, or his family, or myself

know of the second application till long after it had been made.

"When Mr. Brewer embarked for the Mediterranean, he was not even suspected by us to have any particular attachments. Neither he, nor any of his friends had intimated such a thing, or that a speedy marriage was important to his happiness. Had he been as frank in disclosing his feelings when in the United States, as he was after leaving us, the Committee would by no means have permitted him to go unmarried; for they were never very desirous he should go in that manner;- as is evident from our correspondence with him, taken in connexion.

"Our brethren, in their letter to you, have not given an opinion as to the measures finally adopted in the case of Mr. Brewer: not, however, because they have no opinion. They declare to me their full belief, that these measures were required by the perverted state of Mr. Brewer's mind.

"The remark at the bottom of p. 3, in the letter of our brethren, might be understood as meaning more than it is designed to mean. Mr. Bird has mentioned to me one step in the investigation, as appearing to him in some measure independent. It is easier to judge of causes after we have seen their effects, than

before. I cannot think, however, that the step referred to by Mr. Bird was imprudent, in any proper sense of the word, nor that its supposed exceptionable nature at all affected the nature of the result.

"It is a consolation to believe, that our Committee & missionaries will both derive some important lessons from this unpleasant affair, & that we may hope it will be overruled for good to the cause.

"I beg you will excuse the trouble it has occasioned you, & the demand upon your time & patience which will be made by this letter & the accompanying papers.

"I expect to leave Malta for the Ionian Isles & Greece sometime in the present week, & to be accompanied by Mr. Smith, & also by the Rev. J. J. Robertson, missionary to Greece from our Am. Episc. Miss. Soc., whom I have long respected as a man devoted to the the spread of the Gospel. There is no denomination of Christians in our country, not connected with the Board, which I have so much desired to see engaged in missions to the heathen, as that of the Episcopal ch. I am sure there is none, with which we can so pleasantly & usefully co-operate.

"Please assure Mrs. Jowett of my very

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respectful regards, & believe me to be, with sentiments, &c. &c.

R. A.

"P.S. Mr. Temple & his children were well early in December: he was then in the city of New York, preaching on the subject of missions: &c. &c. — He remembers the kindness of yourself & Mrs. Jewett to his family with much gratitude, as also do the members of your Committee."

This letter was read to all the brethren, including Mr. Hallock, before it was sent. — The case of supposed imprudence referred to by Mr. Bird, was, writing to Pres. Tyler without giving him a charge not to show the letter to Mr. Tenney.

Very truly yours,

R. Anderson

Rev. R. Anderson.
July 11, 1829.

To Jeremiah Evarts, Esq.

No. 32.

Malta, Feb. 21, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms.

My Dear Sir,

I should fear you would be wearied by my letters, did I not know that you will read them, or not, as you please. This, however, will probably be the last I shall write you from this place, as I am making arrangements to sail on next Monday, that is, the day after tomorrow, in a Maltese brig, bound to Corfu. We pay 15 dollars each for our passage, which is 5 more than we ought to pay:— the owners find the common stores. We are to pay but ten, in case the vessel does not sail on Monday.

I have already said, I believe, that my delay has probably been no real loss of time. I have aimed to be diligent, & every day has brought something with it which has contributed to show that my work in Malta has not been completed till now — if it is now done. Our machinery here seems now to be in a good working condition: I hear no creaking, no jarring among any of the wheels, & cannot but hope it will

To Jeremiah Evarts, Esq.

go well in time to come. As Mr. Abbott, the Consul, is making provision for his return to Syria, in expectation of receiving orders to resume his station there, I have been inquiring of Mr. Bird, this evening, whether he & Mrs. Bird would not be willing to return also, without Mr. & Mrs. Goodell, in expectation that a married missionary will be sent to join them, as soon as a suitable one can be found for the purpose. He expresses an entire willingness to do so, & I presume his wife will not seriously object – perhaps not at all. I have, however, advised him to make his contemplated visit to Tunis, before removing his family from Malta. His habits of patient inquiry, & his knowledge of Arabic, render him a very suitable man to make this visit to Africa. Should a volume of small size result from the visit made by Mr. Smith & myself to Greece, &c., Mrs Bird's account of his ~~[illegible]~~ African researches might come into the latter part: but this is merely a suggestion.

Would you not think it proper to write to Messrs. Goodell & Bird, as soon as the Committee have time to consider the subject, approving —

1. Of Mr. Bird's visit to Africa.

2. Of his return to Syria, either when Mr. Abbott returns, or soon after, in case he thinks proper; & with the understanding, that the Committee will send him a married associate as soon as a suitable one can be found. And,

3. Of Mr. Goodell's removal to Beirut as soon after Mr. Smith's return to Malta, as the political state of the Turkish Empire in general, & of that capital in particular, will warrant such a measure; — with the understanding, that he shall have an associate whenever a suitable man can be found, & the funds of the Board shall authorize the sending of him out. ——

You will understand, that if Mr. Bird visits Africa, he will go before hearing from you: but it would be pleasant to him to know that he has your approval.

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Our brethren are very desirous that a physician be procured for Syria, but whether one can be found, I have told them, is matter of great uncertainty. A physician of the right spirit would doubtless render himself in a very high degree useful in that country, & would contribute in no small degree to the comfort of his brethren.

I can assure you, my dear Sir, that the thought of being remembered in the prayers of yourself & our brethren at the Missionary Rooms, is a source of much consolation in the prospect of the many responsibilities, trials, & dangers of the voyage & journeys which remain.

Desiring affectionate regards to the members of your family, I am very respectfully & truly yours,

R. Anderson.

Rev. R. Anderson.
July 11, 1829.

To Jeremiah Evarts, Esq.

No. 33

Malta, Feb. 21, 1829.

Henry Hill, Esq.
Mess. Rivers. }

My Dear Sir,

I enclose a letter to Master Henry Martyn in acknowledgment of his to me.

Mr. Smith & Mr. Halloch have written you on the subject of the new founts of Greek types. It is desirable that the deficiencies have some remedy as soon as possible.

I recommend that all your inquiries & directions on the subjects connected with the Printing Establishment be in time to come through the superintendent of the Establishment; though you will of course acknowledge Mr. Halloch's letters. The reason for this suggestion you will gather from some of my letters to Mr. Evarts.

To those letters, which I fear will be found tedious, I must refer you for

To Jeremiah Evarts, Esq.

all facts of importance relating to myself or our brethren here, as I am expecting a mail for Corfu on Monday, & I am to precede tomorrow forenoon, & it is now near midnight.

If Eliza is at Laytbrook, & you think it not best to send her package in its present form, you can break the seal, & send the sheets in any other manner wh shall seem preferable.

Affectionate regards to Mrs. Hill & all the members of your family, & believe me to be very truly yours,

R. Anderson.

No. 33.

No. 33.
Rev. R. Anderson.
July 11, 1829.

Henry Hill, Esq.
Missionary Rooms,
Boston.
U. S. A.

No. 34.

Corfu, March 14, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms.

My Dear Sir,

Since I came here I have received a letter from Mr. King, dated Egina 14th ult., of which the following are extracts.

"Your letter from Malta by Capt. Walker, which I have just now rec^d, is as welcome & rejoicing, as unexpected. I am as it were alone, & have longed much to see some friend with whom I could converse. ---- I shall have much ~~to say~~ to you when I see you. I welcome with heart-felt joy your arrival in the Mediterranean." — He then states that he was going to Smyrna for a few weeks, & proceeds:— "I think it better for you to spend the month of March in visiting the Ionian Islands, as you will find but very indifferent accomodations even at the seat of gov^t in this place, & in the Morea, in many places, scarcely none at all. The weather is now cold, & I sometimes feel a little low-spirited. ---- You will find it exceedingly difficult to procure even a single decent room in Egina to live in, as there is an overflowing population, & every house, hut, hovel, & cave, is full. ------ I hope you will not say much to any one here about your plans till I see you. Dr. Korck informs me, that opposition begins to shew itself in Syra, & I doubt not that it will in other places. — For five or six weeks, the affairs of Greece have appeared very doubtful, & many letters which I had previously written to send to America, I have retained, on account of the prospects of Greece having seemingly changed. All are in anxiety. --- As to the establishment of schools, you can establish as many as you can support. --- I hope to be able to visit some of the islands with you: but more of this when I see you. Yours most sincerely & affectionately," &c.

No. 34.

I believe this letter of Mr. King to have been written in a season of depressed spirits, and that it probably falls as much below the truth, as ~~the~~ his previous communications rose above it: In other words, that the state of Greece is neither so favorable or unfavorable to our object, as he has represented: It is difficult, however, even at this distance, to ~~learn~~ obtain much certain information from the Morea.

Through grace I can say, None of these things move me. I have had, thus far, a more prosperous agency, than I ever dared to anticipate; & see more reason to expect prosperity in future, than I did before leaving America. To God I cheerfully leave all that is future.

Letters which leave Boston previous to the first of June will be pretty certain to reach Malta before I am West of that meridian. Desiring love to all, I am very truly yours,

R. Anderson.

Rev. R. Anderson.
July 11, 1829.

Rev. R. Anderson.
July 11, 1829.

No. 35.

Corfu, March 16, 1829.

Jeremiah Evarts, Esq.,
Missionary Rooms.

My Dear Sir,

I have found some difficulty in satisfying myself as to the best plan to be adopted in relation to my correspondence. I have at length concluded to send you, from time to time, brief narratives of my voyages & travels, that you may know where I have been, & may have the means of judging as to my ~~position~~ opportunities for accomplishing the objects of my agency to this part of the world. The more important results of my inquiries I shall probably reserve till the whole ground is before me, & till I have gone into a full comparison of Mr. Smith's views with my own. I have not many fears but a good Providence will enable us to collect a ~~good~~ body of facts, upon which reliance may be placed, & upon which opinions may be grounded as to what we ought to do in this part of Europe. — My letters to the Rooms I submit, of course, to your discretion. Should you think it best to expose any parts of them to public view, it will be desirable to assign the reason why they so much concern the <u>surface</u> of things, & have so little to say respecting the state of religion, education, &c. among the Greeks. — I am more & more persuaded, that we

Rec'd. Rev. Mr. Anderson. July 11, 1829.

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shall have materials enough for a small volume, in case our papers meet with no untoward accident. I am, therefore, not anxious to appear before the public any more, at present, than you may think desirable for satisfying the public mind that I am not idle.

Our coming to Corfu before entering Greece has been an auspicious circumstance in our travels, on two accounts. 1. We could not have travelled in Greece during this inclemment month, without much exposure of health; & 2. Mr. Lowndes, the London Society's missionary here, is the man of all others whom it was desirable for us to see first. He has been longer among the Greeks than any other missionary, & possesses an unusual share of intelligence & judgement. He reminds me strongly of Mr. Ellis, whom he resembles, except that there is more shrewdness in his countenance, as well as in his mind. His proceedings as a missionary, so far as they are known to me, have my warmest approbation, & should be studied as models by missionaries in like circumstances. On this account, as well for the sake of his opinions, which I have obtained at some

length, I have not repeated ~~same~~ our detention here for a fortnight, although Corfu is one of the most expensive places in the Mediterranean! Our time is very usefully employed, & hitherto the Lord has helped us greatly: all glory to His Name.

We are so subjected to unavoidable delays in passing from island to island, & place to place, that I almost despair of reaching home much before the meeting of the Board, though the idea of so long a separation from my family pains me to the heart. I feel confident that every ~~pains will be taken~~ thing will be done to make the situation of my wife & child as happy as possible, and feel ashamed at my want of faith in our covenant God, who is able to do exceeding abundantly for them above all I can ask.

Mr. Smith & myself, accompanied by Mr. Robertson, left Malta on the 25th ult. in a Maltese boat called the Due Fratelli. My stay in Malta had been unexpectedly prolonged; but I could scarcely feel that it had been too long, especially as Providence had not made it easy to leave much sooner for any part of the Grecian seas. We arrived at this place on the 3d inst. Our treatment at the public offices was very polite, and Mr. Lowndes has allowed us much of his

time. The only ~~thing~~ we have to regret is, ~~that~~ we are obliged to have our lodgings at a public house, which will render our stay here expensive. Mr. Lowndes says, that with the greatest economy he can scarcely live on 200 £. sterling a year, besides his house-rent.

I shall have some interesting statements to make, at a future time, respecting the prospects of education in the Ionian Islands; and, before proceeding to the Morea, shall also ~~shall~~ give you some account of the missions, which have been established in them. ~~before we proceeding to the Morea~~ At present, I shall content myself with a notice of a Greek ecclesiastic, in whose character & fortunes you have been much interested. In another letter you will find something upon ~~also~~ ~~of~~ the natural scenery of this Island, which is said to be as beautiful & magnificent, as any we shall be likely behold in ~~any part of~~ our travels.

The ecclesiastic is Professor Bambas, the friend of our lamented brethren Fisk & Parsons during their residence in Scio. ~~I had been glad to hear of his~~ The ~~in the Morea~~ had gone to the Morea before ~~been~~ his beautiful island was desolated by the Turks, having apprehended himself to be in personal danger, and not long after was invited by Lord Guilford to a Professorship ~~professor~~ in the University of these islands. As I brought letters of introduction to him from Malta, I sought, with my travelling companions, an early interview, & had one of unmingled pleasure. It was in his study, & Mr. Lowndes acted as interpreter. The Professor received us with ~~much~~

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paternal ~~kindness~~ affection, and answered our inquiries with a deliberation, judgment, & kindness, which are said to be characteristic of the man. His age appears to be about fifty. His beard, which he wears in virtue of his ecclesiastical character, was in keeping with his ~~black~~ clerical dress, which consisted of a black silk gown, girt around the waist with a sash or belt of the same material, & over it a loose woollen garment fringed with fur. On his head he wore a neat, black cap. The countenance of Prof. Bambas is mild, & enlivened by a quick eye; his manner dignified, but affable; & his whole appearance venerable & prepossessing: and, united with the reputation he sustains for learning, benevolence, & real piety, awakened our respect, confidence, & esteem. While he was reading my letters, I surveyed his library, & found a number of books in the English language, which are thought important in the libraries of learned & pious clergymen in our own country. He reads English, & understands it to some extent when spoken, but does not attempt to converse in it. In the course of one interview, I told him what had been done in America for the education of promising Greek youths, at which he expressed much satisfaction, & the more, as some of the young men were his pupils in Scio. He appeared to feel an earnest desire, that they might return with the disposition & ability to raise the tone of practical religion & of science among their countrymen. We purchased of the Professor his Grammar & Syntax of Ancient Greek, in two volumes, & he presented us with a work he has published on

Ethics. — The situation which ~~Professor~~ Bambas holds in the University, is one of great importance, as upon him devolves the ~~duty of~~ instruction of the students of the College in Logic & Metaphysics, & those of the Theological Seminary in Moral Theology, ~~(Ἠθικὴ Θεολογία)~~ (Ἠθικὴ Θεολογία.) But upon this I shall have more to say when I come to speak of the general system of instruction established in these islands.

March 17. —

This evening Mr. Smith & myself, with Mr. Lowndes, called again on the Professor, & spent a considerable time in his study. The good man received us with his usual urbanity & kindness, & made a number of suggestions, in the course of the evening, which it will be well to remember in case we should send a missionary to Greece. I now gave him the names of the Greek youths, who have been longest in the United States, and he engaged to write ~~to~~ them in such manner as will be most likely to direct their attention to the best interests of their country.

There is no doubt but Professor Bambas is cordially attached to his church, ~~but~~ I could not feel, however, during this interview, that there was any material difference of views or of feeling

as to our leading objects in reference to Greece. But this remark must not go abroad, as the Professor has enemies here, who watch for occasions against him.

I give it as my present impression, that while it might be well, perhaps, to send Mr. Dwight & his wife to Malta without much delay, that they may be learning the Greek with Petrokokino, it would not be well to send more than one, till you hear from me after I shall have seen Capo D'Istrias. There can be no doubt that one man, & such a man as Mr. Dwight, will find it worth while to make himself thoroughly acquainted with the language of these people; & if I understand his character, he is uncommonly adapted to a Greek mission.

Desiring affectionate regards to all the members of your family, & to all at the Room, I am very truly yours,

R. Anderson.

P. S. I should say, in regard to Mr. Robertson, that although his travelling with us will lead, probably, to some anticipation in his communications of what I shall have to state, yet there are advantages which more than counterbalance the evils to be apprehended. He is ~~a pleasant~~ an intelligent & pleasant travelling companion, & gives & I hope receives many valuable

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suggestions in relation to our common objects He expects to continue with us till we enter the Morea, and then to hasten on to Dr. Korck at Syra, while we go to meet Mr. King at Egina. Thenceforward we shall probably take different routes, in order to pursue our researches as independently as possible.

Rev. R. Anderson.

July 11, 1829.

Rev. R. Anderson.
Mission at Athens

No. 36.

Corfu, March 17, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms.

My Dear Sir,

To give you some idea of this island, I will transcribe the account I wrote of a ride into the country on Thursday of last week.

The morning being fine, we accepted an invitation from Mr. Lowndes to accompany him to a fair of the mountain beyond the Monastery of Vlacherena, about sixteen miles distant, from whence we should have an extensive view of the island towards the north & south. Our party consisted of five. Three miles from the city, we crossed a small stream, called the Potamo, or River, because the largest in the island. Immediately beyond, is a village of the same name. Here we stopped a short time, while the village-tailor, seated on his capote, (great coat,) by the side of the street, repaired the damages sustained by one of our company in a fall from his horse. Numerous idlers were standing about, who have nothing to do in the long interval between the gathering of one harvest of olives & the ripening of another*; and this is true, I am credibly informed, with respect to the greater proportion of the peasantry in the island.

For the first seven miles of our ride, the road was of the best description possible; winding through lovely vallies & over gentle slopes, thoroughly macadamized, & no where allowed to rise or fall more than one foot in twenty. Soon after leaving Potamo, the scenery became in the highest degree beautiful, & even magnifi-

* The olive-tree bears fruit only once in two years.

Rec'd. Mr. Mc. July 11, 1829.

cent. Our prospect towards the right was bounded only by the mountain range of Albania, whose snowy summits glittered most resplendently beneath the rays of the morning sun. These belonged to the chain of the ancient Pindus. Immediately before us, the bare & massy rocks of St. Salvador rose to the height of 3,000 feet; while all around, over hill & dale, the light green of the olive contrasted its hues, softened by the season, with the deep shade of the cypress. This latter tree is tall, like the Lombardy poplar, but more compact & regular in its outline, & gives life & variety to the landscape here, as the palm-tree does in the West Indies. The olive is large & branching, and many of the trees are more than a century old. Among the shrubbery beneath them, we saw an abundance of the laurel & myrtle, with which victors were crowned in some of the ancient games of Greece. We passed a number of vineyards; but they had been pruned, & only the stock of the vine remained; & there was nothing in the sight corresponding with the anticipations I had previously formed.

If we had not duly appreciated the value of the macadamized pavement, while travelling over the first part of our journey, we were afterwards made fully sensible on this point. The argillaceous soil was saturated with water, there having been rain almost every day for several weeks past, & no sooner did we enter upon the road, which is newly made

and ~~not yet unpaved~~ yet unpaved, than we were compelled to wade in deep clay. Proceeding a couple of miles, we turned a corner where the road is cut down from the side of a hill, and passes along by a water-course into a rural glen, which runs off towards the Adriatic shore. Here we came upon a considerable body of Greek peasantry, who were working out their annual tax of twelve days upon the road. They were cheerful & talkative, but stopped their work & conversation to stare at us as we passed. Here the road ended, though it is the intention of the government to carry it across the island; & for the space of ~~about~~ five or six miles, till we reached the village of Scripero, we had to be content with a mule-track, crooked, rugged, & wet, passing through shrubbery of oak, laurel, myrtle, ferns, &c. & along ravines & hills covered with olive woods.

Our course was northwesterly. At eleven o'clock we ~~reached~~ arrived at the village of Scripero, from which a peak of the St. Salvador ascends almost perpendicularly into the blue heavens. From this place to the pass of the mountains, is about two miles, which we travelled on a road newly made & macadamized, which is carried across the mountains. This road does honor to the British government, by whom it was designed, & in effect ordered. The general rule of elevation (not to exceed one foot in twenty,) is here maintained by great labor bestowed upon the road, & by the zig-

zag course which it pursues up the mountain side, increasing the distance about one third. It is supported by walls of masonry, which, in some instances, though too seldom, rise above the level of the road for the protection of the traveller.

At 12 o'clock we were upon the highest point of the road, & the greatest part of the island lay open to view. ~~To render the prospect still more wide & distinct, we climed one of the lower ridges which rose above us on our right.~~ One of the first objects seen from this point on the north, is the rock in the Adriatic supposed by some to be Homer's ship, & at first sight, it would certainly be taken for a boat under sail.* To render the prospect still more ~~distant~~ wide & distinct, we climbed one of the ridges which rose above us on our right. Here the Acroceraunian mountains of the adjacent continent were in full view towards the northeast. Thick clouds concealed the summits of all, except one: this was the peak, which the ancients supposed to be peculiarly obnoxious to the thunder-bolts of Jove.+ When we saw it, it lay above the clouds, & seemed a crystal island in the heavens. ~~Southward, the prospect was that of an extended & picturesque valley, covered with groves of olive, & interspersed with bright, sunny fields~~ The haze prevented our seeing the coast of Italy: but a beautifully undulated & fertile country spread out beneath us, ~~in~~ in which I counted eight villages, some of

* The rock which is shown as the "ship Ulysses" about two miles north of Corfu, bears only a fanciful resemblance to a boat upset.

+ Called Acroceraunian, from akros, a summit, & keraunos, a thunderbolt. — D. Am.

No. 36.

which appeared to be large. — Southward, the prospect was that of an extended & picturesque valley, covered with forests of olive, & interspersed with bright, sunny fields. White villages were seen here & there, but not so numerous as on the north. The whole scene in this direction was enclosed by mountains; except towards the west, where they opened on the Adriatic, & towards the southeast, where we could see the channel of Corfu, the coast of Epirus, & the islands of Paxos, & Santa Maura, & Cephalonia.

We had left our horses at the Monastery, about a mile on this side, & were hospitably entertained, on our return, by the calogero, who has the care of the establishment. He belongs to the lowest order of ecclesiastics, whose duty it is to beg for the convents. There is at present no monk connected with the Monastery.

It was dark when we reached home, much pleased with our journey, but fatigued, having rode more than thirty miles since the morning.

The island exhibits marks of extraordinary fertility, & of a still more remarkable ~~fertility in its inhabitants~~ indolence in its inhabitants. The lands are chiefly occupied by the olive, which requires only a small degree of labor. The number of trees is immense.

When viewed from certain points they make the country almost to resemble an unbroken forest.

I am, my dear Sir, very affectionately

Yours, R. Anderson.

Rev. R. Anderson.

July 11, 1829.

ISOLA DI ZANTE

P. 8 4 S. 8 d Ap

Rooms,
Boston;
ed States of America.
ell, Malta.

Zante, April 13, 1829.

Henry Hill, Esq.
Boston, —

My Dear Sir,

On coming to this island in the steamboat, day before yesterday, ~~I was~~ though disappointed in not finding letters from Eliza, I was happy to find yours dated Feb. 3, & thank you for remembering me. It was some relief, also, in a distant land, & that land a habitation of strangers, to be informed that, two months after I left my home, my wife & child were well. It requires a very great degree of faith, in my circumstances, to preserve the mind free, at all times, from the most painful solicitudes on their account — more than I possess. I have preached against solicitudes, at Malta, Corfu, & yesterday, in this island, I hope not without comfort & profit to some of our poor brethren in these arduous & trying fields of labor; yet still I feel them, & feel them specially in regard to my family. I beg that you & Mrs. Hill will remember me ~~frequently~~ very frequently with regard to this one thing

With respect to the main objects of my mission, I have hitherto been prospered beyond my expectations. Yet Mr. Smith & myself both have our feelings tried pretty often; or, to use Mr. Smith's language, I am getting experience. A missionary needs faith, meekness, & patience, above all men. If he were travelling to see old pieces of wrought stone placed in certain positions, or with any other object of no practical importance among men, he would hate for an honorable man, every where entitled to respect. But, — — — — — . I do not think it prudent to pursue this subject, as it might lead me to violate our maxims, which require us not only scrupulously to observe the laws of all countries which we visit, but to speak respectfully of their rulers. The Greek Office have [illegible] marked ci[illegible]

to, in general, have the English. The principal exception was today, when we called, according to custom, to pay our respects to Lord Charles Fitzroy, Resident of the Island.

But enough of this for the present. — We have been sadly retarded hitherto, by one cause & another, tho', from what we hear of the rains, roads, & torrents in the Morea, probably none too long; & the very detentions, which have sometimes been rather trying, must perhaps be numbered among the many apparent interpositions of Providence in our favor.

My letter, to Eliza, most of which I have requested her to show you, will give you some idea of my movements. Nos. 21 & 22 of my letters to her I have enclosed to you, to save postage, which costs me a great deal. The postage increases rapidly in amount after the third sheet under one cover. Even most of her letters of introduction are taxed. I suppose she will be in Boston long before this arrives. If not, you will please send the enclosed to her. I send her a package, containing from this island, containing Nos. 16 to 20 inclusive, & No. 23.

Please say to Eliza, that I expect, by leave of Providence, to enter the Morea in two or three days, either at Patras, or Navarin, & to go from thence to Egina. There I hope to meet Mr. King, & shall seek an interview with Capo D'Istrias. Whether we shall visit the other islands next, or come back to the Morea, cannot now be determined. Salonica will come last, & we are well furnished with letters for that place, & are more & more inclined to visit it. — I see no prospect of reaching Boston before October, so that if the house can be disposed of, in some way, till my return, it will be well.

Mr. Smith desires that Pausanias' description of Greece, & Strabo's Geography, in Ancient Greek, may be sent immediately to Malta. The latest & best editions, with [illegible] are the ones [illegible] can find them [illegible] to Malta [illegible]

P.S. If Eliza is at Longbrook when this reaches Zante, Coffmanth, as there is the will account of the [illegible] to Catharine & Mary, or Sarah is the [illegible] Sarah I think it [illegible]

Rev. R. Anderson

July 11. 1829.

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Apr 1.S.4 3d

To
Henry Hill, Es
Wilmi

Care of Rev. William God

No. 37.

Zante, April 13, 1829.

Jeremiah Evarts, Esq.
Missionary Room, Boston.

My Dear Sir,

My last to you was written at Corfu, & dated 17th ult.o For some account of our subsequent travels, I must refer you to letters Nos. 16 to 22 addressed to my wife. There are some prudential reasons, in relation to the government of these countries, for addressing the major part of my numerous letters to her, rather than to yourself; and besides, I wish to do what I can to render my absence tolerable to her, & some diversion of this sort I need for myself. I am also unwilling to deposit among the papers at the Rooms many letters so hastily written as most of my communications must be, sent out from huts, & caves, & from rocks, & all manner of solitary places, & all manner of noisy company. If I live to return to Boston, all the important facts collected during my travels, & all the valuable conclusions I may be able to form, will be brought into the Rooms in some permanent & tangible ~~form~~ shape. If I do not live to return, copies can be made of all such parts of my communications to her, as shall be deemed worthy of future reference; & now, you can make ~~such~~ use of any parts which you may wish to use before my return.

I am preparing to send you an account of the state of Education in the Ionian Islands, but am not sure that I shall be able to complete it before arriving at Egina. We have learned, I think, all the facts which are of material value in relation to that subject.

It is certain, that our Press could not be removed to these Islands; and a missionary, if sent to them, would be in much the same situation with a ~~[illegible]~~ horse turned fettered into his pasture: He would feel his restrictions at every step. But I shall write you more fully on this subject hereafter. The missionaries ~~[illegible]~~ in the Ionian Islands are sighing to obtain from their societies a removal to Greece. Their discouragements arise much more from the Protecting Govt., than from the Greeks.

The Greek ecclesiastics of Argostoli, the seat of Govt. in Cephalonia, discovered, however, a great jealousy in respect to us, during nearly the whole of our residence in that place; & we are well persuaded they received an order from their bishop not to call upon us, nor

show us any attentions. We were detained there long enough to be satisfied (i.e. Mr. Smith & myself,) that the ~~causes~~ causes of this were three:— 1. The jealousy & sourness occasioned by the measures of Govt., the design of which is supposed to be an encroachment on their religion. 2. The indiscreet distribution, before our arrival, of some missionary publications, & particularly of a very injudicious tract from Mr. Wilson's press at Malta, addressed to the Greek priests, & advising certain changes in their customs: this has made much talk, & the priests are determined to discover the author. I was sorry to hear, that some of them attributed it to Bambas. 3. Mr. Robertson's showing them a letter he rec.d from the Episcopal bishops in the United States to their the Bishops of the Greek ch.: it led & will lead to talk, suspicious, & opposition. [I am sorry to find that Mr. R. is ~~very~~ ~~[illegible]~~ somewhat wanting in discretion, tho' unimpeachably well meaning & intelligent.] I should add, that the Bishop of Cephalonia is regarded as a man of small mind, little information, & very bigotted.— We have not seen much jealousy elsewhere.

The delays to which we have been subjected have not been avoidable, & are only a specimen of what we are often to expect. What we hear from the Morea makes me regret that we left Athens I should, if rains had not there rendered travelling little to difficult & dangerous. Two or three couriers, it is

No. 37.

said, have been drowned in the mountain torrents. — I hope that Mr. Smith himself will be in Egina in ~~the course of~~ ten days. Mr. Robertson takes another course, & will probably go first to Hydra, to see Dr. Korck. — Mr. Greene's letter to me was sent to Egina, where I hope to find it. Desiring affectionate regards to him & to all the members of your family, I am very respectfully & truly yours,

R. Anderson.

Rev. Rufus Anderson,

June 29, 1829.

To Jeremiah Evarts, Esq.
Missionary Rooms,
Boston.
United States of America.
Care of Rev. Mr. Goodell
Malta.

Mr. Smith desires his affec.e regards to all at the Rooms. — They to be respectfully remembered to the members of the Pru: Committee. I shall write Mr. Hubbard, according to promise, when I get away this with communications.

No 30.

Navarino, June 21, 1829.

Jeremiah Evarts, Esq.
Missionary Rooms, Boston.

My Dear Sir,

I commit these few lines to a Maltese vessel bound to Malta, but with only a faint expectation that the captain will take the pains to deliver it, so noted are the Maltese shipmasters for unfaithfulness in respect to letters. I shall, therefore, do little more than give you an account of our route, travelled, & contemplated.

We landed at Oliventza, the nearest port to Zante, on the 17th of April, and from thence proceeded to Patras & Vostitza to Corinth. An account of the journey as far as Vostitza has already been transmitted in letters to my wife, Nos. 24–28. From Corinth we made excursions to Sicyon & Nemea. We then spent a day or two at Dr. Howe's colony on the Isthmus of Corinth, waiting to hear from Mr. King. Not hearing from him, & the President being absent from Egina, we spent only a night on that island, and went to Poros, Hydra & Spetzia, taking the southern point of Argolis in our route to from Hydra to Spetzia. We then returned to Egina, & had three interviews with Capodistrias, at the last of which we were assisted by Mr. King. Of these interviews I shall give an account at a future time. Having received written answers to my inquiries from the President, and a circular letter to the Governors of the provinces, requiring them to favor our researches into the state & prospects of education, we left Egina May 25th, for Epidaurus. Since then we have visited Napoli, Argos, Tripolitza, the celebrated convent of Megaspilaion, Lalla, Olympia, Demetrana (where formerly was the best school in the Morea), Caritena, & the town of Arkadia on the western coast, one of the places recommended by Mr. King for a missionary station.

two days since we came to this place, where we found it necessary to make a fence in order to refit.

Tomorrow, by leave of Providence, we go to Modon, & from thence shall proceed to Coron, Kalamata, Leondari, & Mistra. Arriving in that part of ~~Laconia~~ the province of Laccedemonia, we shall consider our tour in the Morea as nearly ended, and shall hasten again to Egina, but whether by land or water we cannot yet determine. We hope to be at the seat of government in a fortnight, and in time to take leave of the President, who has treated us in a very gentlemanly manner, before he goes to Argos, where the national assembly is to meet on the 25th of June, O.S. Whether the state of things in Attica will allow us to go over to Athens, is uncertain; but we shall go if we can, as the visit can be made in a short time. Some more of the islands will next require to be seen, and in ~~some~~ a part of our visits to them we hope for the company of Mr. King, who has endeared himself to me, & risen in my estimation, by what I saw of him at Egina. — I have learned to expect delays, and to submit to them with tolerable patience, when I am to travel by water. I shall aim to be in Smyrna by the middle of August, to take the first opportunity for Malta & Boston. It has been well for me that the conviction of duty with which I left Boston, has been strengthened in the Mediterranean, & has never been shaken, or I should find my protracted absence from my family excessively painful. As it is, I have been a good deal tired, for only two of the letters, which my wife has written me, have yet come into my hands, and those were written a few days ~~only~~ after my embarkation. I do not now expect to receive any till my arrival in Smyrna. It is a relief to know that nothing will be wanting on the part of our numerous friends to make my absence as little painful to her as possible.

We have uniformly sought for information from the principal men, and have as uniformly been received

with respectful attention. Our character as Americans is of itself a good passport. The information we have been able to obtain has exceeded my most sanguine expectations, both as to its amount & authenticity; & by taking an hour or two from my usual quantity of sleep, I have been enabled to embody the greater part of it in about forty letters to my wife, which I have written since entering the Peloponnesus, but which I have yet been able to copy only in part. I never felt so little as since I have been in the Mediterranean, yet my health remains good. Our travels in the elevated beautiful plains of Arcadia & Achaia were inexpressibly delightful, & we left the people of those regions with far more favorable impressions than we had when we first went among them. Even the monks of Megaspilaion, with whom we spent a Sabbath, treated us with no little kindness & replied to our inquiries with entire frankness, though we did not conceal from them our office as clergymen & the general objects we had in view. Great prudence, however, & moderation will be indispensable to any attempts to effect the Spiritual renovation of Greece, & perhaps it will be impossible to embark many of the clergy in any effectual measures having reference to that end.

But I must not enlarge further. I rejoice to have had the privilege of seeing this interesting country, & hope that the Board will be able to do something for it. You will find it necessary, however, to go into a thorough consideration of the President's proposals before making any definite arrangements.

Mr. Smith enjoys good health, excepting that the burning theres affect him a little, after so long breathing the salubrious air of the central plains & mountains. His knowledge of Italian, his good judgment, & habitual economy, have rendered him a valuable associate.

Rev. R. Anderson — Oct. 13, 1829.

I trust that I continue to have an interest in the prayers of yourself and all associated at the Rooms, especially on Saturday evening. I am the more confident of this, as our good Providence has manifestly ordered all my ways in tender mercy. The goodness of God to me has been new every morning & fresh every evening.

I beg to be affectionately remembered to the members of your family, to Mr. Hill & family, to Mrs. Greenen, & to the members of the Committee. Please say to Mrs. Anderson that I write her from Epina & from Napoli di Romania; I have letters which I do not like to send by the Maltese.

I am, my dear Sir, very affectionately & truly yours,

R. Anderson.

P.S. Mr. Smith desires to be remembered to yourself & the other gentlemen at the Rooms.

Mr. Hill will confer a favor upon him, & do a service to the cause, by sending to the Malta Library, by the first opportunity, a copy of Pausanias's travels in Greece, & of the republication of the modern Traveller in Greece by Nathan Hale, entitled History of ~~Greece~~ Modern Greece.

No. 40.

Smyrna, Aug. 7, 1829.

Jer.h Evarts, Esq.
Miss. Room, Boston.

My dear Sir,

My last to you was dated Egina July 13, & I hope it will reach you safely. It was a long communication, describing my proceedings with the Greek government & containing translations of the President's letters to me, & copies of mine to him. It may suffice at present to say, in addition, that I have since read the substance of that letter to Mr. King, & he has declared it to be in accordance with his judgment; & also, that our subsequent visit to several of the northern Cyclades, & our intercourse with Deck. Kerch, have only tended to confirm all my previous conclusions.

The School at Syra, which was established by the funds of the Board, is the most flourishing & interesting school in Greece: but more respecting it hereafter.

Of the Cyclades, we visited only Syra, Andros, Tenos, Mykonos, & Délos. The winds blew so strongly & constantly from the North, & the climate of Náxos & Páros is so bad at this season, that we feared to go further to the Leeward, lest we should be detained & fall sick. Besides we had seen enough of Greece for our purpose.

While at Tenos, I married Mr. King to Miss Anna Aspacia Mengós, a Greek young lady from Smyrna, to whom he became attached before his return to the United States, & whom he regards, not without reason, as a convert from the errors of her church, & so far under the influence of religion that she will probably become a valuable assistant in the missionary work. There is, perhaps, no Greek lady whom Mr. King could have married with as much Christian propriety, & there is one consideration which has tended to make me cheerfully acquiesce in the marriage — it will fix

Mr. K., for the present at least, in Greece, where he has rare facilities for doing good, & where he has already done much to conciliate the Greeks to the attempts of American Christians to diffuse among them the blessings of knowledge & piety. When we were together at Egina, at which time I knew nothing of his matrimonial prospects, I had fears that he would be induced to spend his days in France, rather than in Greece, & strongly advised him against the thoughts of a removal from his present field.

When, however, he proposed to me, on my arrival at Tenos, to perform the marriage ceremony, I had two objections, which I freely stated to him. The first was, that such a step might be contrary to the Grecian laws, & by taking it I might offend the government; & the second, that some excitement might be occasioned among the ecclesiastics. The first of these was obviated by the fact, that the lady belonged to Smyrna, was of French descent, & under French protection, & therefore not properly amenable to Grecian laws, whatever they might be. The following considerations weighed with me in respect to the second. (1.) The ecclesiastical rule, that members of the Greek church may not marry persons belonging to other communions, is founded in bigotry, & is too unrighteous to be tolerated. (2.) If Mr. K. was married at all, he must be married by a protestant clergyman. For to be married by a Greek priest, he must first obtain a licence from the bishop, & such a licence could not be obtained from the bishop of Tenos, who perhaps rigid nations, & would not countenance a double infringement of their rules, in the marriage of a member of their church with

a protestant & a priest. Nor would a Greek priest consent to perform the rite, unless he could use the forms in the Greek liturgy, to which Mr. K. could not conscientiously consent without certain omissions, which no priest at Tenos would dare to make. (3.) There was a general expectation at Tenos that by a that American clergyman was to perform the service, & nobody objected: & the family were very anxious that if a protestant clergyman performed the service, I should be the one.

I therefore consented to marry them. Accordingly, on the evening of July 22d, I went through the greater part of the service of the Church of England, Mr. Smith reading the extracts from the Scriptures, translated into Modern Greek. The next day the parish priest, who is a very friendly man, came in, of his own accord, & blessed them in the name of the Trinity, thus giving his sanction to what had been done; & during the two or three subsequent days, nearly all of the respectable inhabitants of the place, male & female, called to congratulate the newly married pair. Nor have I heard of aught said against our proceedings any where. — [In this place, where a violent prejudice exists against Greeks, as such, (tho' all who know the young lady & her family speak well of them,) & where Mr. King is held in high estimation, some surprise & regret have been manifested by a few persons, that he should come into such a connexion with such a people.] I fear it may have at least a temporary effect on Mr. King's reputation at home; but I think his friends should all wait till they see its results on his usefulness in Greece. He certainly needed, greatly, the comforts & supports of domestic life. His health & spirits were such when we were at Syra together, that I felt much for him. At our departure, he was affected to tears, & said if he should be sick, there was no one there who would attend him with sympathetic care. That,

perhaps, was more true of Egina, than it would have been of many other parts of Greece. I believe the Lord would have taken care of a servant, who is so much devoted to his cause; but the faith of the best men often needs ~~an~~ earthly supports.

I should return in the Delos, which is bound to New York, & takes this letter, but for the following reasons, which have convinced me that I ought to touch at Malta, which the Delos cannot do on account of some conditions in her insurance. Most of my sea-clothes were left at Malta, in order that my baggage might be ~~to~~ reduced to the proper compass for travelling. I need more time with Mr. Smith to compare views & results, to complete some translations of documents, & to consult on the use which should be made of the pretty abundant materials we have collected. Mr. Smith is also very solicitous, that, before my return, we should have further consultations with our brethren in Malta, with the design of harmonizing all our views on the subject of future operations in this part of the world, & particularly in Greece. Mr. Bird also returns from Africa about this time, & I wish to confer with him on the results of his inquiries, & on the report he is to draw up for the Committee. And if Mr. Jowett shall arrive at Malta before my departure, which is probable, there will be some special advantages in conferring with him, particularly with regard to Dr. Korck, who superintends our school at Abyssa. I may be detained at Malta during the quarantine, which lasts 20 or 25 days, which I may very usefully spend in reviewing my notes, & reducing them to some order. I am assured that no difficulty will be found in obtaining a passage from that island, or from Sicily, direct to Boston; & if life & health are spared, you may expect me home in November. — I am obliged often to make very serious

appeals to my judgment, in order to content myself with these delays. But when I do so, they seem so evidently a duty to be submitted to, ~~that~~ in order to the proper fulfilment of my agency, that I cannot think my family or myself would be rendered more safe, more comfortable, or more happy, by my hasty & premature return.

Mr. Hartley left Smyrna for England, a few weeks since, to my great disappointment, as our visit here will be much less valuable in respect to our main design, than otherwise it might be. – We have engaged a passage to Malta, the vessel to sail next Wednesday, the 12th. We may expect to be in Malta by the 20th.

Important intelligence arrived here yesterday from Constantinople, which is universally believed. I have seen letters which state, that the Russians have passed Choumla, forced their way across the Balkan, & at the same time effected landings along the eastern shore; taken a number of places, & driven the Turks before them, ~~as far as Kirk Kilisia, or the Forty Churches~~ to within 18 leagues ~~only four~~ of Adrianople; & that the Sultan has determined to head his troops himself, & has ordered the whole Turkish population of Constantinople to ~~arm~~ rise in defence of the empire. The letters state, that the English & French ambassadors are much dissatisfied with their ill success, & that the Turkish population feel some uneasiness in consequence of the present state of affairs, though the Turks show no hostile feeling towards them. – The ambassadors appear utterly to have failed of doing any thing for the Greeks. It is said, that the Sultan told them they might ~~have the Greeks, & not~~ take the Greeks, ~~if they pleased~~, & do what they pleased with them, but their soil he could not relinquish.

The Pasha of Smyrna has rec.d orders to repair immediately to Adrianople, with all his soldiers.

It is said, that he has orders to raise 10,000 men in this city, which he is doing by ~~[illegible]~~ an arbitrary exercise of power, & that there was a general resort of Turkish mothers to his palace, day before yesterday, to beg him to desist: but this may not be exactly true. — Matters certainly appear to be coming to a crisis, & the British fleet left Vourla, two or three days since, for the Dardanelles, to be ready in case of emergency. The English are exceedingly jealous of the Russians, but what they can do, just now, I do not see. The French are supposed, here, to be rather indifferent spectators, & not very cordial in their friendship for the English. In fact, the English nation is universally unpopular, except with a party, which is headed ~~with~~ by the wealthy aristocrats of Hydra, embraces the cunning & over-estimated Mavrocordato, & desires the establishment of a monarchy. The French excite no very strong feelings either of friendship or dislike. To the Russians there is, among the common people, a general look of expectation for great benefits in some way to be conferred. But the best passport for the traveller in Greece, is the <u>American name</u>. They regard our nation as their genuine friends, & say, & say truly, that all we have done for them has been disinterested, & without any contemporaneous exertions to establish a party.

Aug. 10. I have seen another letter from Constantinople which states that the Franks have all left Adrianople, & are uncomfortable in the capital — that the principal

landing of the Russians was at Inada, & that it was reported, one division of their army was on its way to Selivri, westward of the great city — ~~that the another was at the 40 ch, or 60 miles, to~~ & that the Russian Ambassador had entreated the Sultan to make peace, otherwise the Russian Govt. would place 80,000 men at the disposal of the Russians. The inflexible Moslem said he was aware of this before, but should not alter his determinations. What is said of the Russians, may need confirmation; but the information we have of the Russian advance is generally believed here. ~~Yesterday~~ The Pasha is said yesterday to have received another order to hasten with his soldiers to Constant. His dilatory movements occasion numerous conjectures. The Turks do not enter cordially into the war, & intelligence of the Sultan's death, as a preliminary to peace, would not, I think, occasion much surprise or regret. His fondness for innovations, & his firmness in making them, are too great to allow him to be generally popular among his subjects, who like no customs but such as came down from their ancestors. It is really amusing to see the Mussulman soldier with ~~skullcaps~~ skullcaps such as are worn by many of the Greeks of Hydra, with the exception of the tassel. Yet they have up their turbans, in violation even of their religious ~~prejudice~~ prejudices, without tumult. — The Franks of Smyrna, I perceive, are growing apprehensive daily, as events, terribly decisive, must now happen at the North. The Janizaries are by no means exterminated, though reduced to the station & part of simple citizens. Many are said to be in Smyrna, & should they rise, no one presumes to say where their excesses would terminate. — Whether there is really any danger of disturbances here, or not, I shall be glad to escape from the stagnant waters, which are more abundant in the Frank division of Smyrna, than I ever saw them in any other city; & should the sea-breeze cease for a few days, they must ~~have~~ occasion

a pertinence. A little pains & expense would keep the sewers & channels clean.

Your letter of April 23 & 27th was acknowledged in mine of July 13, from Egina. Mr. Brewer has written a letter to Doct. Korck, which made the Doctor think that Mr. Brewer's whole difficulty with the Committee arose from his want of judgment as a missionary. So the good, simple-hearted Doctor wrote his opinion on the subject, in compliance with Mr. Brewer's request, & in terms, I fear, which were not the most considerate. The Doctor was surprised when I told him that Mr. B. was sent out for the term of two or three years, for he said Mr. B. always ~~said~~ told the boy it was but for one year, which he (Dr. K.) thought a very short period, & scarcely worth the trouble & hazard of such compulsory measures. Dr. K. said that Mr. B's statements had given him & Mr. Hartley an ~~very~~ unfavorable opinion of our Committee. I was able to remove this by a very brief & simple statement of facts — & I regret I cannot do the same with regard to Mr. Hartley, whom, as I have already said, I shall not see. — Dr. K. was also surprised, when I told him that all Mr. B's proceedings in Greece were without any permission from the Committee. He said he thought Mr. B. very rich, he made his pecuniary appropriations with such liberality. He said Mr. B. formed many plans, & some of them extensive & involving much expense, & that he no sooner formed a plan, than he began to execute it. He had even drawn out a plan of a ~~large~~ considerable building, which was to serve for a school, ~~the~~ a printing press, & apartments for missionaries, & that he was about taking steps for ~~for~~ erecting such a house, when he was advised by a Greek from Patras ~~to~~ wait a little. — Yet every body speaks well of the amiable disposition, conciliating manners, & pious zeal of Mr. B. — Desiring affectionate regards to ~~[illegible]~~ Mrs. Evarts, & all the members of your family, with Mr. Greene, I am &c. &c. R. Anderson.

Mr. Brewer, Athens, Greece, Nov. 40.

No. 41.

Smyrna, Evening of Aug. 9, 1829.

My dear Sir,

Your favor of 31st March was received at Napoli di Romania, May 27th, after we had commenced our principal tour in the Morea, which we did not complete till the 4th of July, when we sailed from Napoli di Malvasia for Egina. You & Mrs. Hill have my fraternal congratulations on the accession, which God has been pleased to make to your family, & I pray he may prove such an accession to the Ch & the world, as was the great man, from whom he derives at least one of his names. Please, also, to present to Mrs. Hill my thanks for the few lines I received from her at Egina, which I fear I shall be unable to acknowledge in a separate letter. I have been enabled to write a good deal since I came to the Mediterranean, having generally found a few hours of sleep sufficient to rest myself from the fatigues of the day; but the low swampy plains of Messenia & Laccedemonia, by the lassitude & disturbed rest which they occasioned, almost unfitted me for writing, at the time I passed over them, & I have not quite recovered my former tone of mind yet. My present health, however, is very good, & I look back with wonder on the manner, in which both my associate & myself have been sustained. It is of the Lord's mercies that we have not been consumed.

At Tenos, on the 22d ult., I married Mr. King to a young Greek lady of this place, as you will

Presented to Presbyter, N. J. A. Boston, Aug. 1829.

learn more fully from my letter to Mr. Everts. I will thank you to send a notice to the Recorder like the following:

Married, In the Island of Tenos, (Greece,) July 22d, by the Revd. Mr. Anderson, the Revd. Jonas King, to Miss Anna Aspacia Menguy, of Smyrna.

Such a notice is desired by Mr. King for the information of his numerous friends.

We are expecting every day to hear of important events from Constantinople — the seige of the city by the Russians — the death of the Sultan — a quarrel between the English & Russian fleets — or something else, we know not what. My letter to Mr. Everts will give you some of the known facts, as they appear in correspondence from the capital entitled to credit. All is quiet here, nor is there any personal danger to the Franks, though I perceive they are very anxious to have vessels near at hand in case of emergency. But at Constantinople the Franks feel very uncomfortable, & not without reason. The order, which certainly came some days since for the Pasha of Smyrna to march with all his ~~troop~~ troops to Andrinople, are executed with great slowness & apparent reluctance, for he has not gone yet. Indeed it is said that his grandees advise him to ~~remain there~~ evade the order, & delay till he sees what will happen. What I hear leads me strongly to suspect, that the Turks do not enter cordially into their Sultan's ~~civil~~ views. — But the whole is in the hands of the Lord, who is probably permitting these bloody

~~for~~ scenes ~~for the successful~~ to hasten the day of emancipation to these countries, for which we are so anxiously looking.

I hope to be permitted to see you in November. Did I not believe I was in the path of duty, I should feel the greatest solicitude for my dear family. The kindness of yourself & Mrs. Hill I shall long & gratefully remember. The cheerful tone of Mrs. A's letters have done much to make my absence tolerable, & I desire to bless the Lord all my days for the kind provision he has made for her comfort.

Desiring affectionate regards to Mrs. Hill & your family, I am very truly yours,

R. Anderson.

Henry Hill, Esq.
Boston, U.S.A.

P.S. I put your letter of the 25th April, which I recd. at Egina, with the parcel of letters from my wife, which is the reason I did not notice it in the proper place. The letting of my house to Mr. Shaw I regard as a very kind interposition of Providence, & I thank you for the kind agency you have exerted. – I am glad you have concluded to send crackers to the three families in Malta, agreeably to my suggestion: the effect will be good.

Dear Doct. Have an extract from your letter respecting Christo Stamatis, & since my arrival in Smyrna have rec.d a letter addressed to Mr. Fellows, which I suppose to be from the Doctor.

No. 41.

Rev. R. Anderson

rec'd Oct. 12. 1829.

To Henry Hill, Esq. Boston.

No. 41.

Smyrna, Aug. 12, 1829.

Henry Hill, Esq.

My Dear Sir,

The enclosed paper I send as account of the Speech of Capodistrias before the Gen.l Assembly of Greece, which it contains. I wish it to be put with the documents which I sent from Egina on the 13th ult. — I have ~~sent~~ drawn on you ~~by the~~ thro' the House of Haverdens, Stitt & Co for 159 dollars, at 10 days sight, on account of some unpleasant difficulties into which Mr. Goodell has been thrown in Malta, by the unaccountable conduct of the House in Liverpool, upon which he, with full power to act for Mr. Smith, had drawn for 250 pounds: they protested his bill. The united testimony of merchants is, that you had better send out dollars, or have a full credit in London.

Two French gentlemen, just from Constantinople, dined with us to-day & say that the Sultan has signed the Protocol respecting Greece, with some few exceptions, ~~actions of power. They affirm that he has acknowledged the independence of Greece, to far as it was embraced in the terms of the Protocol~~, but refuses to acknowledge Capodistrias as governor. This exception was expected, and is probable. But you will probably have heard the whole by way of England before this arrives. Very truly yours,

R. Anderson.

To Henry Hill, Esq. Boston.

[Printed sheet enclosed.]

To

Henry Hill, Esq.,
Missionary Rooms,
Boston;
U. S. A.

Care of Mr. George M. Tracy,
Amer.n Tract Soc. House,
Nassau Street.
New York city.

By the Delos.

Rev. R. Anderson

recd Oct. 12. 1829.

No. 42.

Smyrna, Aug. 10, 1829.

Mr. David Greene,
Boston, Mass.

My Dear Brother,

Your letter of Feb. 3d came into my hands at Egina, May 1st. Since that time I have been constantly travelling & noting down what I have seen or heard, or else putting my diplomatic powers on the stretch so as not to be outwitted, & so as to draw out the views of the Pres.t of G. on the subject of education. We did not think it necessary, or prudent to touch any other thing.

I have seen the Herald up to May, & have read it with intense interest, & with delightful recollections of former times & labors.

My tours in Greece are now completed, but I have been able to see Athens only thro' a spy-glass, from the temple of Jupiter Panhellenium in Egina. The view, however, was a good one. When we could go, we had more important duties to attend to, & when we were ready, permissions were no longer granted. We have visited almost every interesting spot in the Morea, without going to more than two or three places, & without spending three days, ~~to~~ merely to gratify curiosity. It is singular, that in the two instances in which curiosity was chiefly concerned, I was thrown from my horse! and those were the only falls I had. The scenic beauties of Greece are incomparably more interesting than all the

ning. One fact has struck me very forcibly, & a fact I know it to be from personal observation: Nearly all the places in the Peloponnesus, which were most ~~famed &~~ sacred during the reign of paganism, are now utterly without inhabitants, even so much as a cottage;— such as the sites of the Isthmian, Nemean, & Olympic games; the Grove of Æsculapius, in Argolis, & the temple of Apollo, in Arcadia. The same is true in the islands;— of the temple of Neptune, in Poros, where Demosthenes died; of the temple of Jupiter, in Egina; & of the temple of Apollo, in Delos, though a large city must once have surrounded it. They all seem to have felt the blast of the Almighty, & are desolate, & without inhabitant. I was struck, also, with the stain, which had been put upon the pride of Sparta. Not even a hut stands on the ground once covered by that city, & even her name has passed away; while that of Helos, poor, oppressed, despised Helos, remains! Most of the places, which make such a figure in history, have little more left than is sufficient to point out their sepulchres, & some scarcely that— Megalopolis, ~~Mantinea Tegea~~ Mantinea, Orchomenos, Troezene, Epidaurus, Mycenæ, Sicyon, & even Corinth. Tegea & Mesene we did not see, but doubt not the same is true of them. Troezene, Mycenæ, & Mantinea are uninhabited, & Orchomenos is little better off. The little

village of Epidaurus is not on the site of the ancient city, which is a corn field.— I might add, that the promontory in the southern Argolis, which was once resplendent with temples erected in honor of near a dozen gods, & goddesses, & formed a part of the ancient Hermione, is ~~left~~ desolate; & this, too, in spite of the fine harbors on both sides.— Nor was the Christian church, which Paul founded at Cenchrea, sufficient to avert the tide of desolation from that place: no man lives there: though it now seems likely to rise again under American auspices, being made the port of the flourishing little colony established by Doct. Howe.

You may wish to know what I think of the Greeks. So far as we have observed, there are few of them who set any value on truth, or honesty. But no wonder: they have had every inducement to lie & to cheat, & no one to teach them better. As a people, they are easily led, & may easily be governed by any thing but a despotic govt.; but despotism can never make them behave well in their mountain fastnesses, & yet the people at large are too ignorant, & their leading men too wanting in patriotism, for a govt. like ours. Their desire for schools is wonderful, considering that the people generally can have no proper idea of the nature or value of true learning. In fact most of their schools are of very little value to the mind. Nothing is so much needed in Greece, at this moment, as school-books; & there is no lever, which we can use with such a purchase upon the national character, as school-books well seasoned with Xn morals & piety. In Greece, ~~you~~ as you will observe in my long letter

to the. Events from Egina, the Bible is to be a school-book. ~~It has~~ The N. T. has actually been introduced, since my interview with the Prest., into the large Govt. school of the Orphan asylum & into the other schools of Egina. It may be dispersed every where, & every where be made a school-book. We found it in the Armenian school of this place. I should think the Armenians a more promising people than the Greeks. Their desire for schools & their ~~learning seem to be~~ disposition in regard to the B, seem to be similar; but they have been less oppressed, & the general testimony is, that they possess less cunning & more honor.

When I began this letter I had no idea of filling it as I have done. It will at least show you that I am not unmindful of your attentions. I hope now to have soon the pleasure of conversing with you without the need of pen & paper. Believe me to be very truly yours,

R. Anderson

Mr. Smith desires affectionate regards.

Rev. Mr. David Greene.

No. 42.

43

Andover Theo Sem. Dec 30 1814.

My dear Brother, I have not relinquished the hope of seeing you a
some future period, but I must say, I have dispaired of your society in the
Seminary. This is a disappointment which I but little expected & for which I w
entirely unprepared. I fear that God has visited you with sickness, or cause
you to mourn the loss of friends; for surely no trifling circumstance wo
detain you from a seminary so favorable for obtaining Missionary informa
Or have you concluded to complete your studies with your honoured Pare
and enter immediately upon the duties of the ministry? Br. Richards &
O Bardwell frequently enquire where is br. Fisk? Has he forgotten that hu
of millions of souls are perishing in India for want of Christian instru
Has he concluded that 4 or 5, missionaries are sufficient to christianize t
eastern world? No, it cannot be. The same zeal for souls which he once
manifested, he manifests still. The covenant which he has made, We are co
fident, he will never break. We will ever consider him in our number, &
view him as one, who is willing to spend, and be spent for Christ.
Although you have probably chosen a different place to prepare for the o
from your former calculations, you cannot have changed your sentiments
altered your views with respect to a missionary life. A heart so warm
with piety; so completely inspired with holy zeal, can never become cold
& languid. But I forbear; a letter from you will relieve the anx
of my mind upon this subject.

My situation here is more pleasant
I even anticipated. My Chum is br Perry. Brs. Atkin, Hooker, Hoy
Rockwood, Wilcox & Chase Wilson Emmerson room near us, an
we frequently assemble for social visits. How often is it said, we o
want the society of br. Fisk to make our circle complete. Our cl
consists of 22 members most of them young men of the most brilliant talents & ar
ardent piety. Nothing is known here of College rivalship or an mos

et their countenances evidently bear the image of our Saviour. On thursd
evenings we meet for prayer; the brethren are generally very free to converse
upon practical subjects and take a deep interest in all the exercises. How
pleasing this would be to you; I often, at these meetings, think of you & long once
more to hear your voice in prayer. On Wed. evenings, the Professors meet
the Students for the express purpose of promoting their growth in grace.
They enforce practical, & secret duties in the most striking manner, &
while they treat us as gentlemen, & christians, they exercise the
tenderness of Parents. Our studies are peculiarly interesting. We have
almost completed the 2d chapter of Genesis in hebrew, & in the new testament
we have read a few chapters, but we read the languages now, in a
very different manner from formerly. By the copious remarks of the
Professors, together with the assistance of able commentaries, much light is
thrown upon the scriptures every day. Indeed our studies are no more that
a critical examination of the scriptures. I am persuaded that the study of
the Hebrew is of incalculable importance to a minister, & I admire
that it has so long been neglected. When I entered this institution
I expected to be displeased with the manner of instruction
but I have found no reason for it. Theological subjects are discussed
as thoroughly, as I ever heard them. If any student leave this place
superficially acquainted with Theology it must be attributed to his
own negligence

Br. Perry received a letter from our clap mo
Gildersleeve yesterday. he desired to be remembered respectfully to
you. If you wish to spend your life in India, say he, you may
find one in the Southern States. He represents the ~~situation~~ S. States as in a
most deplorable situation, litterally starving for the bread of life.

He spent some time with your Cousin Ezra, who is now instructed on account of his health.

Br. Richards is now preaching in the Hampshire; the town is Dearing. He wrote you a line, supposing you to have been in Andover, but as it contained, ~~but~~ a few lines only, I thought it not best to send it to Shelburne. He observed that there were some manifestations of Good for that people. He requests you prayers that the work might continue. You will write him by the mail. I trust, Br Fitk, that you live near to God, that you have sweet communion with him, & although we cannot pray together you will not forget to pray for me.

With respect to support upon the charitable foundation nothing certain can be determined at present. You may still think it your duty to come here this term, I sincerely hope that you will. No situation can be more favourable for deciding the great question. "Does duty direct us to India". The bretheren who now stand prepared to go to heathen lands, to wit, Richards, Warren &c. will probably be detained till the close of the war, be that, longer or shorter; for at present they see no way to go in safety; the petition which they sent to England was not laid before the house as there was no probability of success. It is expected that a mission will be opened in South America before long, this will be an excellent field for you, & one in which you may spend a profitable life.

Remember me respectfully to your honoured Pastor, & to your beloved Parents. Tell Aunt Childs, & the rest of the family that I remember them still.

From your constant friend & sincere Brother Seth Parsons.

You must correct this letter, as the mail will close too soon for me to do

Andover Decr. 31

10

Mr Pliny Fisk

Shelburne
Mass.

Should you write by your opportunity
if you have no opportunity in the mail, the bearer
would be remembered to you & would
most cordially wish to see you.

Mr. T. Parsons
Andover

44

Hebron, Oct. 23, 1817.

Br. Fisk,

I have heard nothing of you, or of your mission since we left Andover. Let me know, as soon as convenient, of the success of your exertions, and of the particular state of the Missionary Spirit in the region you visited. I shall depend upon you for a missionary journal, or diary, if you please to call it.

Note down particular facts as you obtain them, and interesting anecdotes for the good of missions in Vermont. I would give more for one anecdote of the royal stamp, than for all the disquisitions you could pile up in the library. A man who can give a instructive story will soon be popular in Ver. But to be serious, anecdotes on missionary subjects plead the cause of the Heathen more effectually than all the pomp & splendor of eloquence. I have written to Mr Evarts upon the subject of republishing the narr. of the Free Heathen Youth, & the monthly Missionary Tracts. Much may be done, in my humble opinion, in this way for Missions.

In Ver. the prejudices against missions are

subsiding — some of my opponents in the Spring are now my friends. In one instance a lady undertook to show the impropriety of educating male children to the neglect of females. I replied, that was left at the discretion of the Board & of the Missionaries. "No matter for that, if I subscribe, I wish to direct." I was as much pleased when the contest closed, as Bonaparte was when he left the Russians!

The sum subscribed in Granville is not far from $200, & in other places from 30, to 100, —

I have not yet been at Middlebury but expect to be there next week to receive instructions for a Vermont mission. The Ver. Society wish to employ me one year. Shall I engage so long?

As to the question you last proposed, Shall we engage in a Mission to Persia? I have thought much of it, nor shall I think less of it, till further information is obtained. I am rather inclined to call Persia my home, with the permission of providence. If we go shall we follow Dr Wood's direction?

But when I converse upon this subject I tremble, lest I lean to my own understanding or experience the calamities which we have reason to fear, have been felt at Bombay. If our little

missionary band every get at variance after such professions of friendship & after repeated seasons of fasting & prayer, will it not afford a triumph to infidelity?
The subject assigned me, in our circle I wish to have considered - The Causes of these dissensions, I believe, are, different education - different habits of living - feeble health - a disposition to govern - censure unjustly applied - and management of families. Methods of preventing dissensions are - a knowledge of each other constitutional feelings - speaking in favor of each Missionary - frankness in relating faults - mutual consent in every proceeding - never censure except when the Mission suffers - living in separate families, & habitual prayer -
Will you write your feelings upon this subject -
There is one caution, Br Fisk, I designed to have mentioned before I left Andover. It is in remarking upon characters - I think I have heard you at one time speak with decided contempt of individuals, & then, within three weeks, bestowing upon them unqualified praise. A number of my class mates remark it, & have felt the need of caution. In a few instances I have felt wounded, & yet I knew you were a friend. To excuse this freedom, & in your letter deal out my faults plentifully. I will love you for it.
The rule I wish to adopt is, where I cannot speak in favor, be silent.

If we go to India together, I do pray that we may have one soul — one object — one employment live in love & the God of peace will be with us. My Brother, pray for me, & may the blessing of thousands rest upon us —

I owe Mr Abial Abbott $2 or 3. I have forgotten will you pay him & make an apology — I have due from Mr Stones parish in Reading $1. or 2 Dr Porter will pay it. — I owe Rockwood, Sent 1.00 & Baldwin, 50

Mr Wilson.

Mr Isaac Fisk

Andover

Mass

Rev. S. Parsons.

Hebron.

After I make returns of my Mission I shall wish you to get of Mr Evarts the money reserved for me, & pay my debt at Andover & 20 dollars to Mr Homer of Boston

Will you give the ten Dollars enclosed to Br. Robinson to Br. Jenney, with my sincere thanks for the favor — I will send money soon to pay my debt — I believe Br Brace owes me 50 & Br. Bingham, 50. I owe Br. Winslow $4. Br Hooker, he will say how much

Brownington (near Lake Memphramagog) Jan. 20, 1838.

Dear Brother,

My letter from Hardwick you have doubtless received. Another opportunity presents, & notwithstanding I am quite exhausted, it must not pass unnoticed. Since I last wrote, I have preached in Greensboro, Glover, Barton, & Irasburg, & found every where, a serious attention to the means of grace. The Lord is appearing in his glory, & building up Zion. The revival in Barton continues, altho. the work is not so great as it has been in some of the neighbouring towns. ~~in this vicinity~~ The number of hopeful conversions exceeds thirty five; others are under pungent conviction of sin. During the exercises of the evening, many wept, while others were rejoicing in hope. In Troy, (formerly Sodom) the

letter 56 cents
19 enclose to
prevent the

is expected, that a church will be organized in Frasburg.

Baptists, Methodists, & Christians frequently request the privilege of of communion with our Church. What shall we say? Shall we forbid them because they follow not us? One of the principal men in the Baptist Church in Greensboro parted with us at Hardwick. Afterwards he took me by the hand, & wept aloud, saying, "These bars must be up no longer." This is the spirit of the Millennium.

Thursday last, Nov. Pamphlet was put into my hand, & for the first time I read the journal of our Brethren at Bombay, with regard to a Mission to Persia. "This," I said, "is the answer of my prayer." Is not the door open? Can we not go, & thro. Christ who strengtheneth us erect there the standard of the Cross? Brother, what shall we [illegible] Shall we [illegible] ourselves to [illegible] the Board for [illegible] Mission? If it be [illegible] such a request, I [illegible]

The spirit of foreign Missions prevails even to enthusiasm. Every one is desirous of giving [illegible]

give my hand, and unless I am deceived, my heart, to the work. The Lord hasten that joyful day, when we may be in Persia proclaiming salvation by the cross. O what happiness to go to heaven from Persia after wearing out for Him who gave his life for us. Shall we fear to go? We have the prayers of thousands of Christians, & what is more, the promise of our Saviour "Lo, I am with you to the end of the world. What, & if we [illegible] martyrs to the cause! It is the way in which multitudes have gone to glory. They found it, if we may believe their dying testimony, a pleasant and triumphant passage. Shall we fear to follow the Captain of our salvation? If we reign with him we must suffer with him. He that forsaketh all that he hath cannot be my disciple.

Brother, let me find a letter from you at Father in Pittsfield. I hope to be there in March.

Your Brother L. Parsons.

Love to Bro Spaulding

Tell Bro Spaulding I am very sorry I did not see him when I was in Pittsfield. I remember them, when on my mission I am provided with teachers, teaching, lives & handmaidens

Mr. L. Parsons.

Mr. Pliny Fisk
Theo. Sem.y
Andover
Mass.

Mr Strong.

Troy Ver. Feby 3, 1818.

Dear Brother,

Since my last, dated Brownington, I have been in this place, & have witnessed the most remarkable display of the power, & grace of God. The revival has become very extensive. A number are rejoicing in hope, twenty or more under distressing convictions of sin, & one hundred, I presume, have serious impressions. This evening, I can never forget. We sat still, & beheld the glory of God. While the saints sat with countenances serene, & smiling, sinners were in the anguish of despair. It bore a faint resemblance to the day of judgment. This morning a man who has been to every good work a reprobate, came into my room, & knelt down, & requested prayers. He said, "my eyes were not closed in sleep the last night

My wife mortifyes me to death. She prays for me, & for my family. & I am so wicked I cant pray for myself."

Thursday. A church was organized this day, consisting of 12 members—three were received by immersion. They are all of them heads of families. A number more stand prepared to unite the next opportunity. The administration of the Lord's Supper was attended with the blessing of the great Head of the Church & blessed be his name.

A religious conference was never held in this place till Jan.y & never till then was there more than one family of prayer—now conferences are frequent, & crowded, & not less than ten families of prayer.

I might write more, but must forbear—

Yours,
L. Parsons.

Chas. J. Parsons

Troy Vt. April 6, 1818.

Dear Brother

I received your acceptable letter on the first of March, & altho. I do not consider myself indebted I should have returned an immediate reply had my engagements permitted. The Lord is still with us — Nineteen were admitted to the Church sabbath before last. Five now stand proponded & fifteen more are rejoicing in hope and hundreds are pleading for mercy. The work extends 20 miles. It seems that every thing must bow before the Lord.

Now, my Br. I have a urgent request — do not deny me the favour. My request is that you spend next vacation in this vicinity if possible. I will secure for you eight dollars per week so long as you continue here, & opportunities to preach 2 sermons or three, if you please, p day — How much good you may do souls bring to flow

Chas. J. Adams

that you will come that I dare venture to direct you to come to Hanover N.H. thence to Danville Vt. — thence to Castibury — You will find it best to come horseback.

I hope that no engagement will prevent. If I should not be here you will be received without any other recommendation than Fisk. I must visit Middly to renew my Mission soon but shall endeavor to be back if possible.

Yours affectionately L. Parsons.

Rev. L. Parsons
Troy, Oneida
1812.

I have just heard that the road is greater than ever

48

Bristol, May 26. 1818.

Dear Brother,

I thank you for yours, of April 23, which was received last saturday. The "missionary journal" was interesting altho. it gave me pain to hear of the afflictions of our Brethren. Have we not reason for mourning that so many circumstances occur to impede the progress of piety, & give occasion of triumph to the enemies of God? When will the walls of Jerusalem be built, the temple wither repaired, & the top stone laid with shouting of grace, grace unto it? But I must be still. "Even so, Father, for so it seemeth good in thy sight."

By reason of ill health, I left Troy the first of this month, not expecting to return at present, if ever. I was at Middlebury last week, & received a renewed request to continue till I "depart hence". But I am unwilling to promise, & one consideration alone could induce me to remain a moment longer from my former employments. Something must be done for our Vermont Heathen. Will you say let them alone to the care of the 150

that the road is greater than ever in Troy, & Westfield. O blessed be God! June 2.

ministers who are stationed among them. The experiment has been made, & yet but little, comparatively speaking, been accomplished. The Missionary Society has become a pauper. The friends of Missions have exhausted their stores of invention, & what shall be done?

A plan has been suggested but its success is quite uncertain. There is so much of independence of spirit, to speak as well of it as possible, that benevolent institutions are exceedingly unpopular. The plan is, to form a State Juvenile Society, similar to the N.Y. Society. Mr Merrill, & Prof. Hall favor the object. Judge Slade assured me of his assistance, & influence at the next session of the Legislature. He advises to defer exertions till that time. But will this be best? I never undertook a work with so much uncertainty attending it. Forget me not, my Brethren. The cause of Christ, the prosperity of Zion in Vermont are concerned. Should the plan succeed there will be absolute necessity of an Andover Missionary next year.

My health will require me to journey for some weeks. I propose visiting my friends in Hampshire County, and can be employed this time as an Agent for Foreign Missions

Give my love to the Brethren Alexander, Pitz, Woodbridge

I think that next letter be directed to Should I visit it must be unless make completely

Should I do this it will be necessary to receive new Credentials. Will you be kind enough to mention the subject to Dr. Worcester. A letter directed to Hadley to the care of Ebenezer Parsons will be received — My present agency extends to N.H., N.Y., & Vermont. Can not something be done in those rich towns in the vicinity of Goshen?

I am desirous of learning more fully your plans for future life. Can we go to Persia? How soon? in what way? I am not at home, nor shall I be, I hope, till I am teaching the heathen the words of eternal life.

Your Brother,

Levi Parsons

Mr Pliny Fisk.

Middlebury June 2d

It is now pretty certain that an attempt will be made to form a Jun. Soc.y — The constitution goes to press this afternoon. Mr Merrill says, "we must conquer, or die" To morrow I begin — will not my Brother pray for my success? But I am not bound here. When called for I am ready. Will you not acquaint Dr. Worcester with my situation

Give my love to the Brethren at Am.n Deserving not to hear from him. Why does Nevins write? — Give Br. Fisk a 80,000 Mis.y are wanted. Do make all the Br.n Missionaries. Who can sleep while so much must be done? I have lately written to this great Society. They should all be devoted to this great work.

Pr. Not your
letter may
ected to Pittsfield.
D I wit Mass.
ect to in July.
s mi heathen
pletely fails —

& tell me immediately what is to be done. I shall rejoice when I can leave Vermont with a prospect of a constant succession of Missionaries from Andover. Do reserve the best Brother for us beginning here — But I must not dictate.

Rec'd. Charlestown
Brig's Tol
1818

Mr Pliny Fisk
Care of
Dr Worcester.
Salem
Mass.

MIDDLEBURY
JUN 8

I regret that my letter from Brownington was not received — I enclosed $19. for the For. Mis. Soc.y — and made a request to go with you to Persia if a door opened. This money I must replace if lost. I have spent a short time the season

Post Office Dept
under the B. for
Mis. Juvenile Soc.
request Mr. Fisk

Mid.y Aug. 19 1818.

Dear Brother,

Last evening, Br Wilson gave me your request to be ready to leave the country this Fall, but let me assure you that I am altogether unprepared for so sudden a movement. I concluded both from the decision of the Board, and from your Letters that such a course would not be expected. My calculations were to engage as an Agent in their employment in this country during next winter, & afterwards to commence a permanent mission. Were it consistent I would set my face tomorrow for Andover, but duty requires me to stay four weeks longer and

Rev. J. Parsons
Bris. Tol.

Mr. Parsons
Aug. 19 1818
Mid. Ct.
Rec'd Oct. 8
Ans. Oct. 12

then I hope to see you. A letter directed to Castleton will be received. Let me have one, if possible & tell me what will be expected.

Yours sincerely Levi Parsons

the particulars of commencement I have written to Br. Hooker. The revival continues in Troy: I received a letter to day from one of the subjects of that work. Mr. Merrill expects to take a tour there next week. Probably towards 200 are hoping the mercy of God in the three towns.

Rev. L. Parsons
Middlebury
1810.

Mr Pliny Fisk
Theol. Sem.
Andover
Mass.

(50)

Pittsfield, Dec. 10, 1810.

Brother Missionary,

Time passes rather slowly since we parted. It gives me pain to count six months forward; & to travel over 1,200 miles to find the whole of one. Did you know that, I was often with you by the way? Forget not this evidence of our recent union. It will be lasting; may it be immortal.

I left Andover for Troy, Ver. soon after we parted, and arrived there the 27 of Oct. The dear Lambs were waiting for my return with great anxiety. It was evening when I arrived, yet the house was soon full & I preached, (Acts 15:36) with unusual satisfaction to myself. The next morning, went from house, to house exhorting them to be stedfast in the faith, & commending them to God. O Br! imagine my joy while children cried, "Hosannah to the Son of David." While the once miserable wretch bowed the knee before the throne of grace, breathing out humble supplication to the Lord Jesus. I could often say, "it is good to be here". O shall we see such things in that once beloved city, Jerusalem! I anal-

most ready to reply, "Thou shalt see greater things than these!" In the afternoon, preached my last sermon (Acts 16:40) in that part of town. After meeting I stood at the door, to give every one an opportunity of taking my hand. I could see in many countenances the image of Christ — how bright they will shine if we meet, again, in glory! — Eight miles from this, in way, spent the sabbath — admitted 6 to the church, (now consisting of 70 members) & closed my Mission with the supper of our Lord. O what greetings when we all get home to our Father's house! I think heaven never appeared so near, & glorious. O the rich reward of a little fatigue!

I forget not our intended Mission. Will the Lord Jesus go with us? Brother, have you evidence that the divine presence will accompany us? Can we go as little children, & yet as bold Apostles? I must tell you, that these questions occasion continual anxiety. For a week past, I have considered the necessity of eminent piety, of unshaken faith; of the special direction of the Holy Spirit. It has been my prayer, Lord, show me thy glory, & yet the pride of my heart is a source of continual regret. Are you, Brother, acquainted with such sorrows? They are like the bitterness of death. When you come near

to the most holy place, pray that this unhumbled heart may bow — that these unholy affections may be sanctified. — Let me enquire, Brother, whether the world sinks into insignificance, whether you can unite usefulness, with encreasing humility, the praise of man, with a desire to depart & to be with Christ which is far better? Do you find a disposition to bear the frowns of a world — to part with every comfort below, to be considered the offscouring of all things. It is but a little, to bound in irons while the world are beholding with admiration our courage, & zeal for the Lord. It will be a delusive test of piety to march to the stake, while we are sensible that it the path to immortal fame. We may do all this — & the the publicans the same.

Brother, (let me not fatigue you with questions,) can you keep your eyes steadily upon the cross? Are you familiar with death? Do you find a reaching forward to the world of glory? Remember that I am to receive a similar course of faithfulness in your letter.

Your Brother, Levi Parson.

Give my love to sisters Eliza, & Ann — I shall expect letters at Utica. — My Parents say, "give much love to Brother Fisk."

Rec'd L. Parsons
Dec. 1818.

Cambridge N.Y. Dec. 18 25
2 14
3 70

L. Parsons

Rev. Pliny Fisk
Missionary
Charleston.
Care of Savannah
Miss E. Pogell. Geo S. Carolina.

Decis. Salem N.J. Dec. means a person who does not profess to be a friend of freedom — Christians are forbidden to be members of Masonic societies — Presbyterian ministers are forbidden to be slaveholders — Presbyterian ministers are forbidden to be members of Masonic societies — Calvary Presb. Church Charleston S.C. closed by Decision of Presbytery — After the Church closed the minister was appointed to open & shepherd a congregation of Negroes

51

Hardwick Ver. Jan. 7. 12.

My dear Brother,

I have waited for a letter till I am impatient, & now the probability of receiving one is every day diminishing. Even from my Parents I have not received a word since I left them in Nov. & I do not expect to see them till Spring. What is the difference between Vermont, & Persia?

My mission, thus far, has been more interesting, & pleasant than I expected. Altho. I cannot mention a special revival of religion, yet I may, with safety, say that there is a work of grace prevailing in this vicinity. Instances of conviction, & of conversion are frequent. And the children of God are refreshed with the presence of their Lord. Yesterday I administered the Sacrament to as many, it is supposed, as two hundred communicants—an event never witnessed before in this part of Vermont. The most pleasing solemnity prevailed while the elements were distributed. Some wept, we trust, with conviction. Eight persons were admitted [illegible] children to bap-

On Sat. I learned that a revival of religion has commenced in Calais — a town ten miles north of Montpelier. A fortnight since I assisted the Rev Mr Wright, in organizing a Church in that place.

A work of grace has beginning in the eastern part of Montpelier — 8 miles from the village — a few have been received to the Church. In Marshfield eleven. In Plainfield 8 — in Walden 20. In Cabot 12 stand propounded. In Greensboro. a number. In Craftsbury hopes are entertained of a revival. In Barton, I understand, the work is encreasing. In Troy a work has just commenced. In Peacham the number of hopeful conversions exceeds 130. It is easy to collect an assembly of 500 in almost every part of this vicinity. It is the Lord's work. To Him be the praise.

I find ~~every day~~ the need of assistance, but especially the need of your prayers — My health is usually good, which often surprises me. The field is every day widening — I can scarcely escape from a meeting every day for months together.

Some tell me, that they like religion very well, but they have no opinion of making such a fuss about it — what be terrible fuss there was on the day of Pente cost — was there not 12.

One blind man had his eyes opened by the prayers of a Smithite Minister — a notable miracle!!

Sometimes in my visits, from house, to house, I meet with the most determined opposition — One man made bold to enquire, whether I thought it duty to ask a person for the first question with respect to his religion — He however soon became agitated, & in a fit of confusion took a bag of meal (instead of grain) & carried it a mile, or two, on his back to mill. Since then his convictions have encreased.

The concert for Prayer proposed to be established in the colleges on the first Sab. in each month was decidedly approved by our Mid. Brethren.

Now, Brother, with respect to a Foreign Mission. I am impatient to know your arrangements. My mind is not diverted from Persia. Since my Ordination I have not discovered the least reluctance. And while every thing calls for exertions here I am not a home while in America.

O that the blessing of the Heathen may rest upon us. I would write to Br. Winslow & Spaulding if time permitted. Give my love to them. Letters directed to Danville will find me if received before March

See Br. Hooker & his [illegible]

Yours, Dear B[illegible] Levi Parsons.

Mr. Pliny Fisk.

Theo. Sem.y

Andover,

Mass.

Free Pliny Fisk

Jul 1813

care of Rev. Miles P. Squier

52

Utica, N.Y. Feb. 5. 1817.

I thank you many times, my dear Brother, for your very interesting letter, dated Savannah Dec. 15, received on monday evening last. I thought much of you during the terrible storm of Dec 6, but you were then in a safe harbor prosecuting the great design of your mission. Information with regard to your health your success your private enjoyment was truly acceptable, it has encreased that friendship, & confidence which will flourish, & be complete after death shall separate us. Your trials are not peculiar to yourself. I have also been called to take the cup of affliction. In a few places, it seemed as if Satan & all his emissaries beset me, but the Lord has not been concealed. The wrath of man has been overruled for the furtherance of the gospel. In Albany, I was pursued on every side, till duty required me to flee to another city. I commenced my mission on the 20 of Dec. at Cambridge, & with good encouragement. Five hundred dollars were contributed without any opposition. In Troy 313, but it was plucked from the fire. The Episcopalians soon appeared in arms employed calumny

falshood to carry into effect their wicked design. They threw firebrands, arrows, & death — The trial was not in vain. It taught me more effectually than ever, I would hope, that it is not in man to direct the heart. The amount of the donations received amounted to $1550 in the several places which I visited. Yesterday, I obtained permission from the Oneida Presbytery, which assembled at Mount Vernon, to visit the congregations in this vicinity but the influence of the Education Society will be an obstacle altogether insurmountable, unless there be a special interposition of providence. I need your prayers — I am confident that I have them — Every Sat. even, I design to observe the concert agreeably to our engagement.

Your arguments in favor of Masonry deserve a serious consideration — On my own part, I have no objections. But a few evenings since, the question was directed to me in the presence of a number who expressed a deep solicitude, "Are you a Mason?" I replied, I am not. "We are glad of it, for our wicked Masons, in this vicinity, are claiming the Missionaries as their Brethren for the purpose of vain, & foolish boasting" — Many of the dear people of God were much afflicted by the proceedings of the Missionaries to Ceylon. What is duty? Will Masonry be a shield from the arrow

of the enemies of God. Ought not Missionaries to go to the heathen without a Mask? Is it expedient to blend Masonry, with our holy religion? Some good may result, & perhaps much evil. But I do not decide - the question is a serious one - I desire divine direction.

Br. Aikin is very acceptable as a Minister - He is very useful. Slept with Br Brace last night - He is preaching at Bridgewater, & enjoys a very extensive revival of religion - probably he will remain as a pastor. Dr. Davis is doing good. He inquired very particularly for you - Heard yesterday from Andover, by Br Lathrop, now a Tutor in H. Col. He says, "Br. Bond has bled at the lungs - Bros Cummings, & Dimick are very low - Pres. Bro[illegible] of Dart. Col. has bled at the lungs, & is declining" - Brethren must we not live by faith. Do not these things show us that the Lord moves in a mysterious way?

Sometimes, Brother, I can place implicit confidence in the divine promise, & rejoice that the Lord is God; at others, my cup is full, yea, runneth over with sorrow. Truly this world is not our rest. We are strangers, & sojourners as were all our Fathers. I find many of the dear people of God who will follow us to Judea with their prayers. Will not the Lord remember Jerusalem? Do you long to depart - O come that blessed day when the Lord will appear in his Glory for the salvation of

Phil. L. Parsons

Utica Feb. 1819

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25

L. Parsons

Rev. Pliny Fisk

care of the Rev.
Eben.r B. Caldwell,

Waynesboro
Georgia

our world! O let us be
many would go to India
their wives & children
[illegible] we, with heaven in view
putting learning, be as
Northfield Mass. Utica

Truly assembly of Mary
our consciences! Have
forward to Mr Stratton, c
& determined to pursue
Accept my tender
Parsons.

Malta Harbor Jan. 3 1820

Very dear Sir, We have prepared many letters for our friends expecting to send them by this opportunity, but as they must all pass the fumigation office, be broke open, & smoked we have concluded to keep them to be conveyed by Capt. Edes — Our letters to the Pruden. Com. & to Mr Dwight will inform you of our situation and prospects — We have been in this harbor more than a week, & shall not ~~[illegible]~~ sail for Smyrna for a number of days — The weather is delightful — The Ther.r on deck in the sun is usually between 80° and 100° — We are furnished with green peas, lettuce, fresh oranges, & the like —

We have had many precious visits with the Malta Missionaries, & have obtained much valuable information — Mr Jowett assures us that there not many advantages for studying Arabic at Smyrna, but that the Italian, & Modern Greek may be pursued with considerable success — This fact brought the question of ~~[illegible]~~ remaining at Malta for a few months, under serious consideration. Mr Jowett favored the idea of residing

at Malta – But our instructions are explicit; and the public feeling in America with regard to our mission some what peculiar. A change might do injury to the cause of missions. We have, therefore concluded to proceed according to our instructions –

Tuesday Morn. Jany 4 –

Yesterday afternoon we were called to witness a most affecting event – One of our little congregation sleeps in death – John Davis, one of the sailors, at seven o clock last evening closed his mortal existence. At five o clock he was at work on the main top, & losing his hold he was precipitated, in a moment, to the floor of the deck, a distance of 40 feet – His head struck a small stone which was lying on the deck & fractured his skull – We were in the Lazaretto when the accident occurred – When we returned we found him stretched upon the floor, his eyes rolled back, & fixed; blood running from his mouth, & ears, frequent groanings were the only indication of remaining life. Soon after he was conveyed into the forecastle, bled, & his wound dressed. But while his friends were

cherishing the last spark of life; his pulse stopped, his breath departed, and all exclaimed, "He is dead. He is dead!" The sailors wept much – Br Fisk made ~~fitto~~ a few remarks appropriate to the occasion, & then addressed the throne of grace – No season could have been more solemn and affecting – One of our little flock two hours before was well, active & cheerfull, now his soul has taken its flight to the invisible world – Our ministry with him is closed. The event is sealed up unto the judgment of the great day – —— From Smyrna I hope to inform you more particularly of this painful providence.

Br. Fisk will write by this opportunity

Yours, dear Sir, with gratitude & respect

L. Parsons –

to Hon. Evarts — Matter
Jan. 3. 1820

Jos. Burnett Esq.

No. 10 Jerusalem May 1821.

Rev & dear Sir,

In a former letter I observed that it was my design, in consequence of the civil commotions at Mount Lebanon, to retire for a few months to Bethlehem. Scarcely had I formed this determination & was rejoicing in the prospect of a peaceful & profitable summer when a change of circumstances threw me into painful suspense. The proceedings of the Governor of Jaffa in demanding the house of the Russian Consul, arresting the insulting Foreigners, & in taking possession of the arms of the Christian population has occasioned the greatest alarm, & consternation in this city. In consequence of these facts, together with many reports of oppression imprisonment, & massacre from abroad every person who can be spared has fled, and the rest seem to settle down in a fatal determination to submit to the event. Now it is quite certain that much of this alarm is unnecessary, yet such are the feelings of Christians, & such the suspicions of the Turks that it is difficult at the present moment to carry into effect any benevolent design. After much reflection I am disposed to believe it to be a matter of prudence to retire from the place for a short time with the hope that the present commotions will subside. Not that I think that there is danger, but that many misgivings will be excited which may ultimately greatly im-

pede the designs of our mission. At least I cannot think that any thing will be lost by such procedure & much may possibly be gained by enjoying a quiet season to devise measures for future operations. This much I can say that I was never treated with more hospitality than I have been since my arrival at this city. The President of the Monastery afforded me an excellent room & with repeatedly requested me to tarry here through the summer offering every thing for my convenience & happiness. All the Bishops assured me that they wished me to remain during the summer either at Jerusalem or at Bethlehem as I might think proper. I mention these circumstances to show that there was in some measure prepared to return under circumstances favorable & auspicious. In the morning I design to leave the city, & "if I shall find favor in the eyes of the Lord he will bring me again" to show me the habitation of his holiness.

Jaffa May 9

I have a little leisure to add a word to the letter which I commenced at Jerusalem. ~~Left~~ Set out for this place at six in the morning, and arrived at five in the afternoon. As I was entering the Gate of Jaffa city a Turk stepped forward, & in a very sovereign manner ordered me to stop. Two cannons were

prepared to be discharged, were facing me at the distance of about 10 feet, one Turk stood at my right hand and another at my left with pistols & swords. In this situation I was obliged to remain half an hour when orders came for me to pass. On my way to the house of the Eng. Consul I stopped a moment to pay my respects to the Rus. Consul. As I entered the Dragoman came to me, & with great anxiety fixed in his countenance, said to me secretly. "the Consul has fled and is now on his way to Constantinople, because the Turks sought to take his life". The family were left in great distress not knowing what will be the result. The Eng. Con. received me with his usual hospitality. Information has just been received that the Rus. Consul at Acha has been beheaded, & that preparations seem to be making for open hostilities.

Soon after my arrival I found a vessel about to sail for Scio, & as the expense of the voyage will be trifling in comparison with that which I was obliged to pay for a passage in the winter I have concluded to set sail for that Island with the hope of soon meeting with Brother Fisk, & of pursuing our labors together during the summer. The vessel is to sail this evening.

Yours

very respectfully Levi Parsons

to Dr. Worcester
May 1821.
Jerusalem

Dr. Worcester
May 9 – Jaffa
1821
Copy

Revd Samuel Worcester D.D.
Cor. Secy of the A.B.
C.F.M.
Salem. Mass.

Letter to Dr. Worcester respecting Smyrna.

May. 30. 1821.

Lorono thinks it was founded 1.130 B.C. & quotes Herodotus as saying that the Colophonians & also that Theseus built it. If Theseus built it, it must have been at least 1300 B.C. – In Anacharsis it is stated that a colony of Ionians came into Asia Minor & built Eph. Miletus & Colophon &c. about 1076. Strabo says that a part of Eph. was named Smyrna &c. Sm. undoubtedly built near 3000 years ago, in the time of the Judges or of Samuel. Its inhabitants were Athenians. – Present Sm. built by Alexander & Lysimachus & Antigonus 2½ miles from the old. 300 B.C. Flourished under the Roman Emperors. Xty introduced. A.D. 177. a great earthquake. Town repaired by Marcus Aurelius. Flourished under the Christian Emperors. Tzachas a Turkish Pirate took it in 1084. John Ducas & Caspaces two Greeks took it in 1097. – 1200 Sm. lay in ruins, Acropolis repaired by John Angelus Comnenus 1224. ~~Tamerlane conquered it in the beginning~~ In the 14 cent the Latins took part of the towns. In the beginning of 15 cent. Tamerlane took it. Earthquake in 1688. Gr. Archives lost. In 1692 the Venetians approached but the Consuls interfered & they withdrew. Tournefort 100 years ago estimated the population at 15,000 Turks, 10,000 Greeks 1,800 Jews, 200 Armenians. 200 Franks. 30 European houses 18 or 20 of them Dutch. In 1797 a fire. – Plague in 1765 Chandler – & in 1819. 40,000 deaths. – Gulf – Situation of the town. Consuls – Merchants. Protestants 200. Catholics 5000. – College of Jesuits – Convent –

Armenians 800 or 1000 houses 4 or 4000 souls. 18 or 20 Priests. Jews. 10 or 12,000. 9 Synagogues 6 or 8 schools

Inh. 130, 140 or 150,000. 5 Gr. churches. 19. mosques with minarets, many without. Khans. Hospitals. House & streets. Moosteins – Janizaries – Pashas. Moollah – Cryahs have subordinate government. Greeks 5 Primates & Committee of 12.

Rev. Dr. Worcester
May 30. 1824.
About Smyrna. —

Smyrna, Asia, Jan. 21 1820 –

Revd and Dear Sir, The letter which we wrote at Malta, containing a concise account of our voyage to that place, we hope, was duly received. On the ninth of Jany we left Malta having been previously furnished with letters of introduction to the Revd Mr Williamson, & to the British Consul at Aleppo. Although we could not enter the city of Valetta, and enjoy the privilege which we most earnestly desired of a particular acquaintance with our Missionary Brethren, yet the information we received while in the harbor was a rich compensation for the loss of time which could not be avoided. Besides frequent interviews with our Friends at Malta we were favored with repeated opportunities of conversation with the American Consul at Tripoli in the Barbary States who was at Malta on his passage to the United States – After a residence of seven years in Tripoli, during which time he took a number of excursions into the neighboring countries, his information with regard to the civil, and religious state of Society, is very extensive, & particular. His account of the Barbary States, & especially of Egypt was

very encouraging to the friends of Missions. The American character is much respected, & plans of benevolence might be carried into effect without violent opposition — The Consul, by his influence, furnished us with a letter of introduction to a Greek Gentleman in this place, & to another at Scio —

On the sixth day after leaving Malta we came safely to an anchor in this harbor. Our progress was remarkably rapid, and our voyage in every respect pleasant. Passing up the Archipelago we saw more or less distinctly many of the Grecian islands as Cerigo, Crete, Tea, Andros, Mytalene & Scio. Some of the Islands had the appearance of fertility and beauty adorned with gardens, groves of fruit trees and beautiful villages. On friday at One O clock the continent of Asia opened to our view, and Sat. at 2 O clock came safely to an anchor in this harbor. Here our voyage terminates for the present. Surely goodness and mercy have followed us all the way! our friends will unite with us in rendering praise to our heavenly father for his great goodness to us in the preservation of our lives and in preparing the way for our usefulness, and happiness

It was too late in the day to visit

when we arrived to visit Smyrna. Spent the Sabbath on board the Ship and performed the usual exercises of public worship. On monday visited Smyrna - was introduced to Mr Lee and received with every expression of cordiality and respect. Mr Lee assures us of his assistance, and gave us permission to use his books at any time without hesitation - Also saw Mr Williamson & found him much disposed to aid our designs - Yesterday visited the British Consul and gave him our letters of introduction, & he said any assistance which I can give you either by influence or by letters will be given with much cheerfulness -

With sentiments of respect & gratitude

Your Brethren P. Fisk.

L. Pearsons.

To – Dr Worcester

Smyrna Jan 21. 1820

Rev. Dr Samuel Worcester

Salem

Dr Worcester

Smyr. Jan. 21

Alexandria, Jan. 23, 5/ 1822.

Dear Brother Fisk,

In view of my present weakness, we are both bound to think of a separation by death. Having my mind on such an event, I commence this letter for the purpose of noting from time, to time, as I may have a little strength, hints of usefulness with regard to our important mission ——

I I repeat it, that I never saw so much encouragement for zeal, & labor. Never did the glorious harvest seem so nigh. The sheaves will be numerous. Heaven will shout the praise of the divine Husbandman.

II My mind is deeply impressed with the importance of sending from America another Missionary to strengthen, & enlarge the mission. Is it not desirable that he should be an unmarried man?

III Let the moral state of the Jews be a leading subject of our enquiry.

IV One of the most valuable methods of doing good in our mission is by easy, meek, & spiritual conversation with those who visit us, & with those whom we visit. This will be, "going about doing good."

V From the Christmas to the Pass over, do keep your eye on the precious Pilgrims, - who need your pity, your friendly advice, your constant charity, & prayers!

VI Your silent, active, & spiritual labors at Jerusalem will give you an infinite reward in this life, & greatly refresh your christian friends.

VII. Soon, I have the highest confidence, Jerusalem will be the most promising station in the known world.

VIII. Let me entreat you by the love you bear to our mission never, never to forsake, or long be absent from the Lion of our God!

4. IX. A critical, judicious & impartial examination of the religious creeds, ceremonies & hopes of different Denomin at in Palestine & Syria would be a valuable document to presen to the Churches.

X. Too much care cannot be used in the examination of the Library at Jerusalem, at the Monastery of the Holy Cross, (2 miles west of Jerusalem) at St. Saba's Monastery, & so of all others.

XI. Would not a complete catalogue of Books, & Mss. in Palestine be valuable, & important to send to America.

XII. Bring every dispute, & ev discussion to the simple, plain meaning of God's word. An

unwearied practice of this discipline will eventually, by the blessing of heaven, produce a revolution that will astonish the world.

XIII. These operations may be gradual, & often weary you but the day will burst upon your waiting eyes like the visions of heaven.'

XIV. Your standing is glorious, All good Kings envy you — all Holy Angels rejoice over you; thousands of devotional saints pray for you — like David choose a "sling" — like Jehosh.t "stand still, & see the salvation of God" — like St. Paul give your life over always unto death; like Stephen commend your departing spirit to a Redeeming Savior.

XV. A Missionary by frequent, & truly apostolic correspondence with his Friends adds great strength to the cause of the salvation of the Heathen.

XVI. The plan of a single Missionary supporting himself among the Heathen, as the Moravians do, shows much of the spirit of true christianity

Rev. Pliny Fisk

American Miss.y

Asia

No. 3.

58

Smyrna, Feb. 1. 1820.

Rev. and dear Sir,

You will rejoice to hear that we are at length comfortably settled, (we mean for a short time) at this place. Our first letter, which was sent from Malta, by the Brig Frances of Boston, Capt. Humphrey, contained an account of our passage to that place and of our intercourse with Messrs. Jowett and Wilson and Dr. Naudi. We send a letter from Mr. Jowett, to you with this. The Ship left ~~Fanna~~ Malta, Jan. 9 and arrived here on the 14. A very quick passage. Our second letter was sent from this place by the Brig Washington of Boston, Capt. Gerry. That contained an account of our passage from Malta to this place, of our first visits here, of the kind receptions we met with ~~here~~ from Rev. Mr. Williamson, Mr. Lee and others. — Capt. Edes very politely invited us to live on board the ship, where we had excellent accommodations, till we should choose to leave. We accordingly remained on board until Jan. 26. and then took up lodgings in a ~~the~~ house of Mr. Pomet, a Swiss Gentleman, (though we at first understood he was a Frenchman.) We have a convenient chamber and are in a very pleasant part of the city. The family with whom we board speak French, Italian, and Modern Greek but no English. This is favorable to our plans. For board, room &c. we pay 42 piastres, i.e. between 5 & 6 dollars, each, a week. This seems dear, but it is thought here to be rather cheap than dear. —

Not long after our arrival we called on Mr. Berry British Consul, after looking at our papers, he welcomed us to Smyrna and voluntarily

offered us his protection and assistance. He has twice invited us to dine with him and in several hours familiar conversation has given many useful hints, valuable anecdotes and important information relative to the field and the work before us.

Having been 24 or 25 years located here and had much intercourse with all sorts of people he is well qualified to answer many enquiries which we wished to propose. — The Messrs. Perkins received us very politely and offered us all the assistance their influence and advice could furnish. The Messrs. Van Lennep to whom Capt. Eades introduced us, have been particularly attentive to us. We have formed a slight acquaintance with one family of French Catholics, one Jew, and one or two Greeks. The all seem friendly but how they will treat our message when we come to deliver that, is yet to be ascertained. The information we have gained at Malta and at this place is however, on the whole, more favorable to our plans than we anticipated. If we are disappointed, it is in finding things so auspicious. — On the voyage sometime was spent in studying Italian. With the assistance of a Master we are now prosecuting it. Our next object as it respects languages will be the Modern Greek and then probably Arabic, or possibly Turkish. Our plans for the year are hardly matured. As the spring months are said to be the best for travelling in this region, it is possible we may improve them by making an excursion to the places where were the seven churches. From the representations made to us of Scio, there seems to be strong inducements to spend the summer there in the study of Modern Greek. The Turkish might be acquired here, the Arabic much better at Jerusalem or at Aleppo or some place on Mount Lebanon. In about a year, we hope to be somewhere in that region.

It ~~certainly~~ is not our wish to dictate to the Missionaries who are about entering ~~the field~~ on their work as to the field they shall occupy & certainly not to the Committee as to the measures they shall adopt. You wish us however to communicate "suggestions of methods & means" for doing good as well as facts. We beg leave therefore respectfully to suggest for the consideration of the Committee the expediency of sending a missionary or two as soon as may be convenient to this city. It may seem precipitate in us to mention this subject so soon. Our ~~perhaps~~ peculiar circumstances will perhaps furnish an apology. We see the fields white for the harvest but cannot wait to labor in them and we cannot therefore avoid crying to others "Come and help." In looking at this city with reference to missions it may be viewed in three points of light. — 1. It will be, by itself an important and promising missionary field. It is a populous city. There is reason to believe that schools might be established, bibles circulated & knowledge increased by private discussions and family visits all as soon as the Missionary should acquire a competent knowledge of the languages.

2. It might the Head Quarters for Asia Minor. It is the largest, & the most commercial city. From this place missionaries might ditiscenate, schools might be established - books circulated, other stations selected and occupied and the work begun all over the country.

3. It would be the best port of Entry for Western Asia. American vessels come here often. It is convenient to go home to any country which may be selected as the field of labor.

cannot Br. Cummings or Bryington, or Temple or Goodell or some other, be here early next autumn so as to take the ground when we leave it? An interview would be very comforting and profitable to us and we could assist them in procuring suitable accommodations & I could introduce them to different circles and probably give them some assistance by means of our acquaintance and experience in the city. Perhaps too before next fall we may commence some Missionary operations & have some plans for doing good which to bequeath to our Brethren. It seems to us so important that another should be here before we leave that the prospect of it would almost seem a sufficient cause for delaying a little while our departure for Palestine. — It will be perfectly convenient & indeed desirable that Missionaries who come to reside in the city should bring families with them. — Mr. Williamson has written you on this subject. He hopes ~~says~~ Missionaries will ~~never~~ be Episcopalians. You will know what to make of this, else we would offer some remarks upon it. — A mission here would not probably be very expensive. Provisions & labor are cheap though house rent is dear. We have looked at two houses, suitable for a mission family would rent. The rent would be $150 or 200 per annum. ——

The Church Missionary Society intend to send a Printing press to Malta. There is one now at Constantinople, in the hands of the Greeks at which Mr. Williamson gets tracts printed. It is hoped the Archbishop will have one at Mount Lebanon, though the one given him in England was so injured in coming to this place that it is thought necessary to send it back to England for repairs. — But if all these presses be employed it will still be very desirable to have one in this city. ——

Two objections. 1. Plague. But Franks generally escape it. 2. Government. It is indeed despotic. But merchants stay here & go about the country. Missionaries may

No. 3. to Dr. Worcester

Scio July. 7. 1820.

Rev. and dear Sir,

Our last letter was dated June and ~~forwarded~~ ~~fo~~ sent to Smyrna to be forwarded by the Brig Minerva of N. York. We have just received notice from Mr. Vandenneep that a Schooner from Baltimore is now in that port & will sail for B. in a few weeks. We write now to send by her. —

About 10 days since a vacation commenced in the College & Prof. Barnbas, our Instructor ~~left~~ removed from the city about 5 miles into the country to spend the summer. We accompanied him & have taken apartments which are very airy & uncommonly adapted to promote health. While in the city we suffered some from the heat & bad air but our health is now about the same thing it used to be in America. ~~Our~~ expenses here are about the same as in Smyrna. — — —

— — ~~Our~~ When we came to this island we were very pleasantly disappointed in finding a printing press connected with the Literary Institution in the city. It had been obtained a few months before, from Europe. The printer is from Frankfort, Ger. — We soon ascertained that Tracts might be printed at this press. Having with us a number, in ~~Modern Greek~~ which had been printed by the London Tract Society at the Patriarchal Press in Constantinople & others from England we thought it best to get some of them reprinted, and have accordingly begun with an edition of 5000 of one which consists of extracts from the writings of Chrysostom on reading the H. Scriptures. ~~The terms of printing~~ By this means we obtain Greek Tracts here cheaper than English can be obtained at home. We pay about one cent for 15 pages. This tract will come out under peculiarly favorable circumstances. It is extracted from Chrysostom who is esteemed, by the Greeks, as next to the Apostles themselves. It was first printed at the press of the Greek Patriarch. It is now reprinted at the ~~press~~ College press, with the explicit ~~of the~~ approbation of the authority of College & of the Greek Bishop. From these circumstances & from the subject which it recommends (the study of the Bible) we hope it will prepare the way for the circulation of other tracts & of the H. S.

It will be ready for circulation in a few days. From some specimens which we have seen the printing from the press appears to be very good. If nothing unfavorable should occur to prevent, probably ~~much may be done for~~ many & may be printed from time to time, particularly for circulation among the Greeks. We write respecting this now, because, we think when you receive this letter Missionaries will be fitting out for Smyrna & it may be important for them to have some instructions on the subject.

It will not be convenient to forward our Journals by this opportunity. ~~It may~~ But we made a visit yesterday of which we will give ~~you~~ some account. Toward evening, we went with Mr. L. ~~the~~ a Greek in whose house we ~~life~~ live, to visit a monastery on a hill perhaps ¾ of a mile from our dwelling. The buildings, as is common on the island, are of of stone & inclose an open square in the centre of which is a church. The Principal of the Monastery received us very pleasantly and opened the church for us. This like most of the churches we have seen on the island is considerably smaller than is common in America. It contains the pictures of not less than 500 saints. Most of these are overhead. At one end, over the door, is a representation of heaven & hell. In heaven you see Christ seated with the virgin Mary & Apostles standing on the right hand & John the Baptist & the other Apostles standing on the left hand ~~some~~ & companies of saints around them. Hell is painted ~~for~~ with frightful red flames & numerous serpents. Multitudes are falling headlong into it. One monstrous serpent is just seizing some men in sacerdotal robes, surrounded by livid flames who, we are said to be Heretical Bishops. . . . . A little way from this painting you see St. Peter with the key of Paradise in his hand. — In another place is a representation of the man who fell among thieves. First you see the thieves stripping & wounding him, next the Priest & Levite passing by him & the good Samaritan pouring ~~out~~ into his wounds and then carrying the poor man on his beast to the inn & giving the Landlord 2 pence to take care of him. We were told, the man means Adam, the Priest & Levite were Moses & John the Baptist, the Samaritan is Christ & St. Peter is the Landlord. We remember to have heard an illiterate man in Vermont ~~one~~ expound the parable in almost precisely the same terms.

— In another ~~part~~ place was a picture of the two Saints to whom the church is dedicated. They were brothers, it is said, who went about like the Apostles preaching the

gospel & healing the sick - and what is mentioned as an important, they refused all pecuniary compensation for their services. Small metallic hands, feet & eyes hand before them to represent the miraculous aid they gave to the maimed, the lame, the blind &c

After having the church the principal invited us to his room. We asked how many belong to the monastery. He said 25. - 10 Priests, some of whom have the care of churches or schools for teaching children the liturgy, in the vicinity. The other 15 are laborers & cultivate the land belonging to the Institution or hew stones ~~from the~~ for buildings, from the mountain on which they reside. We enquired if they had the scriptures in Modern Greek & ~~were~~ being answered in the negative, gave him a Testament. He read a chapter, thanked us for it & appeared much pleased. Mr. Z. told him it ~~was~~ is a great thing to have the gospel in their own language for now it could be read in the churches & all the people could hear & understand it whereas but few of the common people can understand the Ancient Greek. —

The Principal invited us to visit them again & before we came away the bell belonging to the Monastery was rung as a compliment to us. —

Seen July. 1920

No. 10 Smyrna April 14. 1821. Saturday

My dear Br. When I sit down to write to you I cannot avoid the wish that instead of writing a line which may never reach you or at best cannot reach you for a long time, I could see you at least long enough to relate & to hear what has past since we parted and to unite once in thanksgiving and in prayer. ... But this is impossible and I will therefore write a line hoping that it may some or late reach you. ... I have heard nothing from you since you sailed from Cyprus, but I hope & trust that you have been preserved and prospered. ..... As you may not have much intelligence from Europe I wish I could give you some certain information. But accounts here are so various and contradictory that we hardly know what to believe. The Neapolitan army dispersed on meeting the Austrians without a battle & the Austrians have taken Naples. — — — A revolution has taken place in Piedmont & it is said the Austrians are now going ~~going~~ against that country. — The Greeks in Moldavia & Wallachia have rebelled against the Porte & have already a large army. Smyrna has been for some days in a state of the most perfect consternation. The Greeks are going with their moveable property on board the vessels and boats with all possible haste in order to get to some of the Islands. What the end will be it is impossible to say. I read now Ps. 91. & 121. with more interest than ever. ... All is consternation at Constantinople. This will of course prevent my going there at present. Here I do not apprehend any immediate personal danger. But these movements will, of course prevent my labors among the Greeks at least for a time. ... Last Monday I set out in company with the two Mess. Langdons & Mr. George Perkins to visit Ephesus. ~~Our po~~ We had four attendants, a janizary, two horsemen and a servant. Our tour was pleasant. We passed no village, saw no elk, no Priest, no school and very few people. I found a few Greeks at work on the plains of Ephesus all belonging to villages at a distance. Though not one of them was able

Letter to Br. Worcester
Smyrna July, 1820

to read, yet I gave them some Tracts which they promised to give to their Priests. This was all that I had opportunity to do in the way of distribution. We reached Smr. again Thursday forenoon. Just aft entering Turketown, all on a sudden we saw the Turk around us all flying to arms. It was not 5 minut before the town was filled with armed men. You wil readily suppose that we were not a little alarmed. No one could tell us what was the cause of this mo ment or what was to be done. Our Janisary, who spo Greek, told us not to be afraid, & took us immediately to the coffee house where his regiment quarter. We went into the house and remained there with th Janisaries until the disturbance ceased & then ca to our lodgings, where we learned the cause of th alarm. A man without any ill intention whatev had fired off his gun & pistols on the roof of his house. This was considered as an alarm in conse quence of the disturbances in Maldavia &c. & all the town was instantly in a tumult. Happily no lives were lost, no violence committed. All has been agitation ever since and when we shall be tranqui again it is impossible to say.....

Sat. April. 21. Yesterday I had the happiness of receiving letters from Mr. Warts and Mr Jaffran by the hands of Mr. Tilden, superca of the Brig Pembroke, 48 days from Boston. They write as if they took it for granted that their letters would find us here. They are raising a special subscription at Boston for the purpose of supporting a printing establishment in Smyrna, but it seems no missionaries are likely to come out at present..... There is a box of books, magazines, newspapers &c & presum letters for us in the vessel, but, nada Suruxiar, it is under the cargo and it will be some days before we shall be able to get it. Dont you think this is a little vexatious?

May 1. On monday after the vessel arrived I got the box. A vessel is to sail this afternoon for Alexandria & I am making up a parcel for you. But I feel a great deal of solicitude about it. I do not know whether you will be likely to get letters safely by way of Alexandria or not. On the whole I think it best to send a small parcel now & the rest when there is an opportunity by the way of Lyons. With this I send you one sheet of extracts from my letters — your mothers letter — a copy of Mr. Guerts letter — Mrs. Emerys letter — one letter from Miss Oleta May — a letter from your Sister Morton — and a few Pamphlets. If I knew you would receive them safely I should send more for I know how you will feel if you receive these & then have to wait a long time before you receive the rest. I believe however the parcel I send contains all the news that would be specially interesting. —

When I have a good opportunity I mean to send you a box of books & tracts.

. . . . I continue to room at the Consuls & to eat at Mr. V.s & bear the children. O that I might have grace to be more faithful to these dear Friends. Pray often for me and be assured you are not forgotten

With much love your brother

Pliny Fisk.

Rev. Levi Parsons.

Jerusalemme

Πρὸς τὸν Αἰδέσιμον Κύριον
Λευὶ Πάρσωνα — ἐν Ἱερουσαλὴμ.
εἰς τὴν φροντίδα τοῦ Προμηθίου.

Portuguese to Dr. Pinkerton's letter

No. 11. Smyrna May. 11. 1821.

Dearest Brother,

About 10 days ago I sent to the care of Mr. Lee the consul at Alexandria, a parcel for you, containing a letter from your Mother, one from Mrs. Morton, one from Mrs. Emery of Andover N.P. a copy of a letter from Mr. Evarts – a number of extracts from letters which I have received from America. – my last letter to you, the eleventh Report of A.B.C.F.M. 2 Mis. Heralds &c. – These and various other letters and pamphlets came by Mr. Tilden of the Brig Pembroke from Boston. – .... The Torpedo of Baltimore was ready to sail today & the Messrs. Langdons were going in her. I had prepared letters &c. but yesterday the Moslems laid an Embargo on all vessels in the harbour. How long it will continue it is impossible to say. Of course I cannot tell when I shall have opportunity to send letters either to America or to you. We have lately heard that several of the Islands have revolted & that they have armed a great number of their merchant vessels which are now cruising in the Archipelago. I have mentioned in my former letters that there was a revolt in Moldavia, – that many Greeks had fled from Smyrna – that Bambas had left Scio – & that the Greek Patriarch & many others had been executed. How these troubles will end God only knows. Let us maintain a firm faith in him & not be afraid. ... Smyrna is in great confusion & consternation. – I trust you are so far off that if you hear of these things at all you will hear of them as you listen to distant thunder, without danger or alarm.

Mon. May. 21. ... The Embargo was removed last Friday. The Torpedo sailed on Saturday. I sent your letters and a number of my own by Mr. Langdon. –

Yesterday Mr. Thompson came to my rooms & proposed that we have a prayer for our friends

who had just left us, meaning Capt. Chandler of the Torpedo and ~~Capt~~ Messrs. Langdons. He had not been here on the sabbath for a long time before. .... Dear Brother, I do not see that I am doing any good or that I am likely to do any. Do pray for me.

Wed. Eve. May 23. Well, Br. Parsons, I dont think there was any rebellion about that matter at Rhodes, and besides that, I think I like you better this evening than ever I did before. The reason of this is that I have just got your good letters. To explain the matter, the Post arrived this afternoon from Constantinople & while we were at dinner in came a parcel of letters to me. I opened the parcel & found the out side one from Mr. Vondiziano. Within, your letters - for Dr. Worcester No. 2. from Larnica & No. 3. from Jaffa, & for me No. 6. from Jaffa & No. 9 from Jerusalem. -- Nos. 7 & 8. I have not received. Mr. Vondiziano, April, 14. mentions having received another of my letters (it must be No. 5.). I trust you have received it before this time. Nos. 7. & 9 are also gone by way of Egypt. Nos. 8 & 10 by Alexandria. Your letters give me your story in detail till you were ready to leave Jaffa. But how you got on to Jerusalem, how you have lived there & what you have done there I have not yet learned in consequence of ~~the~~ not receiving your letters Nos. 7 & 8. I hope they will come in due time. I had no sooner read your letters than I fell down before our Heavenly Father to give thanks for his mercies to you & implore his Almighty aid to be always with you. —

I have lately been impressed with the idea that I was ~~not~~ negligent in the duty of intercession for absent friends. In consequence of this I begun to select in the evening some subject to which I might direct my thoughts the next day. The first subject was my relatives. Today I

was endeavoring to bring my sluggish heart to frequent ejaculations for my dear Br. P. To receive your letters therefore on this day was peculiarly pleasant. Amid the dangers with which we have lately been threatened I have sometimes found sweet peace in trusting in the Lord. Smyrna is still in a state of consternation. The families dare not go into the country & it is not considered safe to walk or ride out of town without a guard, and indeed we hardly venture out of this part of the town. Last week I was advised to discontinue my walks to the point, but as things are now a little more quiet I have resumed them again. Mr. Leeves has written to Mr. Lee that he fears their plans for printing the scriptures at Constantinople will be frustrated. He even intimates a possibility of his leaving for one of the Ionian Islands.... These things seem discouraging but he who loves Zion infinitely better than we do has the government wholly in his hands. There is then no ground for despondency.

.... You say Dr. Wilson was going to Bombay. Pray did you think to send a letter to our brethren there? Mr. Lee has yet had no answer to his letters.

L.D. May. 27. A few days ago a Baltimore ship called the U. States, arrived here from Batavia. By previous arrangement with the captain I went on board to day & preached to the men. The whole number of souls on board is about 25. Mr. Hamilton went with me. My text was Ps. 107, 23 & 24. They were attentive & I hope the day of judgement will show that some good was done.

Sat. June. 2. The Pembroke has just sailed for Boston. I sent your letters for Dr. Worcester, wrote one to your Parents, sent a box of Minerals to Prof. Hall with a Double Gr. Test in it for Br. Morton & the melon seeds, cones &c. for your Father & about a dozen letters of my own.

L.D. June. 3. 1821. Today I have been with Mr. Tilden and Mr. Hamilton on board the United States and preached again to the men. Text. Acts 1.1. subject the history of Christ. - - - - - - Yesterday afternoon and evening I had a peculiarly pensive, melancholy, tender season. I hardly know why but my reflexions and feelings assumed a peculiar turn, such as I do not recollect to have often experienced. Shame and remorse in view of my past life, despondency in view of my present religious state, an uncommon sense of the vanity of life and of the solemnity of death were mingled with pensive thoughts of my distant friends and for sometime held the tear in my eye. I then sat down and read the tenth chapter of Saint's Rest. I feel now, my dear Brother, that we cannot expect rest on earth. This is not our rest for it is polluted. O let us then give up all idea of finding rest here & expect & prepare for that rest which awaits the people of God above, where sin shall not disturb us any more.

This has been a dreadful day in Smyrna. A great number of assassinations have taken place. Probably 20 at least. Some say 40 or 50 but this is probably exaggeration. I hope these troubles will not disturb your part of the country. But so far as we can now judge this part of the country will be in a state of confusion for a long time. God only knows how it will end.

Fri. June. 8. Yesterday the Gr. Archbishop was put under arrest by the Pasha. Why, or for what purpose we do not know.

L.D. June 10. Today being Whitsunday the Lord's Supper was administered. I have devoted the day to fasting & think I have found it profitable

No. 11. continued.

June 12. Today I have received a letter from Mr. Fowles dated Zante March. 7. in answer to the one we wrote him just before you went away. He mentions the death of his wife. To a Mission=ary this must be indeed a grievous affliction. I have begun an answer to Mr. L. & intend to send his letter to you with this.

Wed. June. 13. To day the Charles & Ellen, Capt. Blackler, has arrived from Boston, the same that was here when we returned from our tour last fall. She brings letters ~~for us~~ for us both from Mr. Evarts & Mrs. Farrar, — for you from Br. Rockwood, & Mr. Dea. Daniel Clark, & 4 from your Parents and Brother. — for me none except from Mr. Dana of Marblehead and his children. So you see that this time you have the advantage of me. It seems that they had received all the letters we sent before you sailed. The Schooner Philo, that sailed from here last summer for Boston I understand was upset at sea, all the crew lost except the Capt. & Mate & in that state she was driven I believe to the W. Indies. In the Herald for April you will find a most wonderful account from our Brethren at Ordyhe. God had indeed prepared the way before them.

Thurs. 14. I have just learned that a vessel sails for Cyprus this evening. As another vessel is to sail ~~to~~ in a few days for Alexandria I will send a part of your letters by one and part by the other. By this conveyance I send you the following letters viz. from

Rev. Isaac Lowndes Dated Zante March 7. 182
Pres. Bates — — — — Jan. 6. 1821.
Mary Owen - - - - - - Homer. Oct. 21. 1820.
Mr. Ira Parsons — Pittsfield Oct. 11. 1820.
Rev. J. Parsons & Mr. Salmon Hurlbut without date
Rev. D. O. Morton — — — Oct. 3. 1820.
Mrs. Cornelius - - - Feb. 7. —
Copy of Mr. Dwight's letter — Feb. 16. 1821.
Your Mother — Oct. 25 to Jan. 15. 1821.
Daniel Clark — Plymouth Feb. 21. 1821.
Copy of Mr. Dwar's Letter March 30. 1821 & extracts from your Mother's of Feb. 14.

I send also the life of S. J. Mills —
11th Report of A. B. C. F. M.
Mis. Herald for Jan. Feb. Mar. & April
10 Tracts Συμβουλὴ εἰς Ῥωσσίαν.

I intend also to send if I can 500 of the tracts though I do not know whether I shall be able to do so. Your remaining letters I intend to send by an English vessel which is expected to sail for Alexandria in a few days. By sending in three different ways I think if one packet should fail you will still have the satisfaction of receiving another.

For 10 days past Smyrna has been very quiet, have heard of no assassinations

We hear reports from the Morea and the islands which have revolted but cannot learn the truth & know not what to believe. A Turkish fleet has come down among the Islands and we have heard of battles but do not know the certainty.

I continue to occupy my rooms at the consul's and to eat at Mr. V.'s & teach his children. I have 3 or 4 young men studying English with me I am going on with my studies as usual.

If I felt some solicitude respecting you lest you should suffer in consequence of being in a Greek Monastery when they hear of these revolts. I hope however you are safe. – If you spend the summer on Mount Lebanon I know not when these letters will reach you but I hope you will receive them sooner or later. – – Dear Br. May the Lord God of Israel be your defence & your portion. Do write me often.

My health is good & I am as ever your brother

Pliny Fisk

Rev. Levi Parsons

Jerusalem.

Πρὸς τὸν κύριον Πάρσωνα

εἰς τὴν Ἱερουσαλήμ.

Salonica 30. June 1821.

The greatest tranquillity reigned here till the 12th instant. – about 10 Greeks – principally Priests and Monks – had been executed because as it was said papers were found about them tending to stir up a revolt. – On the 12 inst. the Bishop & all the Archons were called to the Mufselim's & put in prison, in consequence of a Report that that some Greeks had revolted at Poligheros in ~~Cassandra~~ Lasamaria. On the 19th they were put in irons & had to pay the Mufselim 100,000 piastres. June 15. The Bishop by direction of the Mufselim ordered all the Greek men in the city to repair to the Metropolis (the Bishop's residence) & remain there. 1,700 men were thus assembled & guarded by armed Albanians. The next day the Mufselim set at liberty the Butchers, Bakers, &c but 1300 still remained. June 15. the Mufselim heard that Cassandra, Vasilica &c. had revolted & sent out Ahmed Bey with 500 horse against them – Multitudes of Mahometan villagers came that day to the city for protection & now live encamped around it. June 17. three small villages belonging to these people were seen on fire. on the 19. 3 or 4 more & on the 20 not less than 7. supposed to have been set on fire by the Greeks. On the 21. Ahmed Bey arrived before Vasilica with 8,000 men, the Greeks 300 in number retreated & the Turks burnt & pillaged the town. On the 24. another body of Turks entered the villages of Larovouno, Panomi & Alessimeri, where they found not one living soul & plundered & burnt the villages. On the 28 Ahmed Bey with an encreased army attacked Galacita, for an hour a few hundred Greeks fought obstinately & then fled leaving 3 pieces of cannon & 150 women & children. the village

was pillaged & burnt & the women & children taken captive. Ahmed Bey's army of 20,000 is now pillaging & plundering & burning all the villages in their route. "The village of Jagliver wh had not revolted shared the same fate. The monks of St. Anastasia, in reward for having opened their gates & received the Turks as their deliverers lost their heads." A great number of Jews follow the Turkish army & buy the plunder at very low prices. Thousands of innocent Turks & Greeks are ruined. ~~forever~~ "The Turks behead or empale all the men captives they bring in without hearing them & the Greeks in their turns it is said put to death the Turks that fall into their hands. – Dr. de George a Wealthy Cosmopolitan Physician under the French protection was shot in the street June 15 by some Turk. No satisfaction given. —

31. July. 1821.

The Turkish army now commanded by Bayram Pasha attempted to enter Cassandra July 10 but found the Peninsula fortified – sent there for cannon – attempted to take the place by storm but were repulsed with great loss. – The Turks have all the province of Calamaria & the Greeks the Peninsula of Cassandra. — From July 1. to 5 150 women & children from Galliciti were sold to & 400 from Pavana were sold here to the highest bidder. Some old women at 40 or 60 piastres – others at 200 or 300. – 500 more were brought in afterwards & sold. All Calamaria wh had a pop. of 60,000 is deserted & destroyed. The Muselins & Ahmed Bey had no possessions there. Those Turks who had complained much of them for destroying the country. – The Jews generally bought the plunder at 60 or 80 per cent under its real value. — The Greeks are still kept in confinement. The Elders are in irons. Gov. has already exacted fro

them 240,000 piastres, to raise this they have pawned their Jewellery &c. & the plate of their churches at 1/2 or 1/3 its weight in cash borrowed of the Jews at 30, 40 & 50 per cent interest. July 21. 3 men were executed - one of them for having in his magazine a crown designed for the Greek king who was in fact merely an old Bishops mitre. July. 29. five others of this place & some from the villages were executed.

24. August. 1821

The Muspelem arrived at the Ottomans of Lassandra the 30th. & has been almost every day attempting to force but is always repulsed with loss - 3 brigs of war & 10 or 12 boats have been fitted out to aid him.

Talonicer.
Journal

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Malta May 1822.

My dear Sir,

As we part I take the liberty to put into your hands a few lines which I hope may, at some leisure moment, engage your attention. We have spent much time together & have had repeated & long conversations on subjects of the deepest interest & highest importance. In many respects your society has been interesting & I hope useful to me. I regret that I have not been able to make mine more so to you. You will do me the justice to believe that I have felt & do still feel a particular interest in your welfare & entertain most hearty wishes that every real good may be yours.

I wish to say two or three things to you which I shall say in all the freedom & confidence of unrestrained goodwill. I shall not now attempt to prove those truths which I hope you may one day believe, nor to remove the objections & difficulties which you have suggested concerning Christianity. We have already, often enough perhaps, gone over this ground, & faithful friendship requires me to tell you in the sincerity of my heart that I seriously think the dif=

Salonica.

=ficulties in the way of your receiving the
gospel in all its purity & glory lie not so much
in want of evidence or speculative or critical
difficulties or inconsistencies as in the dispo
=sitions of your own heart. This remark
may seem to you strange, perhaps uncha
=ritable & probably untrue. I do not however
make it rashly. During the whole of our ac=
=quaintance I have been more careful to
observe & more desirous to ascertain, so far
as I could, the temper of your heart
than the opinions you entertain, & I
am obliged to say the result has been a
painful conviction that obstinate hos
=ity to the truth is the prevailing temper
of your soul. I had indeed hoped to find
things different, I hoped to find, if not a be li
of what I consider truth, at least a candid, hu
=ble, serious spirit of enquiry. I have watche
every spontaneous burst of feeling, every nat
& involuntary exhibition of character & if I
sometimes for a moment flattered myself
with a cheering hope, it has been speedily
followed by a painful disappointment. I
endeavored to listen with candor & impartiality
to all your arguments against Christianity &
in favor of Judaism, Mohammedanism & Socin
=ianism. Whether I have really done this, it
does not become me to say. I believe however
you will admit that I have listened with pati
& decency to your statements. I am not conscio

of attributing to you or those who agree with you any doctrines or inferences or conclusions which you disavow. I have endeavored to bring before my mind whatever you have said just as it stood in your own mind. At the same time it has grieved me more than I know how to express to find you so fond of misrepresenting & distorting the doctrines of the gospel & drawing from them inferences & conclusions which all evangelical men will unite in considering unfair & unjust if not monstrous & blasphemous.

You may attribute what I say to weakness or ignorance or superstition or misguided zeal, but, My dear Sir, I tell you as in the presence of God & expecting to meet you, (perhaps the next time we meet) before his bar that I consider your case as one of the most deplorable & dangerous that I have ever known. You have known something about the gospel & the way of life by Jesus Christ, & you have rejected it & I greatly fear that you hate it. There is an awful responsibility connected with what you have done & with what you now feel & say. My dear Sir, I wish you may be happy. May you one day ~~you~~ know what a broken heart is, & what the meekness of the gospel is. I wish & pray that you may die happy but O I should shudder at the thought of your

dying as you are now. I shall often think of you & if my imperfect prayers may prevail you will, before the door of mercy is shut against you, rejoice to bow before the cross & rest your hopes on the blood of Atonement. May God make you a signal monument of his mercy

Yours with sincere regards

Pliny Fisk.

May 7. 1828.

Jerusalem. Feb. 28. 1824.

Dear Sir,

~~Knowing~~ considering the nature of the government & the character of the people in this country we have always anticipated difficulties & opposition in the prosecution of our missionary labours though we were of course ignorant of the time place & manner in which we should be called to encounter them. We have now to inform you of a transaction which shows that our apprehensions have been but too well founded. On the 4th ins. Br. King left us for Jaffa where he still remains. We were engaged as usual in the distribution of books, in reading & conversing with such as visited us, & in the prosecution of our studies. A little past noon on Tues. the 9th ins. ~~as I was reading with my Turkish~~ ~~Arabic master in Br. K.'s~~ a company of armed Turks came rather abruptly into our rooms. As soldiers had sometimes visited us before we received them ~~not~~ willy & gave them pipes & coffee according to the customs of the country. After about an hour's delay they informed us that we must accompany them to the Governor. We enquired why. They said he wished to see some of our books. They therefore took samples of the different Arabic books, & we set out with them attended by our Dragoman Joseph. When we had locked our rooms they took the keys from us & sealed the doors. They then conducted

us through the streets to the Moollah or judge. We found him seated on his Divan. He first demanded "Who are you?" We replied "English men." "Why do you wear white Turbans?" said he. We replied "It is customary for Europeans in Turkey to do so." He shook his head very significantly & said "No, no. Not without a Firman." Upon this we produced the Grand Signor's Firman & presented it to him. He began to read & then invited us to a seat on the Divan. When he had read the Firman he said "What books are these that you distribute?" We replied, "The Holy Books of the Christians; the Law, the Psalms, the Prophets & the Gospel." He replied "The Catholics say they are neither Mussulman, Jewish nor Christian Books." We assured him that if he would send to the Convent & procure an Arabic copy of the Scriptures he would find it the same with ours. But to this he paid no attention. ~~Taking upon a copy~~ Little else was said & we were sent to the Governor with information that we should be kept in confinement until the matter could be referred to the Pasha & his answer received. We had therefore no immediate prospect of anything else than an imprisonment of 2 or 3 weeks at least. The Governor received us with a little more civility, read our Firman & then enquired about our books. We gave him the same answer that we had given to the judge. Meantime a Crier was sent to the

market & the doors of the principal convents to prohibit all persons from purchasing or receiving our books & to order that all which had been received should be immediately delivered up into the hands of the Judge. The Governor gave orders that we should be lodged in the Latin convent till the affair was settled. His manner was much less stern than that of the Judge. We at this time entertained serious apprehensions of being banished from the city. We could see no human probability that we should have any farther opportunity, at present, to distribute the Scriptures here. From the ~~door of the~~ Governor's house we were conducted ~~there~~ up the via Dolorosa, by the place of our Lord's crucifixion, till we came to the door of our own lodgings. Here we met the Dragoman of the Catholics who told our guards that we could not be received into the convent. We were then kept waiting till further orders were received from the Governor, after which we were conducted to our own rooms, & the Judge examined our Trunks, Secretary & ~~boxes of~~ papers, & took several letters & papers which they carried off, & after sealing up our rooms a second time, re-conducted us to the Governor's house. We were now placed among the soldiers in one of their barracks, where we passed the evening. About 10 o'clock the Governor sent for us. ~~Dr Lad~~ He enquired again about the books, & we answered as before. "But why do you bring so many into this country?" "Because Christians here have no printing presses & when they want a copy of the Scriptures they are obliged to write it out with great labor, whereas we are

are able very easily to supply them with fresh copies?" "But why do you bring books in Arabic?" "Because there are many Christians here who can read no other language." Here the Governor turning to one of his attendants observed "That is what I said." He then asked us "Why do you give your books to Mussulmans?" We replied "We do not wish to do anything in secret nor do we consider it unlawful for Mussulmans to read our sacred books. If any of them wish to learn what there is in our books & what Christians believe we are always ready to give them an opportunity. But we always tell them, 'These are Christian books.'" To this he said "Very well" & added La ac. He then said "You will take lodgings ~~here~~ in the room of my Kaphiem tonight & tomorrow return to your apartments. We were however detained next day till past noon. Our Firman was again examined, & hints were given indirectly through our Dragoman that presents would be expected from us. Instead of taking any notice of these hints we desired to know whether we should be at liberty for the future to distribute, & were not a little relieved from our apprehensions when we received a distinct & decisive answer in the affirmative. After various delays we were reconducted to our ~~rooms~~ own lodgings. Our Bible Depôt however & one other room were left sealed & the books, letters & papers which had been taken from our rooms were not returned. ... We immediately wrote a letter to Signore Damiani the C. b. of J. & the mon. fol. his d. J. arrived. The next we accompanied him to the J. who excused himself from all blame in the affair & threw it all on the J. We then went to the Judge

65. 1. Beyrout May 25, 1824.

(16)

Published entire vol 21.

Dear Sir,

My last communications to you, contained the copy of my journal until my arrival at Jerusalem Nov. 21. 1823, in company with Mr. Jowett. I have now to give you an account of my labours during a residence of five months in the Holy City. In giving this account I think it will be most convenient not to confine myself to the form of a journal, though what I write will consist in great part of extracts from the journal which I wrote at the time. In my journal for last year I gave some account of my conversations with P. a Catholic, who has for a long time refused to confess to the Priest. Soon after my arrival he called on me & spoke about the difficulty that exists between him & the friars on this subject. He still refuses to confess & fears that they will in consequence excite the Turks against him. I urged on him the duty of frequent confession to God & of daily prayer. He wishes to get protection from the English Consul & thinks that he should not then fear the friars. I exhorted him to put his trust in Christ alone, ~~for~~ who is able to protect from every danger. Though he discovers some of the abominations of Popery yet he is sadly ignorant of the Gospel &

of the nature of true religion. He continued to call on me often to converse & hear the scriptures, & was occasionally present at morning prayers & at public worship on the Sabbath. He ventured likewise to receive a N. Test. which he was last year afraid to do on account of the Friars. His ignorance & stupidity afford an affecting illustration of that state of degradation into which the Christians of this country are sunk. He who would teach them the truth as it is in Jesus & win them to the love of truth, must have "long patience", & be content to give "line upon line, & line upon line, precept upon precept & precept upon precept."

P.s brother, who called frequently last year to converse & read the scriptures, has likewise received a N. Test. this year, but, in consequence of being now employed by the Latin convent, he has called on us less frequently than last year. His conduct shows us, what our knowledge of human nature would lead us to expect, that multitudes seek "the loaves & fishes," who care but little about "the miracles."

G. the tailor, also a Catholic, who called on us frequently last year & with whom we had frequent discussions on the points at issue between Protestants & Papists, seems, I think, more disposed than ever to listen to instruction. He is well aware of the wickedness of many of their Priests, but on most points of doctrine & discipline

he argues stoutly for Popery. He sometimes came to hear preaching & frequently called to converse & hear the scriptures. Last year he was afraid to receive the scriptures from us. This year he bought one of our Arabic Bibles. He argues more sensibly than most of the native Christians, & yet he can seldom feel the force of an argument, or distinguish between what is, & what is not, to the point. He thinks the woman mentioned in Rev. XII. who "brought forth a man-child," must be the virgin Mary, & ~~the~~ cites the words of Christ commanding the leper that was cleansed to go & show himself to the Priest, as an unanswerable argument for Auricular Confession. He has however a certain degree of candour, which affords some encouragement.

J. a carpenter, is a poor man & supports a large family by his daily labour. There is an honest bluntness about him, which it is very pleasing to find in this land of pretended friendships & fawning sycophancy. He is willing to labour but complains much that he cannot find employment. He made tables, chairs & bed-steads for us; & while others, who hoped to derive ~~pretended~~ pecuniary advantages from our residence in Jerusalem, pretended to be very disinterested in their attachments, he used honestly to tell me that he wished others like us would come, that he might labour for them & gain something for his family. This attracted our notice because anything like frankness is so rare in this country. One day when I had been speaking to him about his soul & salvation, he said that he never thought

seriously on these subjects till he heard me talk about them. Just before I left Jerusalem he told me he was very sorry we were going away & asked with a great deal of simplicity "what shall we do for prayers when you are gone?" He sometimes came to hear prayers & frequently came to hear preaching. Except the above, we had not much intercourse with Catholics.

Soon after my arrival at Jerusalem, Cesar a Deacon in the principal Greek Convent, one of the persons alluded to in Br. Parson's Journal with whom he spent much time in reading the scriptures, requested me to teach him Italian & offered to assist me in Arabic. He in consequence spent a part of almost every day with me. We read the scriptures & conversed very fully on the different doctrines of religion. He became very much attached to us, & we loved him for his amiable, modest deportment, & his earnest desires for intellectual improvement. In this last respect he is a genuine Greek. "The Greeks seek after wisdom." We hope he has made some progress in religious knowledge. But it was painful to see so good a mind as he possesses so much the slave of superstition & credulity & so unsettled & indefinite in its moral principles. He believes, or at least professes to believe, very firmly in the miracle of the "Holy Fire" & in a thousand pretended miracles which occur continually in the Greek Church. He is also a staunch defender of the doctrines & discipline of his church. I apprehend he has more correct moral principles than

are generally to be found where the influence of a corrupted Christianity has united with the influence of Turkish tyranny & bribery to destroy integrity, & good faith & truth, & introduce, in their stead lying, hypocrisy & deception; yet he thinks it is perfectly lawful to state what is not true to men, especially to Turks, in many cases, when life, or property is at stake, & where the other party do not regard truth, & will only turn your honesty against yourself. He borrowed an Arabic treatise from a Turk & copied it. When he returned it, the Turk inquired whether he had copied it & he said no. I reproved him for this, but he attempted to justify himself by saying "Had I confessed the truth, I have no doubt but the Turk, as soon as you are gone from Jerusalem, would have demanded a large sum of money of me, & I should have been obliged to pay it for the use of his MS. while I copied it." He would not demand it while you are here, because he knows that I am a friend of yours." Several similar things occurred during the winter & he always attempted to justify himself in the same way. This jesuitical notion that the end justifies the means, is, I fear, very common among oriental Christians. After our difficulty with the Turks, I one day said to Isaac, "Do you not believe that any Greek in Jerusalem would have told any lie whatever to the Turks if it could have been the means of procuring our release?" He promptly answered "Yes." It actually happened in several instances that out of friendship for us they told lies when they thought it would be of use to us. We have

at different times conversed so much with Cesar on this subject that we hope he begins to feel the impropriety of it & the duty of "speaking the truth." He has been a very constant & a very attentive hearer on the sabbath, & begins to understand what we mean by regeneration & the difference between a real & a nominal Christian.

Papas Issa Petros, (the Priest Jesus Peter) is an Arab Christian but of the Greek rite. He is a man probably of more learning than any other Christian in Jerusalem. He speaks fluently in four or five languages & reads more or less of about fifteen. He has also a considerable knowledge of mathematics & astronomy, & constructs globes for his own use. Fifteen or twenty years of his life were spent in Egypt principally in connection with Signor Basil Fakher, one of the consuls at Damietta, an Arab Greek, who is distinguished for his love of learning & has made a large collection of Arabic books & MSS. For him Papas Issa translated Rollin's Ancient History & several other books into Arabic. When the French were in Egypt he acted as Interpreter for one of their Generals, & many of his opinions both on religion & politics were evidently borrowed from the French. This has served, in some measure, to free his mind from the narrowness & superstition which prevail around him, & to

leave his mind more free for investigation & research. He has often inquired very particularly about our doctrines & discipline & expressed a full conviction that the churches of America & England are more like the primitive Christians than any other churches on earth. He was the first whom I invited to attend on the sabbath to hear Italian preaching & he was afterwards invariably present. Though he is fully sensible of the superiority which his talents & learning give him over the other priests, though he is very self-sufficient & self-righteous, & accustomed to dogmatize magisterially in conversing with those around him, yet he often ~~came to~~ requests us to explain passages of scripture & to answer questions in theology, in a manner ~~that~~ which showed that he was seriously investigating serious subjects & that he sometimes felt his own deficiencies. He has attained to better views of justification, of the excellence & sufficiency of scripture, & of the spiritual nature of religion than any other oriental Christian with whom I am acquainted, but he has not yet learned the corruption of his own heart, nor has he taken the first step in self-abasement & humiliation. Being however fully sensible of the ignorance & superstition of the Christians around him & of the superiority of Protestant doctrines & customs he is very ready to assist us in our work. He translated two or three of the Jews' Society's tracts from Hebrew into

into Arabic for Mr. Wolff. These were sent to England for to be printed. Last year I employed him to translate the tract from Chrysostome on reading the scriptures, & short prayers for every day of the week. When we arrived at Jerusalem this year, as Mr. Jowett expected soon to have a press in operation in Arabic, I gave up these tracts to him & he left a hundred dollars in my hands to employ Papas Isa to translate tracts & to make a new translation of the New Testament directly from the ancient Greek. For this sum he has translated "The Dairyman's Daughter," "William Tell," "Negro Servant," "Serious thoughts on Eternity," & "Progress of Sin," & the N. Test. as far as the last of Hebrews. These translations I am about forwarding to Mr. Jowett, & as his Printer has already arrived with Arabic types, we hope soon to receive a supply of Arabic tracts for distribution. This will be a great addition to our means of doing good. During the summer the Translator is to finish the Test. & add "Leslie's short Method with Deists" to the catalogue of tracts. By these labours I hope he is doing good to ~~others~~ himself as well as furnishing us the means of doing good to others. Besides these persons, there were a number of Greeks who called often to converse & read the scriptures. But it is not necessary to speak particularly of every one.

I called frequently on the different classes of Christians & was often visited by them in return. With the Armenians I could have but little conversation for want of a common language. There is not one among them who can speak any European language & very few of them can speak Arabic. Generally they are acquainted only with Turkish & Armenian. The Superior of the Abyssinian Convent called on me almost daily. To him I often read the scriptures in Arabic & we had a number of very free & serious discussions about worshipping the Virgin Mary & about the nature of true religion.

In January a Bishop & three Priests of the Syrian Jacobite Church, arrived at Jerusalem from Diarbekir on their way to India. They brought me a letter of introduction from their Patriarch, whose usual residence is Merdin in Mesopotamia, but who is now in Damascus. The following is a translation of the letter.

Superscription.

"By the favour of the Most High, it will arrive at Jerusalem, to the hand of his Presence, our Excellent, the Blessed, Mr. Pliny Fisk, the Honoured. Safely."

Letter

"The least (literally the contemptible) Ignatius, George the fourth, by the mercy of God

Most High, Patriarch of the Apostolical & Holy Seat of Antioch, over the people of the Syrian Jacobites. In the convent of Zafran.

May Divine grace & a heavenly benediction rest upon his Presence, our Excellent, the Honourable, Mr. Pliny, the Honoured. The Lord God preserve him from all temptation spiritual & bodily. Amen.

Truly the cause of our composing this letter is benediction & friendship. First, enquiring for your dignity & the state of your condition. Secondly, there are coming to your place our children the Blessed, the Metropolitan Abdool Messeeh the Honourable, & the priest Isaac, & the priest Abdool Ahad & the priest Beshavry, the Honoured, for the sake of some peaceable & necessary business in your place & in your neighbourhood, & we hope that when they come to your presence in safety, you will place your view upon them with all your face because they are our children, & especially as they are ignorant of the country; & there is to us confidence that your spiritual zeal does not need urging, because your Presence is well known by your doing good & by every praiseworthy work, & we pray to the merciful & most High God that he would cover you with his Providence & take you by the hand & conduct

you according to your desire & prolong your stability & preserve your children & powerfully break the enemy from you & open the gate of his mercy before your face & commit to you his favours & blessings & give you times of joy & pleasure all the days of your life. Always send us information of the peace of your Presence to satisfy us concerning your Dignity & send us always letters containing requests, in order to multiply our love & friendship. This is what it was necessary to write after a second & third blessing to your Presence. Written the 29 of the month Tishareen the second year of the Messiah 1823."

This letter was written in one sentence without any division by punctuation or capitals. Presence, Dignity, Honourable, Honoured, & Excellent are titles in common use in Arabic letter-writing. It is common for Ecclesiastics to speak of all who are under their spiritual care as their children. Abdool Ahad means "the Slave of the One", i.e. of the one God. Abdool Messeeh means "the Slave of the Messiah." "There is to us confidence" is an Arabic idiom for "we have confidence." "Place your view upon them with all your face" is the Arabic idiom for "receive them very kindly."

In conversation with the Bishop & his priests I made several inquiries about their religious opinions & practices. They are not Nestorians, but say the Nestorians are numerous in their regions & have their own Patriarch. These Syrians, (whom I will call Patriarchal Syrians to distinguish them from Papal Syrians) administer the Lord's Supper in both kinds, their secular clergy are married, they hold Christ to be the only Head of the Church, deny purgatory & have no graven images. But they use pictures & invoke the Saints. In this last respect I was sorry to hear from them & their Church a different account from what Dr. Buchanan gives of the Syrians of India. Perhaps the latter being farther removed from the seat & more completely beyond the influence of corrupt Christianity, have retained more of the purity & simplicity of primitive times. This Bishop tells me that he is sent, by the Patriarch, as Bishop of India. Another Bishop went out for this purpose sometime since but was not received. It remains to be seen whether Abdool Messeeh will be more successful. Their ecclesiastical language is Syriac. One of the priests understands it well. Another reads but does not understand it. They converse in Arabic, Turkish & Koordish. They tell me they consider the

English as their friends, but they speak to me of the Latins just as their Brethren in India did to Dr. Buchanan. "They are not our friends" said one of the Priests, "they have taken from us many of our churches." They are violently opposed to the Pope because he assumes the authority over all churches.

I went one morning to the Syrian church to witness a baptism. The administrator was the Bishop Abdool Messech. The resident Bishop, Abdool Ahad, was present & assisted in the service. When I arrived at the church I found about a dozen persons present going through with the prayers & ceremonies preparatory to the baptism. One part of the service was explained to me as intended to expel the devil from the child. When ready for the baptism the font was uncovered & a small quantity first of warm & then of cold water was poured into it. The child, in a state of perfect nudity, was then taken by the Bishop, who held it in one hand while ~~the~~ with the other he anointed the whole body with oil. He then held the child in the ~~water~~ font, its feet & legs being in the water, & with his right hand he took up water & poured it on the child in the name of the Father, Son & Holy Ghost. After this he anointed it with oil & returned it to the parents. Each part of the ceremony was attended by the reading of prayers, but this was often

interrupted by the bishops, & priests calling for the child, for water, oil & other things, & giving each other directions about the performance of the service. Nothing was properly prepared, nobody seemed to understand how to perform the service & there was no appearance of devotion. It seems to me probable that the Syrian church is the most ancient church in the world. But alas! to what a state of degradation & ignorance is it now reduced. I was glad to distribute, among the few Syrians of Jerusalem, copies of the N. Test. & of the Psalms of David in their own language, & to tell, to their bishops & priests, the simple truths of the Gospel.

With a few Jews I have had several religious discussions & have frequently read with them portions of the O. & N. Test. I have also had discussions from time to time with two or three Mussulmans, particularly with Said Mohammed Jar allah a Turkish Effendi who gave me lessons for a short time in Arabic Grammar. One day we read together the first chapter of Hebrews. He immediately noticed the manner in which Christ is mentioned as the Son of God, & said it was, in their view, infidelity to call him so. After assuring him that it was a fundamental doctrine in the Christian

system, I told him we do not believe Jesus is the Son of God in the same sense as I am the son of my father, for this is impossible. I then showed him in Luke 1. 35 the reason assigned by the Angel why Jesus should be called the Son of God. He raised his hands ~~& exclaimed~~, as if almost overcome with joy & admiration on hearing this explanation, & exclaimed "God preserve you." It would be wrong however to suppose that he fully understood what I said or that he was satisfied with it. He often uttered the same exclamation when he saw me advancing in the knowledge of Arabic grammar. Mussulmans believe the miraculous conception of Christ & always call him "our Lord Jesus," ~~Then~~ but they also speak of "our Lady Miriam" (Mary) "our Lord Abraham," "our Lord Isaac," "our Lord Moses" &c. Jar Allah says he goes to Christ's birth place in Bethlehem & kisses the stone & hides his face, from reverence. He says our Lord Jesus is the greatest of Prophets except Mohammed & if any one should blaspheme the name of Jesus, the Turks would put him to death. "A Jew, said he, was one at my house on business & I asked him, 'What do you think of our Lord Jesus?' 'He was a great liar,' said the Jew. I took my knife & was going to stab him, but I reflected

"He is in my house & under my protection & has just brought me money, therefore I cannot kill him. But I told him he was an Infidel & cursed & that God would curse him, because he denied a Prophet of God." I have observed that Christians sometimes represent Mussulmans as praying to Mohammed. This practice is not authorized by the Koran & if it exists, it is a corruption of Mohammedism. Some Mussulmans have told me that they do pray to their Prophet, & I have sometimes heard them invoke his name in the way of exclamation. But I wished to know whether in their regular devotions they do formally pray to him. I therefore said to Jar Allah "Do Mussulmans pray to Mohammed?" He at first said yes. I asked in what manner & he replied "They pray that peace may be upon him." "But, said I, this is praying for him, not to him. Do you ever say in your prayers, O Mohammed, do this & do that?" "Never, never," said he, but he told me afterwards that they beseech God to do things for the sake of Mohammed & they consider him as a Mediator between God & man.

On one ocasion he said to me "I asked you the other day whether you believe that Mohammed was a Prophet or not & you answered no. Now I wish ~~to ask~~ you to tell me, if Mohammed was

was not a Prophet, how came the Koran into existence?" I felt a difficulty, not in answering the question to my own satisfaction, but in making my answer intelligible to him. I ~~said~~ could easily account for the existence of the Koran without being able to name the man who actually wrote it, or who assisted Mohammed in doing it. "Is it not true, said I, that the Koran contains a great deal that is taken from the Law, the Psalms & the Gospel?" "Yes certainly" said he "I suppose then that some man who had these books, selected matter from them & added some other things & thus produced the Koran." He seemed to feel that this would account, in great part, for the contents of the Koran, & I am satisfied that, by adding the popular customs & opinions of the Arabs in Mohammed's time, the Cabbala of the Jews & the traditions of the Christians (with all of which Mohammed had opportunity to be acquainted) it is very easy to account for all that is contained in the Koran. It remains however to account for the style in which it is written. This is the great argument on which Mussulmans rely, the standing miracle to which they always appeal. They say the greatest writers of the most learned times have never been able to equal a single page. Their ignorance of the masterly productions of great geniuses in other languages renders it difficult to show them the fallacy

of this argument, & yet I am satisfied that an argument might be drawn from the Iliad in favour of Homer's theology & in proof of his inspiration at least as conclusive as that which Mussulmans derive from the style of the Koran in favour of Mohammed.

I learned from Jar Allah that the Mussulmans expect the appearance of an ~~illustrious~~ extraordinary personage, whom they call Dajal, which means the False, or the Impostor. Sometimes he is called the False Messiah. He will be a Jew & the Jews as a body will follow him. He will also draw after him great multitudes of the Mussulmans, will make war against the true religion & will go on prosperously till he ~~shall~~ have subdued nearly the whole world. Then our Lord Jesus, (who instead of being crucified as Christians suppose, ~~while~~ was taken up to heaven by Gabriel, while Judas was crucified in his place,) will descend from heaven, wage war with the Dajal, overcome & kill him & establish the Mussulman religion throughout the world. As among Christians some pretend to calculate ~~with~~ the precise time when the Millennium shall commence, so among Mussulmans there are some who

pretend to have ascertained when the Dajal will appear. Jar Allah, more prudently, says it will be when God sees fit.

During my residence at Jerusalem this year I enjoyed successively the company of several fellow-labourers. Mr. Jowett remained with me three weeks. Two days before he left Mr. Lewis, of the Jews Society arrived & remained with me five weeks. The day before he left Brs. King & Bird arrived. Br. King remained a fortnight & then went to Jaffa. Br. Bird continued with me till I left Jerusalem. Last year we usually spent the sabbath in reading the scriptures & conversing promiscuously with such as came to us. This year we fixed an hour on the sabbath for public worship in my room, at which time I used to preach in Italian. At first Papas Ifra was the only person who joined us. After a few sabbaths several others usually attended. My feelings were much interested in this beginning of regular Protestant worship in the Holy city. We will not despise the day of small things but hope ere long to see greater things than these. I was about commencing an afternoon service in Greek when an attack of fever obliged me to suspend all my labours.

Being furnished by the Malta Bible Society with a large supply of scriptures in

various languages, I set apart one of our rooms as a "Bible Society Room," & endeavoured to consecrate it to the Head of the Church, praying that the word of the Lord may go forth from Jerusalem & be attended by a blessing. For about two months I sold only to such persons as came to my lodgings to purchase. During this period I think I sold about 200 copies. I then sent out my Dragoman to offer the Scriptures for sale at the Convents & in the market.

The Armenian Pilgrims had now become numerous & among them our books found a rapid sale. We were much encouraged by this success & by a letter from Br. King informing us of his success in selling the word of God in Arimathea, but in the midst of this encouragement a formidable & threatning opposition was raised against us. Tues. Feb. 10, a little afternoon, as I was reading Arabic with Jar Allah & Cesar, Moosa Beg, the Head of the police, came into my room accompanied by 8 or 10 Turks most of them armed soldiers. They were all strangers to us & we had at first no suspicion of their object in visiting us, as soldiers & other Turks had often called before to visit us. We received them civilly & treated them with pipes & coffee. They pretended to be in search of the Dragoman of the Latin Convent & Moosa Beg went out, &, as I afterwards learnt,

held a consultation with the Latin Priests. Meantime I went from the room where I was studying to another & a soldier followed me. When I returned he returned. I went out a second time & he kept close behind me. This excited strong suspicions that they had come, not for the Latin Dragoman, but for us. Our Dragoman Joseph came in & we told him to ask them what they wanted. Their answer was nothing. Mooso Beg returned & we were abruptly called to go. We asked where, & were told to the Governor's. We asked why, & were told that he wished to see some of our books. No time was given for remonstrance. We were hurried out of our rooms. The keys were taken from us & the doors sealed up. We were conducted however, not to the Governor but to the Moollah or Judge. As soon as we appeared in his presence he demanded "Who are you?" We replied "English," using the term as it is used & understood here, to mean, under English Protection. The next question was "Why do you wear the white Turban?" We replied "It is customary for Englishmen to wear it when they travel in Turkey." He ~~waved~~ shook his hand very significantly & said "No, no, no, this cannot be done without a Firman." I then showed him my Firman from the Sultan. On seeing this he invited us to a seat on the sofa where he was sitting. After reading the Firman, he said "But this is merely for travelling &

& gives you no permission to sell books." Then holding up ~~one~~ a copy of Genesis which one of the soldiers had brought from our rooms he said, "These books are neither Mussulman nor Jewish nor Christian & nobody will receive or read them," & threw the book contemptuously on the floor. We replied "The books that we distribute are the Law, the Psalms, the Prophets & the Gospel, such as Christians have always received as their Holy Books." His reply deserves to be remembered "The Latins say these are not Christian books." Very little else was said & we were sent away to the Mastelim with information that we should be kept in confinement until the matter could be referred to the Pasha at Damascus & an answer received.

The Governor received us a little more civilly than the Judge. We read the Firman & inquired about the books. We gave him the same account of the matter that we had given to the Judge, & he replied "The Latins say that there are neither Mussulman, Jewish nor Christian books." Meantime Moosa Beg sent a crier into the market & to the doors of the convents to prohibit all persons from purchasing books of us & ordering all who had any of our books to deliver them up to the Judge. The Governor said on reading our Firman that he could not imprison Englishmen, who

had such a Firman from the Sultan, & gave orders that we should be lodged in the Latin convent till the matter were settled. We were accordingly conducted up the via dolorosa till we came near the convent, when we met the Latin Dragoman, & he told the Turks our conductors that ~~they~~ we could not be received. ~~as~~ There we were consequently kept in waiting while a messenger was sent to the Governor for further orders. He returned & we were told that we were to go to our own rooms to lodge. On entering our rooms however the Turks began to take an inventory of our books, trunks, & other things. They rudely examined our letters & private papers, & took Br. Bird out of his room by force while they opened his trunk containing his papers & money. From my Secretary they took away several letters & papers in English & Arabic, which they carried off. At last we were told that we must return to the Governor's house to sleep. Soon after our arrival there, we were conducted to a ~~ground~~ lower room, which serves as barracks for soldiers. There we spent the evening with 20 or 30 soldiers about us, who were smoking & playing at chess, & expected to sleep on the ~~floor~~ ground among them. In the course of the evening however the Governor sent for ~~Jesse~~ Joseph & after making a variety of inquiries told him ~~that~~ we should go next day to the principal Greek convent & lodge there till the affair was settled. About 10 o'clock we were sent for. On entering the Governor's room he saluted us with uncommon civility, invited us to a

seat near him & ordered coffee for us. He then put the question again, "what books are these that you distribute?" I answered as before. "The Law, the Psalms, the Prophets & the Gospel." "But why do you bring so many of them into this country?" "Because Christians here have no printing presses & when they want the scriptures they are obliged to write them out with great labour, whereas we are able easily to supply them with printed copies." "But why do you bring books in Arabic?" "Because many Christians can read no other language." Then turning to one of his attendants he observed "That is what I said." Then came the difficult question. "Why do you give them to Mussulmans." We replied. "It is not our wish to do anything in secret, nor to distribute books in this country which we are not willing that you should all read; nor do we consider it unlawful for Mussulmans to read Christian books. If Mussulmans wish to read our books & learn what we believe, we are always ready to give them an opportunity." He then said that was all very well, begged us not to be offended, told us he had no knowledge of the affair when we were arrested, but the whole was done by the ~~kadi~~ Judge, & added "you will lodge here with my Nephew to-night & to-morrow return to your rooms." His nephew Hosein Beg conducted us to his rooms, insisted on my taking his own seat

in the corner of the sofa, which is the place of honour, ordered sherbet, pipes, coffee & a supper, & said as many as 20 or 30 times "Excuse us." "Be not offended with us." After supper we entered into a free conversation about the Arabic language & then about the Bible & the Koran, & Christ & Mohammed. I was struck with the remark as coming from him at that time & place, "This house is the place where our Lord Jesus was condemned." It was even so & we had the unmerited honour of being arraigned for the word of God & for the testimony of Jesus, in the palace of the Governor, which now occupies the ground where the palace of Pilate stood. I said to myself "It is enough for the disciple that he be as his Master & the servant as his Lord. If our Redeemer was condemned to death for our sakes it is a small matter that we should suffer a short confinement for his name's sake." Knowing as we did the character of the ~~Turks~~ men in whose hands we were, it was impossible that the mind should not be busy during the afternoon & evening in thinking what might be the result of all this. We knew that Greeks, Priests as well as others, & Jews, some of whom were Europeans & had passports & firmans, had been put in prison & in chains, on the most frivolous pretences, until they paid large sums of money to their oppressors. It was at least possible that we might receive the same treatment & have the same demands made upon us. We knew that Turks are accustomed to inflict

corporal punishment in order to extort money or some confession which they wish to obtain, & the question naturally occurred "Are we ready to glorify our Lord by bodily suffering?" What effect the certainty of suffering would have had on our minds I cannot say, but the probability of it did not greatly agitate us. What we most seriously feared ~~[illegible]~~ was that we should be either ordered to leave Jerusalem, or prohibited from distributing the Holy Scriptures. The events of the evening had a little brightened our prospects, though we felt by no means certain that what had been promised us would be fulfilled. We however commended ourselves & our cause to the Divine Protection & slept quietly.

We had reason to expect, from what had been said to us in the evening, that we should be allowed to return to our rooms in the morning without further delay, but the forenoon passed away without permission to go. We read 2. Cor. 6. 1—10 to each other with much interest & endeavoured in patience to possess our souls. Some hints had been given to ~~Giuseppe~~ Joseph the preceding evening that a present from us would not come amiss, but we took no notice of these hints. Moosa Beg & Hosein Beg now told Joseph that as we were Englishmen the Governor could not take money from us but that a present of some valuable article would be expected from us for the Governor & a small sum of money, say, twenty dollars, for themselves. Instead of giving an answer to this we told J. to ask whether we could distribute the scriptures

as formerly. The answer was "certainly, nobody can say a word on the subject after what has happened." They added that as to the twenty dolls. for themselves it was not necessary but any small sum, whatever we pleased to give. We next sent to know what proclamation the criers had made in the streets, & at the convents concerning our books. The answer was that he had merely prohibited Mussulmans from receiving them but had said nothing about Christians. We doubted the truth of this at the time & learned afterwards that it was totally false. The proclamation was that whoever had received books from the English must deliver them up to the Judge, & that nobody could hereafter receive any from them on penalty of imprisonment, & that there were books which might not be read, either in the mosque or in the Synagogue or other churches or anywhere else. After a little further delay we were conducted to our rooms. Br. Bird's room & mine were given up to us. The Bible Society Room they had not discovered the day before. They now examined this & ~~said~~ sealed it up & said this & Br. Thing's room, in which they found me the day before, must remain for the present sealed up. After waiting a while to receive some present, but finding they were not to receive anything, they went away in very ill humour. They probably thought it hard that they must insult us, search our rooms, trunks & Secretaries, seal up &

open, once & again, all our doors, conduct us to the Judge & the Governor & keep us 24 hours in custody & not be paid for all this trouble. It is probably the first time that they have done all this for nothing, for the poor Greeks & Jews always have to pay dearly for being insulted & abused.

Soon after the Turks left us I received a note from Cesar, which he had written to send to me at the Governor's, & of which the following is a translation.

"Your absence, my very dear Master, brings to my soul much affliction & melancholy. But, as I cannot come personally according to my desire, I pray you, from a distance, be of good ~~cheer~~ courage & fear not, for God is with you & will soon deliver you from the hands of the enemies. Much salutation to Mr. Bird.

Your afflicted scholar C—

"Remember the saying of the Apostle, who says, "All that will live godly in Christ Jesus shall suffer persecution."

Papas Isa called with a countenance expressive of the deepest interest & anxiety, said he could not sleep the whole night. He knew not the cause of what had happened & could think of nothing unless a war had commenced between Turkey & England. In the night his little boy who comes to me to recite lessons in the

scriptures, began to talk about us & asked where we could say our prayers while we were among the Turks. His Father told him he must pray for us & he immediately arose & begun to repeat a prayer, which he had learned.

Cesar called & took our hands in a most tender & sympathetic manner. "You suffer for the love of Christ," said he. Then telling us how much sympathy was felt in the convent, he said it was more like what was felt at the death of Procopius than anything else he had witnessed. "For we all know said he, that you are spending your lives for our good." J.- the carpenter called & said a great deal about what he & his wife & children had suffered on our account. He said they were praying to Jesus for us all night & could not sleep at all. The Greek Metropolitans sent their congratulations on our release, & as a token of their regard, they sent four loaves of the finest bread & two bottles of ~~aequa~~ wine & aequa vita. Under existing circumstances these professions of friendship had a very tender effect on our feelings.

This affair gave us new information about Turks, Turkish Government & Turkish Justice. I trust too that it gave us new proofs of our attachment to Christ & his cause & of our willingness to leave ourselves & our plans & all that concerns us in his hands. We feel that we deserve & need disappointments & trials & hope to profit by them. All that we have as yet suffered however is nothing compared with what the first Christians suffered, nor

~~Indeed~~ indeed is it anything compared with what the Christian & Jewish subjects of the Sultan daily suffer at the hands of their tyrants.

On Friday, two days after our release a Jew called on me & gave me information that after our arrest, Moosa Beg went & sealed up the ~~door of the~~ college of the European Jews under pretence that they had some of our books there. The next day an order arrived from the Pasha of Damascus commanding that the European Jews should not be molested nor any money exacted from them. This was in consequence of an application made ~~through~~ by the counsels of Alessio & Acre, after Rabbi Mendel & some others had been imprisoned & 1500 piastres extorted from them. On the arrival of this order the college was opened. When the Jew told me that this college had been sealed up on account of our books, I felt as if there were no prospect of selling any more books to Jews, but, to my surprize, the same Jew before going away asked if we had any more Hebrew Bibles & said a friend of his wished to purchase a quantity. The ~~same~~ next day an Armenian called to tell us what grief our confinement occasioned in their convent & to inquire if we had Armenian Bibles saying that he wished to purchase 70 or 8. The few Bibles, which we brought with us however were all sold & we had nothing remaining but Testaments.

Immediately after our release we ~~and~~

wrote letters, giving an account of what had happened, to Br. King & Mr. Damiani English Consul at Joppa & to Mr. Abbott the Consul at Beyroot. The following monday Mr. Joseph Damiani, the Consul's Son arrived with a letter from his Father to the Governor. Tuesday morning we went in company with Mr. D. to the Governor. He read the Consul's letter & some other papers which Mr. D. presented & then begun to exculpate himself, said it was wholly an affair of the Judge & undertaker without his knowledge. The Judge sent to him to put us in prison & in chains, but when he read our Firman he said that could not be done. As to the books he said there was nothing in the way of the distribution of Christian books among Christians. Accompanied by one of his men we went next to the Judge. He read the papers, which Mr. D. presented containing orders from the Sultan & from different Pashas as to the manner in which travellers are to be treated. He made some professions of regard for the English, but talked rather uncourtly about the books, & took up a copy of Genesis & read "The Spirit of God moved upon the face of the waters," & threw the book on the floor saying "That is infidelity." He said however that Infidels, meaning Christians & Jews, might buy & sell their Infidel books as they liked, only Mussulmans

must not purchase nor receive them "because these books contain something which would make Mussulmans mad if they should read it." When we inquired about the proclamation which the crier made in the streets concerning the distribution of books, he solemnly protested that it concerned only Mussulmans. We knew this was false, but his declaration in presence of his own attendants as well as ours, amounted to a virtual ~~an official~~ repeal of the order so far as it concerned Christians & Jews. He delivered up to us the books which had been taken from us, & sent one of his men to remove the seals from our rooms. Meantime Joseph went with the Governor's man who attended us, to find the papers that were taken from ~~our~~ Secretary. When they returned with the papers Joseph told us, the Governor on hearing that the Judge denied having given orders to imprison us, fell into a great rage & talked most outrageously against the Judge before all his attendants. To two men who had no concern in our arrest, but had obtained & brought to us our papers & books & opened our rooms, we gave a dollar. Numbers applied for presents on our release but we thought it proper & felt it our duty to send them all away empty. Soon after our rooms were ~~opened~~ unsealed a man from the Judge called & said he was sent both by the Judge & the Governor to present their compliments to us & say that if any of their

soldiers or officers should demand money from us we were to pay nothing but give immediate information ~~etc~~ to one of them. At the close of this message it was very carefully added that, if we were disposed to give anything in the way of presents to those who had shown us attentions during this affair, we were at liberty to do so. To all this we gave answer that whenever we seek their services on any occasion they will find us ready to reward them handsomely but they need never expect anything for such an affair as this. Before going away he said the Judge ~~told~~ ~~bias~~ charged him to tell us that his authority is superior to that of the Governor, who is bound to execute all his commands.

On Wednesday Joseph went out again with scriptures for sale & in the course of four days we sold about 200 copies. It would not be easy to describe the emotions that swelled our hearts on seeing such a readiness to purchase the word of God after what had happened. We thanked God & took courage. It soon appeared that both the Judge & the Governor feared for the consequences of what they had done to us. The Governor told Joseph privately that he had written to the Pasha of Damascus laying all the blame on the Judge, & the Judge, on the other hand, sent a man to tell us that he had written to the Pasha of Acre to secure his influence against the Governor. What a picture does this give of Turkish Government!

Tues. March. 2. A soldier from the Governor called to say he wished us to come & take a cup

of coffee with him & answer a few questions. ~~That~~ We went. The Governor took my Firman to examine its date & then questioned me very particularly how long I had been in this country, what places I had visited & how long I had remained in each place. His Secretary took down my answers in order to be sent to the Pasha. The Governor then read an order from the Pasha stating that as we had a Firman from the Sultan we must not be imprisoned or molested in any way, but for his more perfect information, a copy of the firman & samples of the books must be sent to Damascus. My firman was accordingly sent to the Judge to be copied & returned the next day. The next morning we sent Joseph with the books to be sent to the Pasha. About two hours after this, the roaring of cannons announced the sudden arrival of a new Governor to take command of the city. In the afternoon Joseph went to the Palace for the firman, but the former Governor & all his attendants had disappeared & nobody knew anything about our affairs. On applying to the Judge for the document he said he had not seen it & knew nothing about it. He however sent for his Secretary who produced it. "Tell the Gentlemen," says the Judge on giving up the firman, "that the Governor's business is now finished. There is no need of copying the firman. Whenever they have time I shall be glad to have them call & take a cup of coffee with me."

The day that this happened we sold 50 copies of the scriptures & the day following 54 copies. When Mr. Abbott heard what had befallen us he made a representation of the affair to the Pasha of Damascus & received a Buyurdy or official order addressed to the Judge & Governor of Jerusalem, commanding that whatever had been taken from us should be immediately restored & that we should be protected & treated with respect. When this order was presented to the new Governor he returned to us the books, which were to have been sent to the Pasha & said that although he was not personally concerned in the affair yet if we had lost anything whatever he would pay for it. The report was circulated in Jerusalem & believed by many both Mussulmans & Christians, that the former Governor was turned out of office in consequence of his illtreatment of us. Since our arrival at Beyroot we have learned that the ex-Governor on his return to Damascus complained that he had lost his office through the influence of the Judge, because he did not imprison us as the Judge commanded. We have no means of ascertaining what is true in this case, but I believe all parties regretted that they had meddled with us, & I believe that a general impression was made that men under English protection are not to be trifled with. In the view of the Christians & Jews it was no small matter that we were able to refuse money to Turks who had us in their hands. I think the Turks of Jerusalem will be less likely to molest us now than before this happened. The Latins will probably continue to excite the Turks against us by all the means in their power. May God cause

their wrath to praise him & restrain the Remainder of it. It is worthy of remark that during the whole process the Turks made no objection to the distribution of Christian books among Christians. The whole complaint was founded on the testimony of the Papists, that our books were not Christian books but false books. When the Judge & the Governor told us this, we demanded that they should send to the Latin Convent & bring an Arabic Bible to compare with ours, but this they both refused to do. They hoped no doubt that money would have been given them. We are much indebted to Mr. Abbott for his prompt & efficient interference in this case as well as for a thousand civilities & acts of kindness in other instances.

Previously to our arrest the inhabitants of Jerusalem had been groaning under a cruel system of tyranny & exaction. Individuals, particularly Greeks & Jews were arrested by the Head of the Police or sent for by the Governor & without the allegation of a fault, imprisoned & put in chains. Demands were then made for money. Generally after a few days imprisonment liberty was obtained by paying a part of the sum demanded. Sometimes 15 or 20 were arrested in a day. On the arrival of the new Governor Ibraheem Aga, this barbarous practice was abolished at once & for 30 days the town was quiet & everybody blessed the new Governor. A few days before we left Jerusalem Ibraheem was succeeded by a new Governor & the old system of oppression

& exaction was revived. This is the fifth Governor who has had command of the city since my first arrival there a year ago. Every new Governor receives a visit from the chiefs of the principal convents with a present of money, I believe 500 piastres for each convent, & then he returns the visit & receives a similar sum. This is one out of many occasions on which the convents are obliged to make presents, besides paying fixed sums monthly & annually to the Governor, to the Judge & to a great number of chiefs & principal men. The Greeks & Armenians obtain this money from pilgrims, the Latins by sending Missionaries to beg in the Papal countries of Europe.

During the winter a serious difficulty has existed between the Government of Jerusalem on one hand & Bethlehem & the surrounding villages on the other. Bethlehem contains a few Mussulman Arabs, but nearly all its inhabitants are Christians, about half Latins & half Greeks. Bait Jallah is inhabited wholly by ~~Greek~~ Greek Arabs, & Bait Safafa wholly by Mussulman Arabs. There & many other villages, from time immemorial, as they say, had paid a certain tribute to the Sultan, but never had soldiers stationed among them. Within a few years the Governors of Jerusalem have stationed soldiers in the villages. The inhabitants complain that these soldiers not content with being well supported by them, oppress them & abuse their families. Determined not to bear this any longer they drove the soldiers who were stationed at Bethlehem out of the village & obliged them to return to Jerusalem, to save their lives. The Governor seems to have considered this as a declaration of war or an act of rebellion and

accordingly prepared to fight. Some attempts were made to effect a reconciliation, but in vain. The Bethlehemites offered to pay 60 purses. A purse is 500 piastres or a little more than $50. This the Governor refused & insisted on their allowing soldiers to be stationed in their villages. They said they would sooner destroy their villages & go with their families to the mountains & deserts. Preparations were accordingly made for war. Some of the Governor's soldiers found a poor, infirm, old peasant, from Bait Jallah, cultivating his field. One of them shot him & they cut off his head, brought it to Jerusalem & stuck it up on the wall just within Jaffa gate, where it remained two days. I saw Turkish boys pass by & throw stones at it. Christians looked at it with a melancholy countenance & tears stole down their cheeks. The thirtieth of Dec. the Governor's troops moved out of town with three pieces of cannon & proceeded against Bait Safafa the nearest of the villages & situated in the ~~plain~~ valley of the Rephaims. It is in sight of Jerusalem on the southwest. They pitched their tents on the plains & commenced firing on the villages. The villagers fired upon them in return from behind walls, rocks & hills. Several were killed on both sides but I could not ascertain how many. Some said 15 or 20. Others said only 2 or 3. I walked out over Mount Zion toward evening & saw the red flag flying & the smoke of their cannons as they fired on the little village. Night closed the action, if it could be called such &

the next day being rainy the soldiers returned to the city. I believe this attempt convinced the Governor that he was not likely to gain his point by fighting & he concluded to accept the 60 purses & give up the point. The Chiefs of the villages now found it difficult to raise the money. They demanded a part of it from the three Convents of Bethlehem & in order to obtain it seized the Superiours & bastinadoed them. The affair was now referred to the Pasha of Damascus, or as some said, to the Sultan. Just before we left Jerusalem information was received that the Pasha of Damascus was coming in person & an order from him had already arrived to destroy the villages, if they would not consent to receive soldiers. While the Governor was preparing to attempt the execution of this order, he received new advices that the Pasha was removed from office & a successor appointed. This induced him to suspend all offensive preparations & wait the orders of the new Pasha. This was the state of things when we left Jerusalem. Revolt, insurrection & civil war are every day occurrences in Turkey.

Journey to Hebron.

Tues. Feb. 24. We profited of the opportunity while Mr. Damiani was with us to visit Hebron. Bethlehem, being nearly in the road, we went there & lodged for the night in the Greek Convent.

Wed. Feb. 25. We set out early in the morning for Hebron. In one hour we came to the cisterns of Solomon, so called. They are three in number

situated on the side of a hill. We found the upper one to be 134 paces long & 76 wide at one end & 95 at the other. The second is 153 by 54 & 88. The third is 205 by 49 & 71. "They are lined with wall & plaistered & contain — water." Jerusalem is supplied in part by an aqueduct, which, we are told, carries its water from these cisterns. "Close by the pools is a castle of a modern structure." From this place our way was over stony ground & rocky mountains, generally covered with bushes & shrubbery. No villages appeared & there is not a single house on the road between Bethlehem & Hebron. Some of the way however there is cultivated ground. We passed several fields of grain just springing up. As is common throughout Syria, they were entirely without fences. The vineyards alone were enclosed. We were a little more than five hours in riding from Bethlehem to Hebron, course considerably west of south. We had a letter of introduction from Rabbi Mendel to the Jews of Hebron, & with them we took lodgings. They told us that they are in all 40 families of Sephardim & 20 of Ashkenasim. Their habitations are all together & consist of an irregular jumble of little dirty rooms, separated by very narrow & filthy lanes. These Jews among themselves speak either Spanish Hebrew or German Hebrew. ~~Most of~~ Many of them speak a little Arabic but badly, & there is not one who can read it. One or two know a few words of Italian & there is one old man, a native of France, who speaks French fluently. With him I had a good deal of conversation.

Hebron is now called Halil Rahmân, i.e the Beloved of the Merciful. A name commonly given to Abraham because he was the friend of God, & applied to Hebron because it was the city of Abraham. So at Jerusalem instead of saying the gate of Abraham, they say bab el Halil, the gate of the Beloved, & it is common among the Arabs to use Abraham & ~~Halil~~ Halil interchangeably as the name of the same person. - The city lies in a valley which runs nearly north west & south east. The greater part of the town lies on the north east side of the valley. Kiriath Arba, the original name, means four villages. There are now two villages which are considered parts of the town but are totally distinct from it. By supposing a complete division in the principal part of the town where there is now a partial one, Hebron again becomes Kiriath Arba. Josephus says of Hebron (War. B. 5. C. 9.) "How the people of the country say, that it is a more ancient city, not only than any in that country, but than Memphis in Egypt & accordingly its age is reckoned at 2300 years." According to this estimate Hebron was first built more than [4000] 2000 years ago. It was one of the cities of refuge, Joshua. 20. 8. It is now without walls & contains, according to Ali Bey's estimate, 400 houses. Sheikh Mohammed, one of the chiefs of the town, told us that one of the Caliphs of Egypt, who repaired & rebuilt many houses in Hebron, began to

surround the town with a wall, but "our Lord Isaac" appeared to him in the night & forbid it saying "I am the Defence of my country." Upon this the Caliph desisted from the work.

Thurs. Feb. 26. Early in the morning, with a Jew for our guide, we went to look at the mosque, which is said to cover the cave of Machpelah & the tombs of the Patriarchs. It stands on a side of the hill facing the south west. Neither Jews nor Christians are allowed to enter. We saw two large gates & within, were gentle ascents by stairs. By the side of one gate is a place where the poor Jews are allowed to come & weep & read & repeat their prayers in honour of their Ancestors' Tombs. The building is so connected with the castle & other buildings that very little can be seen from without. Ali Bey (vol. 2. p. 265.) describes the sepulchres of the Patriarchs & their wives & the temple, formerly a Greek Church, now a Mosque, which contains them. But on reading his description the question naturally arises is all this in a cave? See Gen. 23. 9 & 25, 9. The Mussulman tradition is that Joseph was buried here as well as the other Patriarchs.

In passing through the town our guide pointed out the place where he said Abner the son Ner was buried. Between the principal part of the town & one of the smaller divisions in the valley, is the Pool of David, a cistern about 50 paces square. From this place we repaired to the heights south west of the town, to see the sepulchre of Jesse, David's father, on the opposite side of the valley from the tombs of

the Patriarchs. On our way the Jew pointed out three wells, one of which he called Abraham's, another Isaac's & a third Jacob's. An old building covers the tomb of Jesse. There is a well in it & the Jew seriously assured us that a foot one put in here, was found three days afterwards in the Jordan.

On returning to our lodgings we gave orders to have the horses in readiness for our departure. Shekh Mohammed was in our room smoking his pipe & looking at one of our Psalters. The Jews said he could not read. I therefore took the Psalter & read to him the first Psalm. He soon demanded a present. I gave him a dollar. He threw it down, enraged at being offered so small a sum. I said "very well, just as you please," & put the dollar in my pocket. He rose & left the room in a rage & we resolved not to give anything. He however soon returned & we changed our resolution when we ~~learned~~ said the fears of the poor Jews that some heavy demand would be made on them as soon as we were gone, if we did not pacify the Shekh. We therefore gave him a piece worth $1.60 which he accepted & left us. As we were going away, we received a message that another Shekh was coming to see us. We returned answer that we had not time to see him, mounted our horses & rode out of town. We learned afterwards that he came to the house after we were gone, & fell into a great rage at having lost the present to which he thought himself entitled, abused Mallem Naïeem ~~for not~~ the Jew with whom we lodged, for not giving him earlier information of our arrival & threatened

to send a company of horsemen after us.

In half an hour from Hebron we came near the place, where it is said that Abraham received & entertained the Angels. (Gen. 18) The place is a little east of the road, & we rode across a field to it. It is a quadrangle enclosed with the foundations of a very ancient wall, composed of stones 10 feet long & several feet thick & high. These stones are in great part composed of shells. (I have since learned that there is another place west of the road, marked by a large tree, where some say, that the interview between Abraham & the Angels took place ~~Abraham received & entertained the Angels~~. In another half hour we passed, at a distance to the east a building with a minaret. The place is called Nabi Yoonas (the Prophet Jonas.) In a little more than five hours from Hebron we arrived at Bethlehem & were greeted in a most friendly manner as we passed the streets, & met a hearty welcome again at the Greek convent.

Among the Greeks we are generally received with something that deserves the name of hospitality. But I scarcely know whether I have had sufficient experience to justify me in forming an opinion of Arab hospitality. I have heard & read much of it, but I have hitherto seen very little that deserves the name. Perhaps they are hospitable toward each other. Perhaps they would be so to a stranger, who should fall into their hands in a state of distress & absolutely destitute. To travellers they are sometimes hospitable but so far as my experience & observation

extend, it is, generally, with the expectation of receiving, not merely a just compensation for what they do & for what they give, but several times its value. They receive you with high professions, tell you their house is yours & that themselves & all they have are at your disposal, set no price upon their services or the conveniences they offer you, flatter you, say they love you very much (though they never saw you or heard of you before) load you with compliments, & offer you presents, though they do not actually give them unless they are sure of much more valuable presents in return. You are not with them long before they begin to tell what presents they have received from travellers, who have preceded you, & I suspect they generally tell much more than the truth. They praise everything that is English, manifestly, to induce you to give them something. They ask you to send them things after you return to your country, & often tell you of promises made by preceding travellers which have not yet been fulfilled. When you leave them, whether you give little or much they are generally dissatisfied & in one way or another ask for more. Not unfrequently they become clamorous & even threaten you. I speak now, not merely of servants, & the lower class of people, but of Sheikhs & Effendis. If you make a ceremonious call on a Pasha, governor, or man of rank, his servants follow you to the door & ask presents. It is common to hear men of rank speak in praise of the Princess of Wales, Lady Hester Stanhope,

a certain English travellers & assigns as occasion for it all, "They gave me a pair of pistols or a musket or a watch."

Friday. Feb. 27. We went out south-east from Bethlehem to visit the cave where it is said that David cut off Saul's skirt, & Mount Ferdis or Jibil Fransalwy (the French mountain) so called, because the Crusaders had a citadel here which held ~~held~~ out a long time after the Mohammedans had regained the rest of the country. We rode an hour & a half & then walked a short distance to the cave. It is on the side of a tremendous ravine, which runs down to the Dead Sea. We entered the cave & found one irregular apartment, 30 paces long & 15 wide. Several passages lead to other apartments, but they are difficult of access & we did not enter them. It is said there are a great number of large apartments. The account in 1. Sam. 24. would lead us to suppose the event in question took place in the wilderness of Engedi. Our Bedawin guides told us that one day's journey from this cave, on the border's of the Dead Sea, there is a place now called Engedi (Ain Jedee) They gave us also a wonderful account of certain sorts of fruit that are found there, apples, oranges & quinces, which appear very fine externally; but, when opened, are found to contain nothing but dust & smoke. Here then (if we may credit their story) is the apple of Sodom in perfection. Other Arabs have told us the same story, & Father Nau has published a similar story about the same place on the ~~the~~ authority of Daniel Abbot of St. Saba. I offered

the Arabs a handsome reward to bring me some of these fruits, but though they love money they did not seem at all inclined to undertake the job. — From this cave we rode, by a circuitous route, in an hour, to the French Mountain. Not far from the cave we passed the ruins of a Greek Convent & observed many caves in the sides of the ravine, in which the Arabs find shelter for themselves & their flocks. The French Mountain is high & very steep, & as there are no other mountains in the immediate neighbourhood, a strong citadel on the summit might be deemed almost impregnable. The foundations of the wall & of four towers are still standing, there are also subterraneans magazines. The summit presented an area 270 paces in circumference. From this mountain we returned to ~~Jerusalem~~ Bethlehem in an hour & a half. During this visit we sold in the village where our blessed Redeemer was born 16 copies of the scriptures & gave away 18, & 60 tracts. About sunset we again reached our rooms in Jerusalem. In the course of five months at Jerusalem I sold 703 copies of the Bible, N. Test. Psalter, or Genesis, for $210. & gave away 86, & 400 tracts. I left a large quantity in the Bible Society Room at Jerusalem & a considerable quantity at Joppa.

About 6 weeks before I left Jerusalem I was attacked by a fever, which interrupted my studies & labours for the rest of the time. The fever was attended, for several days, by a violent head-ache & great restlessness, approaching

delirium. Bleeding gave me some relief, but the fever continued near three weeks. I then began to recover slowly & was just able to travel when we left the city. During this sickness I felt, more than I ever felt before, the need of a skilful & faithful physician. We had no medical adviser in whom we could repose the least confidence. Our chest of medicines, one or two valuable, medical books, & our own very limited experience were all that we had to depend upon. It is quite probable that proper treatment might have removed the fever at once. As it lingered along we ~~were~~ often ~~at a loss~~ doubted what course to pursue. May we not hope that the churches of our Lord, which have sent us to this land, will, ere long, send to our aid a skilful physician, who will watch over our bodily health & also assist us in our spiritual labours?

Sat. April. 17. I witnessed a second time the ceremony of the Holy Fire as it is called. A few days before I went to the Metropolitan Daniel, & told him that if it were possible, I wished to enter the sepulchre itself with the Metropolitan Peter, the only person who goes in, & see how the fire makes its first appearance. He said I could do so without any difficulty. When the day arrived I took care to be at the church of the Sepulchre in season, & when the Bishops came I went to Peter & spoke with him on the subject. He said the Turks would not permit it. I said "If you tell them to do so, perhaps they will." He said "There is no way in which it can be done". Now

true is it that ~~they~~ "he who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

After the ceremony of the fire was finished, the Greeks had an ordination service. An Arab Christian, from one of the villages, was raised from the office of Deacon to that of Presbyter. The Bishop of Philadelphia performed the service, assisted by a number of the clergy. I think an hour at least was occupied in reading the prayers & scripture lessons, in walking round the altar, & about the church, & in performing ceremonies. The candidate then kneeled, & the Bishop placed one hand on his head & read a prayer. Then the clergy first, & afterward the laity cried "worthy, worthy, worthy" repeating it a long time & thus signifying their assent to the candidate's admission to the office of a Presbyter. How different this from a Protestant ordination, at which a large congregation assemble in the church, listen in silence while the scriptures are read, psalms are sung, fervent prayers offered, a sermon delivered on the duties of the ministerial office, a solemn charge given to the candidate urging to faithfulness in his great work, & an affectionate brotherly address delivered on receiving him into the number & to the fellowship of Christ's ministers; all in the language of the people & performed in such a manner as to be clearly understood. Here on the contrary the congregation is in the utmost confusion, walking about & conversing, & the service is performed in such a manner that most of it is entirely

unintelligible to nearly every person present.

We left Jerusalem April. 22. about a year from the time of my first arrival there. Seven months of this year I have spent in Jerusalem & the other five on Mount Lebanon & in journies.

L. D. April. 25. We were at Joppa. I preached in Italian in the Consul's house. Fourteen persons were present.

Tues. April. 27. I set out, in company with Brs. King & Cook, for Beyroot. Br. Bird availed himself of an opportunity to go by water. After a ride of eight hours we reached a small village called Hallid or Mohallid, where we lodged in an open & dirty Khan, by spreading our beds on the earth. We had heard much of danger from thieves & robbers, but we met with no difficulty from them.

Wed. April. 28. In five & a half hours from Mohallid we reached the ruins of the ancient Cesarea on the sea-shore.

L. D. May 2. We spent the sabbath in Tyre with Mr. Chasseaud, who is lately established there as vice Consul. I preached in Italian, ~~to seven p~~ a congregation of seven.

Tues. May. 4. We reached Beyroot. My heart beat high with joy as I drew near the dwelling of my Brethren & Sisters. I had long anticipated this interview. Just before they reached Malta I sailed for Egypt. Just before they arrived at

Beyroot, I set off for Jerusalem. But we were brought together just when, worn down by studies, sickness & journies, I most needed repose & relaxation, in their society. This revival of old & forming of new acquaintance & friendship, this season of inquiry & conversation about far distant but dearly beloved friends, this reviving the recollections of days & of scenes long gone by, these days of busy, friendly, joyous intercourse have greatly served to revive the spirits that drooped, to refresh the body that was weary & to invigorate the mind that begun to flagg. I came here tired of study & tired of journeying, but I begin to feel already desirous to re-open my books or resume my journies. We have joined as one to praise God for bringing us to this land. We have consulted freely on the measures to be adopted & the difficulties we have to encounter. But in the midst of our conversations, singing, prayers & reading, we often seem to forget that we are in a land of Turks, tyranny, superstition & intolerance, ~~& to foa~~ I suppose we are as cheerful, contented & happy as any little circle of friends in our happy country. We have had several meetings to discuss questions relative to our mission & missionary labours. We have spent two days in fasting & prayer, & we have once renewed all our vows at the table of our Lord. Dear Brother Parsons! ah how would his tender, affectionate heart have rejoiced to welcome such a company of fellow-labourers

fellow-labourers to this land. But he is happier in union with the Blessed above. And if, with all the imperfections that attend our intercourse here, christian Society is still so cheering & so sweet, oh! what will be the joys of that day when all the ransomed of the Lord shall meet, each perfect in the image of his Savior! The hope of that cheers me while far separated from those I love. Meeting with those who bear my Savior's image revives the hope & seems to give me a foretaste of its fulfilment. O for grace to be faithful until that perfect bliss shall be obtained.

Yours very affectionately Pliny Fisk

Beyroot May 25. 1824.

Journal of Mr. Fisk.

Nov. 24, 1824.

(Herald Jan. & Feb. 1825.)

Confidential.

Beyroot June 21. 1825.

My dear Sir,

It is now five months since I received yours of Aug. 14 & Aug. 17. 1824. I ought to have answered them before, but journies, studies, preaching, disputes, & the want of anything important to communicate, have prevented. — The state of things in this mission does not seem as yet to be such as to allow of my leaving so soon as Nov. 1825. — Mr. Wolff is gone to Persia & where he will go next, it would be more difficult to say, than it would to calculate the period of a comet that had made its appearance but once. Mr. Jowett came to Syria merely as a Traveller & of course returned soon to Malta. Mr. Cook took a rare through Syria & returned to France, where he had been labouring before. Mr. Lewis, after driving about Syria for two years, is on the point of setting off for England, to return next year (perhaps) Br. King's time of service has nearly expired & he begins to look toward "the Happy Land." Br. Temple is fixed, & trust very usefully employed at Malta. Br. Goodell has before him a Providential opening ~~before him~~ among the Armenians & Beyroot seems to be decidedly the place for him. We think it on the whole best that Br. Bird should remain here ~~too~~, at least for the present, to labour with the Arabs. — So that, in regard to our company the maintaining the station at Jerusalem, & the whole business of itinerating seems to lie on me, till new helpers come out. (There men who have wives & babies to take care of I find are not very fond of rambling.) Dr. Dalton, from the Jews Society, talks of going on to Jerusalem with his family next Autumn. I have a little hope that he will go. — — All that concerns the press, Malta & Beyroot, I could very well be spared now, but

I do not feel at liberty to think of leaving till some others come to see to Jerusalem & make occasional journies.

I am now in Dr. Goodell's family. Twice a week a few beggars come of a morning to receive alms. I read to them a portion of scripture & give an exhortation. In the evening we have reading, exposition & prayer, & L.D. afternoons I preach to a small congregation, all there services are in Arabic. Two hours every day I have a Teacher with me to help me on in my knowledge of this language, reading the scriptures & studying the grammar. I have just commenced a Dictionary English Arabic, which occupies me the rest of the day. If I am able to make it what I intend it shall be, it will cost me a good deal of time & labour. - We have good Arabic Latin Dictionaries, with which we can read Arabic, but we have nothing that deserves to be named, to assist us in composing or translating into this language.

Query! As the public mind in America is now so much excited in favour of the Greeks, would it not be a good moment to start a mission to that country? At least to send Dr. Temple an associate which would enable him to commence a Periodical Publication for Greece, say the American ~~Hellen~~ Philhellen or some such thing, to give the literary & religious intelligence, discussions &c. & also to make occasional visits to Greece & the Islands. Many of the Greeks themselves hope that the result of this Revolution is to be a religious as well as a political Reform

Think of this, my dear Sir, & see if you can find somebody who will take it up in earnest, rouse the churches to the subject, raise funds, & then come to the work or send some one else. —

— — — I enclose a letter for Mr. Byington & leave it open for your perusal. Please to seal & forward it with the necessary superscription. — Mention to Mr. Hill that I drew the 13th inst. for $500, through Messrs. J. Lee & Sons of Smyrna. $200 for Br. Goodell, $100 for Br. Thing & $200 for myself. I was obliged to draw through a house at Alexandria & there may be some loss on the bill. If so I suppose Mr. Lee will draw for enough more than $500 to cover the loss. —

For six months past my health has been very good, & all our company are now blest with the same mercy. We are busy & find our business multiplying on our hands. I wish I could add that we find conversions multiply around us, God grant our lives may be spared till this shall be the case. —

The Brethren & Sister join in Christian Salutations & our little Missionaries here all send their love to yours. May a divine blessing be on them all.

Yours truly P. Fisk

Rev. P. Fisk.

Nov. 8, 1825.

To

Jeremiah Evarts Esq.

Treasurer of A. B. C. F. M.

Boston

America.

NEW-YORK NOV 5

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Beyroot Sept. 1825.

My Dear Friends,

This letter, I trust, will be handed to you by Gregory Perdicari, & my object in writing is, merely, to introduce him, commit him to your care, and recommend him to your kind attention. He has now been seven or eight months with Br. King & myself, and has exhibited such a disposition & such talents as give us great hope that he may one day be an ornament and a blessing to Greece. We send him to America to receive an education. We have promised him nothing further than the advantages of Cornwall School, though we ardently & confidently hope that, if his conduct & improvement answer our expectations, some Friend or Friends will appear to furnish him the means of obtaining a more complete education. He is a native of Berea, has once been a slave in the hands of the Turks, and was Providentially driven ~~to Tyre~~ by a storm

in a leaky vessel to Tyre, where he heard of our attempts to promote education & applied immediately to Br. K. and offered to become his slave if he would furnish him the means of obtaining an Education. Our prayer is that his heart may be renewed by Divine Grace and that he may be made a Messenger of glad tidings to his countrymen.

With affectionate regards

Yours truly

Pliny Fisk

Rev. Pliny Fisk.

June 23, 1826.

To

J. Evarts Esq.
&
H. Hill Esq.
Missionary Rooms
No 69 Market Street
Boston

To Rev. Dan'l Temple Malta (68)

Grand Cairo March 10. 182

Dearly beloved Brother & Sister, 2

This morning I h
the unspeakable satisfaction of learning by a le
from Dr. Wandi that you have arrived at Ma
I seize the first opportunity to bid you welco
Yes, you are most cordially welcome to all th
fatiguing labors, to all the perilous enterpri
to all the heart-rending anxieties, to all th
mortifying disappointments & to all the elevat
hopes, unfailing consolations, & animating sce
-nes of Missionaries. .... You come expe
-ting to see or at least hear from our dear
-er Parsons. Alas! you will neither see him
hear from him till you finish your wo
& go to meet him in the immediate pres
of his Lord. It is one month to-day since
closed his eyes after the immortal spirit
fled. I wept at his tomb & returned with a he
heart to my work. I feel lonesome. I am al
ready to murmur but I hope I do not. O th
I may find it good to be afflicted. You will
I suppose my letters to our mutual frien
Dr. Wandi & Mr. Wilson & I need not therefo
repeat what is in them. — —

You cannot tell how much I am rejoi
that you are come to help us. I have half
mind to turn my course & meet you at M
I suppose however it is my duty to proce
to Jerusalem. I shall expect letters from you
some impatience. You have no doubt bro

arcels for me from America. If they still remai
n your hands please to forward them to Peter Lee E
nglish Consul at Alexandria whatever letters
pers & pamphlets you may have brought
ttes for Br. Parsons or myself. If you have
ny boxes of books or clothing they may remai
r the present in your hands.

I suppose you will remain at least for
ummer at Malta. Do all the good you can &
arn languages as fast as you can. Let me say
e word about learning languages. When you
gin a language let the first object be to
ow the grammar thoroughly & to com
mit (large, many, very many, very large lists of words & phr
ases to memory — then commit to me
ry important texts of scripture & transla
e of your sermons & prepare some
rayers in the language. Probably you
ill undertake Italian first. Perhaps that is
the whole most necessary tongue at
yrna. you will have more immediat
ecion for French. Don't try (Do not attempt) too many
ings at once as I have done.

It seems from Dr. H.'s letter that you
ave brought out a press but no Greek type
no printer. After consulting with our frie
t Malta you will be able to judge betta
an I can whether it is best to set the
ess in operation at Malta. If they hav
ny work for it to do & will defray the e

=pense or a considerable part of it, I see no
reason why it should not be put into
operation. If they have no work for it do
=haps it will be best that it should not be
up. But you can tell better than I. When
are Brs. Goodell & Bird? When shall we see
them? Pray let me know how long you in
=tend remaining at Matta & where you int
to go & what the prospects are in respect
the press &c.

I have today endeavored to give
thanks for your safe arrival
& have thought what bles=
=sings you need & prayed
that they may be granted
you. My own experience has
taught me that the things
you most need are a large
supply of wisdom, perseverance, & the
spirit of devotion. I am comforted in the
assurance that you will often pray
for me. I hope it will be so ordered that
shall meet before long, though I have be
lately taught by an awful (affecting) lesson not
to anticipate too fondly meeting with m
friends on earth. O may we all be pre
pared to meet at last in heaven. —

With more affection than I know
how to express I am your solitary
& poor afflicted Brother Phineas

Rec.d Thomas & Ann
Wright & Co.

Rev. Daniel Temple
care of Dr. C. Naudi
Malta

P. Fife
from Paris
Rec.d at Malta
May 1822

1

Rev. Daniel Temple
Malta -

(69) Malta in Quarantine
~~Tuesday Morning~~ April 12. 1822
~~Malta in Quarantine~~ - 4

Dear Brother,

I shall be glad to see you or hear from you as soon as convenient. I wish to know what news you have received from America. If you have a copy of the Herald for Feb. or any other papers or pamphlets which you can send me I shall be glad. -

As you will probably have occasion to discuss matters occasionally with Jews I will invite your attention a moment to Gen. 49.10. ~~Shil~~ The Jews all admit that Shiloh means the Messiah, & all with whom I have conversed admit that our translation of the passage is correct. I am told however that some of them say that it should read thus: "The sceptre shall not depart from Judah nor the Lawgiver from between his feet forever for Shiloh shall come" &c. Making עד לעולם mean forever & connecting כי with the word that follows. עד לעולם is certainly sometimes used for an age or eternity. In this case it generally has forever after it, & means until forever. Its proper signification is until. Can you find any other

passage in the Heb. Bib. where עַד־כִּי comes before יָבֹא? If so that may assist in determining the sense of this passage. —

How do you prove that the Septre did not depart from Judah until Christ came? The Asmoneans were of the tribe of Levi. Is it sufficient to say that Levi & Judah had become one tribe? Herod was an Idumean. Is it sufficient to say that though by blood an Idumean he was by religion a Jew? The Jews were taken captive by the Chaldeans, & were tributary to the Persians & Romans before the time of our Savior. What shall we say to this? —

I suggest these enquiries because we ought to be ready for every part of our work, & I shall be glad of your thoughts on these subjects.

(Love to Mrs. J. & Mr. & Mrs. W.)

Yours P. Fiske. —

(P.S. If you have Prof. Stuart's Dissertation translated from Jahn & others, I will thank you for the use of it.)

Containing important inquiries

Rev. Daniel Temple

care of Rev. Mr. Wilson

Valetta.

B. Fisk on
Quarantine
Malta 1822
important inquiries
May

To Rev Dan'l Temple
Malta

Malta in Quarantine
(Sunday Eve.) April 29. 1822

(70)

Dear Brother

Capt. Bradshaw of the Sultana arrived last evening from Boston. I believe he gets pratica this evening & you will see him in the other harbor tomorrow. — He goes to Smyrna & there very soon to Boston. Perhaps you will not soon have a better opportunity to write ~~soon~~ than this. It will be at least a very safe opportunity. — I have a letter, a very short one from Mr Evarts of Feb. 23. with some copies of the Herald for Feb. The Herald contains Dr Parson's journal while at Jerusalem. — No news of special interest.

If you write to Mr Evarts please to say that we are very anxious to see a Printer here & to receive the Greek types. —

In my questions respecting Gen. 49.10. I meant to have added the following. What is the import of Ezekiel 21. 25–27? Who is the Prince referred to? Does it, or does it not imply that the Sceptre & the diadem & crowns were no longer to be [illegible] Judah till the

is the the prediction of our Savio
in respect to the ~~Jews~~ destruction
Jerusalem. What proof that the go
=spels were written before Jerusalem
was destroyed? And if so how are
the predictions fulfilled? Compare
Mat. 24. 29.–31 with Mat. 24. 34. & Luke
21. 27 with verse 32 of the same chapter
See also Mark 13. 2. 10. 26. 30.

Another important point is the
exposition of the 53. chapter of
Isaiah, beginning with ch. 52. verse 13
When God speaks of his servant in
Isaiah, ~~ch.~~ chapt. 41:8. & 43:10. ~~& 44:2~~ 44:2 & other
places, it means the people of Israel
or the pious part of them. In other
passages it means some particular
Prophet. Now what authority have
we for saying that in (this case) chapt. 52:13 it
means the Messiah? ——

Another important passage
is Isa. 9. 6. Will it bear the following
rendering. viz. "And the Wonderful,
the Counsellor, the Mighty God shall
call his name the Father of the
age, the Prince of Peace!" The Jews
you know expect a mere man to
be the Messiah. What proof is there
this passage or from other
es in the O. Test. that the was to

If you have Rosenmuller's Commentary we sd be glad of the use of it while in Quarantine. Mr. English wishes to see "Milman's Jerusalem Destroyed." If you or Mr. Wilson have it please to favor us with it. Love to our friends.

Yours &c. P. Fisk

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Yours &c. P. Fisk

Containing important inquiries.

Rev. Daniel Temple

Strada Reale No. 59.

Valetta

Rec 25

P. Fitzke

at Malta

important inquiries

May 1822

To Rev. D. Temple
No. 1.
Malta.

~~Malta~~ Alexandria (T) Jan. 12. 1843. L. D. Ive.

9

Dear Brother,

I am now quite at home, sitting on my heels, in oriental fashion, with my Secretary on a block 8 inches high, in a house that looks ~~[illegible]~~, outside & inside as if it might have stood ever since the flood. - It is a Jew's house in which we have taken lodgings for a few days. Four or five Jews sit babbling around me, to whom I have just been reading Gen. 1. Ex. 20 & John. 1. - We have one little room, with broken windows & several holes through the floor, where we keep our baggage & sleep. We have also one end of a large room in about the same style. The Jewish family pass their time at the other end of it. In this room I am writing. Here we eat, read, write, & receive company. So much for our present situation.

We arrived at Alexandria (Tri. P. M.) after 7 days passage. I was as usual very miserably sea-sick the whole way, scarcely out of my berth at all. Br. King was also very sick but by no means so bad as I was. On Sunday Mr. Wolf preached one in English & one in Italian, half the crew being Maltese. We had prayers morning & evening pretty regularly.

Capt. Smale was very kind & we found the Prime a good vessel. Should Capt. S. be at Malta again I premise he will call on you. He used to attend Methodist preaching in London. He has been with us today & tells us of his ord around that he never felt so seriously on the subject of religion as since we have been with him. We must pray for him.

At 10. this morning Mr. W. preached at the Danish lounge to 7 hearers in German, Mr. K. at the English lounge in English to 18. At 3 P.M. I preached in Italian to about 28. Capt. S. has invited one of us to preach next Sunday aboard the Prime. — This evening my lone companions are gone to discuss the great questi with Dr. Marburgo, a Jewish Deist. He was Br. Par Physician of whom you have heard me spe I sit down in the mean time to say a few w to you. Our prospects so far as pleasant as I anticipated. Soon after we landed I met a Jew with whom I was acquainted last year, who tells m that Mr. Wolf gave his ~~son~~ son a Bible in Arabic which he finds very good. There was one Abba among my hearers today to whom Mr. W. gave a Bible some time ago, & who afte sermon said to Mr. W. "Mi piace questa maniera di predicare." Good words are worth a little in the country, though I suspect cheaper here than almost anywhere else. — Dear Br. I hope you have had a pleasant Sabbath & have preached the Gospel successfully. (Κάλλιστα ἔστω σοι.) —

Thurs. Eve. Jan. 16. This evening I have preached in the consul's hall in Greek. about 120 or 130 were present, & quite attentive. Here I cannot help repeating the advice I have already given you to prepare some sermons as soon as you can in Italian & Greek. Preach a few times in your chapel though you should have but few hearers. It is a good place to begin & when you go to Smyrna you will find the advantage of having a little experience in these exercises. – We have today sold 38 of our books and distributed many tracts. —

L. D. Eve. Jan. 19. Today I have received a letter from Br. Graves, written at Bombay eleven months ago. But it contains no information of importance about their mission which is new. This morning I preached in English to 14 persons & in the afternoon in Italian to between 40 & 50. Mr. King preached this afternoon on board the Triune. Mr. Wolf preached in the morning ~~in German~~ at the Danish consul's & this afternoon on board a Danish vessel, both in German. — Tomorrow we expect to sail for Rosetta. – Remember me to all my friends, I have not time to name them all. –

Your affectionate brother Dirk

Mr. King & Mr. Wolf both join me in love to you & Mrs. Temple. Mrs. T. must kiss the little boy for uncle Fink.

Rev. Daniel Temple
Atwell's Mercantile No. 133.
By the Hope
Capt. Patterson.
Malta

Rec'd July from
Alexander Hall
Jul. 14, 1825

J 18 T 9,10

(No. 2) To Rev. D. Temple (72) 1823
Malta Alexandria Jan 20. ~~Mon Morn.~~
10

Dear Brother

I finished W.L. last evening to send by the Hope, Capt. Patterson. I write this to send by the Trieste Capt. Cmale, the vessel in which we left Malta. We all enjoy as good health as when we left Malta.) We have preached in Alexandria in English, German, Italian, Greek & Hebrew, to congregations varying from 6 to 120 or 130 persons, of all sorts, except Mussulmans. The Catholic Priests have made a noise about it & considerable excitement has been produced. We leave the result with him who has the hearts of all men in his hands.

(Mr. Lee, the Consul, is at Cairo with his family.) We set off today on the canal, intending to go first to Rosetta & then to Cairo. (Mr. Glidden an English Merchant of this place sends his son, an interesting lad of 13 years to Cairo under our care.) We

have made several interesting visits
at Mr. Gliddon's, & an English merchant here confidently hope
some permanent impressions have
been made on his mind. He is very
desirous that a Missionary should come
to reside here & thinks his support
in part might be raised here & pro-
cured from the Levant Company
Mr. Lee, the Consul has the same
object in view & has written to Mr.
Jowett about it. I feel more & more
anxious that a Missionary should
pass every winter in Egypt. I think
it would be better not to remain
here for the summer. It would endan-
ger his eyes from the ophthalmia & his
life from the Plague & he would
find but little opportunity of doing
good. He might go in the spring to
Malta, Smyrna or Syria. — The harvest
is plentious, the labourers are few. —
Let us continually pray the Lord of
the harvest to send out more la-
bourers & to give more grace to us
who are already in the field.

— The other day I exchanged 2 Greek Tests & a few handfuls of tracts for 11 gods which I send to you by Capt. S. with this letter. They are some of the ancient idols of Egypt. When you have an opportunity I wish you would send them to Mr. Warts. — I presume if you go to the Lazzaretto & send for Capt. S. he will be able to take them out of the paper & give them to you at once perhaps however they must perform Quarantine. I hope it will not give you much trouble. —

(Dear Br. & Sister) let us often pray for each other, & may the Lord give us grace to serve him faithfully, to spend & be spent for him, & to do good in his cause. —

Ever yours

P. Fisk.

My Brethren join me in love to you both, to Mr. & Mrs. Jowett, Dr. Hands & all our friends. —

Rev P. Fisk from
Alexandria Rec'd Feb.
No 2. 22, 1823

Rev. Daniel Temple
Florence Morrison 1823.

By Theodore Moulton
Capt. Canale

Write or forward

Feb 22

(No. 4) To Rev. D. Temple Malta [73] Cairo March 29. 1823. 11.

Dear Br. Temple,

I had the happiness last evening on my return from Thebes to receive your favor of Jan. 20, which has been to me a source of great satisfaction. Our journey to Upper Egypt occupied us 46 days & was more successful than we had ventured to anticipate. In most respects our journey was pleasant, except that in our little cabin we had the company of some thousands of troublesome insects, lice & bed-bugs & many millions of fleas. All this however was a mere flea-bite. I send with this six unsealed letters to go to America. You may read them or not as you find time & inclination. We have a long letter in hand for the Malta Bible Soc. but it is not yet finished. – We shall probably set off before long for Syria on camels, through the desert. – I rejoice exceedingly to learn that Mrs. Temple's health improves & that my little pupil is coming on so well. (His mother must kiss him for uncle Fisk &) when you can

spare him send him to me & I will teach him Arabic, in which I find myself make some little progress. We have distributed some books among Mussulmans. This made a noise & complaints were carried to the Pasha against us. For a time the affair looked serious, but I believe the storm has subsided. I feel very anxious that there should be a Missionary in Egypt every winter. It is an interesting & promising field. You are now so numerous at Malta that I hope some of you will think of it for next winter. — I am very glad to hear of Dr. & Mrs. Kennedy ὁ ὀλὰ χαιρέτιστα. — Ti Donsuy i nostri complimenti distinti. — I can remember nothing very distinctly about the old hat, but think I gave it to Coombs. If I said anything to Paulo about one I suppose it was that Mr. Wolf wore in the Lazzaretto & for a while after he came out. But if Paulo gets none this time, tell him I will remember him next time I am in Malta & have an old hat. — Brs. Bird & Goodell with their wives must have arrived long ere this at Malta & I reserve the last page for them. — Brs. King & Wolf send their salutations.

Your affectionate Brother P. Fisk

P.S. to Messrs Bird & Lovedell just arrived at Malta

Dear Brethren & Sisters,

I heard of this opportunity to send to Alexandria only a few minutes before my letter must go & have only time bid you welcome & express my happiness at your arrival in the Mediterranean. Oh that as our numbers increase our graces may increase too. I hope you are not all to remain long at Malta but that one ~~Br.~~ Brother & Sister ~~are to~~ will be my companions in Syria.

Should you have instructions or expectations to this effect let me say one word about languages. For Syria it would hardly be (worth while) expedient to learn Greek, rather spend your whole time at Malta on Italian, next after this ~~comes~~ or Arabic. But it is not my business to dictate. O that I could spend one evening with you in Malta! (But I am glad I am not there) May the Lord bless you my dear ~~Bros~~ Brethren & Sisters, & make you good & happy & useful. Let us pray often for each other.

Yours in love P. Hill

Rev P. Fisk No 4
Dated March 24
Recd April 19, 1823

Rev. Messrs. Temple & Goodell

Malta

Free 160 pages

to Rev. D. Temple (74)

No. 5. Malta — Cairo April 1. 1823. 12

Dear Brother

When I wrote No. 4. yours of Jan. 24, & the parcel from America & another parcel from America via Smyrna were all ~~att~~ here waiting for me, but the man who had the charge of them forgot to give them to me until ~~of~~ 3 or 4 days ago. I congratulate you all on the happy arrival of our brothers & sisters.

With this we send a long letter to the Malta B. Soc. in which I tell them that you will pay their Treas. 128 1/3 Spanish Dollars, on my account. This is for books that we have sold in Egypt. I wish you also to pay to Mr. Jowett 10 1/3 Spanish dollars, for books which we have sold out of what he gave us. You will then charge me with £148,66 & get your pay if you can. —

So much for money matters —

You say you "must not all continue in Malta," & assign very good reasons. Now if you will only persuade Brs. G & B. to follow my advice you will soon have ~~xx~~ only the sisters remaining with you to assist in the Sabbath school &c. I shall give my advice just as freely as I usually

do & then you & they will do what you like with it. — I send you our journal to be forward to Mr. Evarts. I send it unsealed because I thought it possible someone out of the six might like to read some of it, all that as you please. — Br. King says "tell Br. Temple I send to him & Mrs. T. & the little boy, not my regards but my love. I seldom see him in America but his kindness to me in Malta makes me love him much more. Ask Br. Goodell if he remembers a little island near Portsmouth & tell him I feel towards him just as I did when he used to call at Mr. Putnams & ask for some beer." So much from Br. K. —

I have hitherto supplied Mr. Lee of Alexandria with copies of the Mis. Her. Will you send him a set beginning the ~~giving~~ with last June & continue the from time to time if you receive several sets. Always send me two or three sets if you can. & Recorders, Reports &c.

I am glad to find you are under the necessity of enlarging the printing establishment. "Attempt great things." Urge on Mr. Evarts the importance of sending out Armenian Types. It will be a grand affair. I gave a letter for Br. G. on that business.

Mr. R. sends several letters for America enclosed to you. If you have no opportunity to send them immediately he wishes you to give them to Mr. Scott who will send them via Gibralta. —

If Mr. & Mrs. Wilson have returned to Malta give my love to them. Tell Mr. W. that I have just received a letter from America on the same subject treated of in his letter, so that I now find myself precisely in the predicament th[illegible] are starving between two bu[illegible]

I think of nothing else to say except that I love you all, & hope you are all happy & doing much good in Malta. Peace be with you. My brethren both send their love to you all six & the little boy besides. —

Your affectionate brother
P. Fisk —

χαιρετίσματα πρὸς τὸν
ἱερέα τὸν Γραικόν, καὶ
τὴν φαρελίαν σου. —

Rev P. Fisk Dated
April 1. Rec 29 Ap.
No 5
Pay Rev. Mr Jewett 138.66

Rev. D. Temple
Malta
Letter on
Parcel. —

2,10.

Ap 11 73.

To Rev. D. Temple
(No. 6.) Malta -

(75)

Jerusalem May. 2. 1823.

12

Dear Br. Temple,

After the lapse of 3½ years since my leaving America I am at length permitted to live on the Mount where my Savior died. It is a week today since we entered the Holy City. Br. Wolf took a room among the Jews & Br. King & I lodge in the Greek convent of the Archangel. Our lodging is near the Church of the Holy Sepulchre & on Mount Calvary itself. I have walked over Mount Zion & through the valley of Hinnom & the valley of Jehoshaphat, have tasted the waters of Siloah & crossed the brook Kedron & passed through the Garden of Gethsemane & have wept & prayed at the tomb of my Lord. I have also visited Bethlehem where our Lord was born & the plain where it is said the Shepherds heard the Angels sing. -

I know not how to describe my feelings since I have been here. I have experienced sudden alternations of fear & hope, despondency & confidence, timidity & courage. I cannot move my eye without seeing awful evidence that the curse of God rests on Jerusalem. Turkish avarice & despotism, Jewish unbelief & hardness of heart, & the superstition & idolatry of a mind

Christians, for these things I weep. The associations connected with the places around me affect me also more deeply than I anticipated. My window opens toward the East & shows me at once the Church of the Holy Sepulchre, the Mosque on Mount Moriah where Solomon's Temple stood & Mount Olivet. I look at them again & again with new emotions of wonder gratitude & grief. O when will the Saviour be truly adored on the Mount where he suffered? May the Lord hasten the time.

When we arrived at Alexandria we sent a considerable part of our books to Beyrout to be forwarded to Joppa. We entertained no doubt of their being there before our arrival, ~~this~~ but were disappointed & have as yet heard nothing from them. All the Greek, Arabic & Armenian books which we brought through the desert with us were sold immediately, & I have no doubt that if our boxes from Beyrout had arrived we should have sold several hundred copies before this time. There are I believe 50 or 60,000 Armenian Pilgrims here. For them we had only about 20 Testaments, all of which I sold at the

door of the Armenian convent within an hour after I first offered them. We have not time now to write to the Secretaries of the Bible Society. But I wish you to inform them of these facts & to request them to forward as soon as convenient a large supply of everything they have on hand in Greek, Arabic, Armenian, Turkish & Persian. I hope you will also send us liberal supplies of Greek Tracts. In Italian we have here occasion for very few. We need very much some tracts in Arabic, Armenian & Turkish. I hope you will give us something as soon as you can in Turkish with the Greek character. I believe I left a Psalter of this kind in your hands. The 119. Psalm printed in this way would be a good tract. — (Brs. King & Wolf send their love to you all. Dear Brs. & Sisters) my great grace be upon you all. —

(My kn salutations to Mr. & Mrs. Jowett, Dr. Wand, Mr. Deininger, Mr. Greaves, & all our kn friends) Yours in the bonds of love

Pliny Fisk

P.S. Mr. Wolff has written to Rome to have a quantity of books & two medals which he left there forwarded to your care at Malta. Should they arrive please to examine them & send us a catalogue. There is a Heb. Test. among them wh is to be forwarded in Mr. Wolff's name to the Lond Jew's Society. It is an old edition.

Rev. P. Fisk Dates
2 May Jerusalem
Rec'd July 10, 1823 –

Rev. Daniel Temple
Malta

Mr. Wolff is very well received by the Jews here. His zeal blazes as intensely as ever & his eccentricities remain the same.

to Rev. D. Temple (No. 7.) Malta

(76)

Jerusalem, May. 17. 1823.

13.

Dear Br. Temple,

I received yours of Jan. 24. at Cairo & at the same time one of the same date from Br. Goodell, have heard nothing from you since. From Cairo we forwarded to you our journal for America, a long letter for the Malta B. Soc. & various other letters. From Jaffa we sent another parcel of letters enclosed to you. From Jerusalem I have written you & Brs. B. & G. one letter each, & we have sent a second letter for the Bible Society & various other letters.

Here I have been interrupted by a Jewish Rabbi who came to see me. He speaks but little Italian & I find it difficult to converse with him. We read the first chapter of Hebrews together in Hebrew. — We had a long discussion this morning with a Lattolic about praying to Madonna &c. Br. Wolf labours day & night among the Jews. Their Rabbies forbid any one to go & converse with him & then [illegible] themselves. No day passes without there being [illegible]everal at his rooms. — O that I knew the languages that he knows. I have now a Master for Arabic & hope I shall one day or other be able to speak in it. —

Tell Mrs. Bird that I yesterday planted some American garden seeds in a garden on Mount Calvary & I hope that if she ever comes to Jerusalem she will have the comfort of a small garden. — We have now been here three weeks & for anything we can now see a mission may be established here with good prospects of usefulness. Any man who is coming into Syria should take care in season to have a travelling Firman from the Grand Signore. It is easily obtained through the English Ambassador at Constantinople. —

You recollect perhaps that I had the tooth ache last year in Malta & that Dr. Waugh attempted to move the tooth. After that it was very quiet until a few weeks since when it began to trouble me again. The pain at length became very severe & I let a quack of a Greek attempt to draw it. He broke off the upper part & after working at it several minutes he got out another piece but left the root in. — — I wrote to Br. Bird that if he comes here I hope he will improve his knowledge of medicine as much as he can. — — I have hopes of getting some tracts translated into Turkish with the Greek letters for you to print. These are much needed here & also in Asia Minor. I find a greater demand here for Greek tracts than I expected. Hope you will send us as large a supply as

you can. I shall be glad to learn whether you are likely to have Armenian types. I think it would not be very difficult to get tracts translated into Armenian & Arabic here.

I hope you are all well & happy at Malta, & going on rapidly in your various labors. I think of you all often & long to see you, that we have Christian communion with each other & pray & consult together. On the whole I feel encouraged about our mission. The field seems to open wider & wider. The more I meditate on the work & the prospect before us the more interesting & animating it all seems. Dear Bro. & Sisters, be of good cheer. The Lord, I trust, will be with us & help us. Let us do all for him & he will not forsake us. Do write me often & give me information & counsel. Your letters will be very precious. — — — — I wish to know whether you have heard anything further from Photius & Anastatius. — My kind regards to Mr. & Mrs. Eynaud, Mr. Hurter & her family, Mr. Kirby & Mr. & Mrs. Parsons, — & Coombs & whoever else may take the trouble to enquire after me.

May you all enjoy whatever you desire in your best moments —

Yours &c. P. Fisk

Mr Fish. May 17
Rec. Oct. 20, 1823 —

Rev. Daniel Temple

Malta

To Rev. D. Temple
Malta -
(No. 8.)

Jerusalem, June 11. 1842.

13

Beloved Brother,

I enclose two letters, to your care, but the bearer is waiting & I have time to write but a few words more. - This morning we received letters from Egypt, one from you ~~for~~ & one from Dr. Naudi for Br. Wolf but nothing from Malta for me. These are the first letters we have had since we left Cairo. Dr. N. writes that you are now one of the Secretaries of the B. Soc. Please say to your colleagues in our name (if our former letters on this subject are not received) that we want a large supply in Gr. Armn. Arab. Turkish - Per. & a few in Russian. - Send us also as many Greek tracts as you can. The people here are the worst set

of beings I ever saw, yet there is a kind of enthusiasm among them on the subject of books, now that they can get them cheap — Papas Isa Petros has translated Ἀναστάσιος into Arabic for me & is now translating Brevi Pregliere. I have also got the Sermon on the Mount in Turkish with Greek letters.

Ὁ Ἐσίφοος Πέρος tells me that he has never received an answer to the letter which he & Procopius wrote to the Malta Society. This I regret. The Catholics here, as I am told, have tried to induce the Greeks to forbid the circulation of the Society's books, but they have not been successful. — We are all well & love you all, & try to pray for you & hope you will pray for us & write to us often. — Yours brother

P. Fisk

Rev. P. Fisk June
11. Recd. Aug. 28.
1823

No. 8.

Rev. Daniel Temple
Malta

(No. 9.) To Rev. D. Temple Malta (78) Beyroot July 12. 1823. 13

Dear Brother Temple,

Your kind letter No. 4. fell into my hands a week ago today at Saide (Zidon) I received two letters from you in Egypt. No. 3. I presume accompanied the tracts you sent via Alexandria, I shall hope to find them at Jaffa or Jerusalem on my return. I am glad to hear of your success in the chapel, the Sab. School & especially in the Press. The box of Greek & Italian Tracts which you sent by Mr. Way, I found at Saide & brought it with me to this place. Today I have been on board a Russian Schooner whose crew are Greeks. There are also some Greek families on board as Passengers. Among them & the sailors, I distributed & left for distribution 50 of your Greek tracts. There are very few here who speak Greek, but had I received the box at Jerusalem I should have distributed all the Greek tracts immediately. —

I expect to send this by Capt. Walker of the Levant, by whom I send also a number of letters & our journal for a short time after our arrival at Jerusalem. Our journal from Cairo to Jerusalem, we left at Acre to be sent to you via Egypt. I send also two Ethiopic MSS. which cost me two dollars. One consists, I believe of prayers & extracts from the Scriptures. The other is the Psalter with the addition of the lessons from the Prophets & from Solomon & the prayers to the virgin, which the Abyssinians use in their ~~in their~~ worship. They wish very much that the Society should print the whole. The Bible Soc. I know, will not print the prayers to the virgin, but perhaps they would print the Psalter with the scripture lessons. Show these two MSS. to Mr. Jowett & if he thinks they would be of any use to the Society, you may sell them for two dolls. If not, put them in our Missionary Library. — There are several boxes at Saide which the B. S. of Malta sent for us by Mr. Way. I am surprised that they did not send a letter with them

to inform us what they had sent us. We have not yet opened the boxes.

Allow me to make one remark about the Greek tracts. I was sorry to find on the title page of the Negro Servant Νοῦν ὤφελον κ.τ.λ. This notice will probably be worse than useless. It would however have been a recommendation to the Greeks if instead of this you had said Πρῶτον μὲν ἐν τῇ Πατριαρχικῇ Τυπογραφίᾳ τῆς Κωνσταντινουπόλεως. I recommend the insertion of this or something like it, on the title page, whenever you reprint a tract that has been printed at Constantinople. I do not indeed think this very important, because the Greeks will receive our tracts, let them be printed where they may & by whom they may. I trust the American press is to be a blessing to many. We are now likely to have a competent supply of tracts in Italian. God grant we may soon have also in Arabic & Armenian & Turkish. We need them very much in Syria.—

Dear Sister Temple, I do thank you most cordially for your few lines. What a rich feast! letters from each of my six brothers & sisters at Malta. I love you all & pray that you may be very happy in each other & in communion with your Savior.

Write a Parcel.

Rev. Daniel Temple

Malta

By the Levant Capt. Walker.

10.

Per P. Smith
Date July 15
Rec'd Aug. 21 1823

No. 9.

I think you the most suitable person to be entrusted with a commission to make my affectionate regards to Mrs. Jewett & her children, Mrs. Dammerevenu, Mrs. Prait & her family, Miss Hennon & Mrs. De la Condamine, Mrs. Hunter & her family, Mrs. Simmons, Mrs. Stilton & her daughters & Mrs. Lynaud. I have scarcely room for my name. P. Smith

To Rev. D. Temple
Malta

Sidon Aug. 12. 1823. 13.

Dear Br. Temple.

I gave several letters & my journal for near one month at Jerusalem, to Mr. Guerin of Malta whom I saw a few days ago at Beyrout & who was about to sail for Malta by way of Cyprus. I should have sent them by Mr. Way but it is uncertain whether he will touch at Malta, I cannot however let him depart without sending you a few lines. I came from Antoura here to accompany Mr. Way & to meet Mr. Lewis & return with him to Antoura. ~~Br.~~ Messrs Wolff & King are also here to see Mr. W. before his departure & to consult together about our general plans. ~~Br.~~ Mr. K. is about returning to Der el Kamer where he has, at present, lodgings & board with a family of native christians. ~~Br.~~ Messrs. Lewis, Wolff & myself expect to return in a few days to Antoura. I wrote a letter from Beyrout to Dr. Naudi relative to his coming to Antoura. In that letter I suggested that if money was wanting, perhaps the Jews Society of Malta could devote their funds to his support. I know not what plans the ~~J.S.~~ Jews Society of Malta may have in contemplation, but if they will employ Dr. Naudi as their agent in the Levant, particularly to take charge of the establishment which Mr. Way has now commenced on Mount Lebanon,

it appears to me that they will be lending material aid to the general cause, & Dr. Handy's correspondence I am sure would give great interest to the operations & Reports of the Society. It is very desirable to have ~~Dr.~~ Mr. or some such man at the head of the establishment as overseer & Physician. — —

As you are now one of the Secretaries of the Bible Society I suggest to you the importance of maintaining a correspondence with the Greek Metropolitans at Jerusalem. They wrote a letter to the Society last year to which they have as yet received no answer. A letter should be directed Προς τον Πετρον και τον Δαυιδ
Πρὸς τὸν Πέτρον καὶ τὸν Δαυὶδ τοὺς ἐπιτρόπους τῆς Ἱερουσαλὴμ, & you may prefix as many and as few superlative & compound epithets as you please. —

If you see Mr. Way I suppose he will tell you all about Antioura &c. I intend to be at Jerusalem again in autumn if nothing special prevent. My summer has been thus far (taken up) principally in travels & business, & I have done nothing in Arabic. Like too many, I live upon resolutions & expectations in regard to the future. I intend to resume the study of Arabic next week in good earnest. The weather is very hot & I find that I ought to keep more quiet than I have done hitherto. The autumn, winter & Spring are the times for travelling & labouring in this country. In the summer it is nec

cessary to be quiet, & keep out of the Sun.
My health continues as good as usual. Mr.
Poring is occasionally unwell, about as usual.
He sends his love to you all. I have heard
nothing from you later than what came
by Mr. Way. I shall wait with some anxiety
to learn your decisions in regard to next
autumn & winter. O how I should rejoice to
see some of you in Jerusalem or on Mount
Lebanon. But I trust our Lord & Master will
direct us all to the fields in which he would
have us labour. I pray that his blessing
may rest on you all, & I beg you not to
forget us in your prayers.
Let us watch our hearts &
endeavour to do all our
works for the glory of Christ.
We shall be happy & useful
when we seek the things of
Christ & not our own things. Self, in all its
shapes, forms, & transformations must be
destroyed & Christ must reign in our hearts.
We need to feel his love daily burning within
us, & especially in this wretched country
there is nothing else that can make us
happy. O may Divine Influences descend upon
your dwelling & make it an emblem of
Heaven. Preach the word faithfully & may
God bless your preaching & revive his
work in Malta. Yours truly Pliny Fisk

Rev. Daniel Temple

Malta

Rect. Mr.
Way.

Mr Lib. Aug 12
Rec Oct 20, 1823

AUG 13 T2

Dear brother & friend in Jesus Christ

Mr Lewis & myself have sent letters & Journals to Henry Drummond Esq & the Reverend Charles Hawtrey directed to your kind care. The person who addressed the letters wrote the direction, wrote Rev Charles Temple, instead of having written addressed to the kind care of the Rev "Daniel Temple" this was done by mistake - I inform you therefore by this letter, that the letters to the abovement'oned Gentlemen, addressed to the kind care of the Reverend Charles ~~Dan~~ Temple, are addressed to none but to your kind care, & as well Mr Lewis as myself will be most obliged to you if you would

immediately forward them by mail to England to their respective persons to whom they are addressed — and any expence you might be obliged to make I shall repay to our dear brother Mr Fisk, who will then settle the whole matter with you. —

Brother King is at Dir-Alkamr, & Mr Fisk & myself & Mr Lewis are at Aintura. You will have perhaps heard that I am now under the auspices of the Jews Society, but the last letter of my kind patron Mr Drummond does not mention me such things, & in the contrary recommends me to go on just as I did hitherto — and the letter of Mr Hawtrey, which I received, dated 1st April mentions that I am

yet under the more immediate direction of Henry Drummond Esq & John Bayford Esq & I hope so to remain — — — under the patronage of my dear Mr Drummond — you may tell so Dr Naudi. Oh that it may please the Lord Jesus Christ to fill our hearts, souls, & minds with such a love of him, that never, no never can be quenched, that we may burn with desires, to be in sweet communion with him, & to proclaim his holy name! Oh let us pray for each other, that our heavenly father may not turn away, the face of his countenance — that our weakness may always be mighty in his strength — that we may always go forth in the power of his holy spirit & preach the Gospel, which makes us wise unto Salvation! Let us pray that the number of those may be multiplied

Ja

the number of those feet who preach glad tidings, & bring to perishing sinners the Gospel of peace, who preach first of all that which we also received that Christ died for our sins — according to the scriptures —

I trust dear friends that yet are all of good comfort, and that you live in peace, and that we all shall know one day that we are no reprobates.

Should you see Mr Way I beg you to give him my affectionate regards but mention him at the same time that I am decidedly against the preaching of his views on Prophecy to the Jews — I don't understand them — & have no great desire of studying a new system of Divinity — I don't mind whether the Jews live in Salem in America or in that Salem which was once the capital town of the Jews — my great

concern only is to make them ~~[illegible]~~ acquainted with Jesus, their King & their Saviour, to whom they must look.

with affectionate compliments to Mrs Temple, Respects Goodell, & Bird I remain

Your affectionate brother in Christ
Joseph Wolff

To Rev. D. Temple
Malta.

Antioch Sept 13. 1823.

(Sept. 13) — Br. Wolff has left me room for a P.S. — My journal for June &c is gone to Beyrout to the care of Capt. Kennedy of the Schooner Dandy. If you are obliged to pay postage on the parcels of Mr. Lewis & Wolff write me how much you pay & they will pay it to me.) — — (My love to Mr. Jowett (& tell him) that I am disappointed at not receiving a letter from him. If he has any more Arabic Tracts to spare I should be glad to receive them or at least some of them. — Are you thinking, talking, or doing anything for a periodical publication in Modern Greek? — — If you will come of you come next winter & take possession of the Holy Land I should like to take a (trip) journey to Armenia, or Mesopotamia, Nineveh, Babylon & perhaps Persia. Think about it & pray about it, & let me know your thoughts & intentions.

We all harmonize very well (as Mr Wolff says) & shall all rejoice to give some of you the right hand of fellow=ship in the Land of Promise. But come prepared to live with such comforts as you can find & to bear such disappointments as your Lord may (send) appoint. —

(Dear Brs. & Sisters, I salute you all, you all share in the warmest affections of my heart, & I wish you all the best of blessings.)

May peace & love & Christian communion & the presence of Christ be your daily portion. — — Your brother Fisk —

Mr. Wm. Totten
Sabbt. Oct. 13. 1823
Rec'd Oct 14

Revs. Daniel Temple
Malta
Capt. Kennedy.

To Rev Messrs Temple Nyd & Goodall
Walter. (81)

Tripolis in Syria Oct. 2. 1823.

15

Dear ~~Bro.~~ Northern & Sisters,

I have just arrived here in company with ~~Bro.~~ Messrs Wolff & King, & finding a vessel ready to sail for Damietta I seize the opportunity to write a few lines. — Tell Mrs. Jowett her husband was well 3 days ago. We all had a most interesting week at Antoura. (I have some unanswered letters from you, which I hope to answer more particularly another time). — At present I can say but little except what relates to your coming to Syria. I take it for granted that two of you will come soon. The question is whether four of you shall come or only two. I anticipate the tender interest with which you will discuss the question. May He who numbers the hairs of your heads guide you to a right decision. I dare not give any decided advice. But I will say that I am exceedingly anxious to see you established with your families at Jerusalem. So far as I can judge there is no unmountable obstacle in
If you think it best for you

to remain at Malta till you have
found a place for them, be it so.
But if you think it best for them
to come with you then I think the
best plan is this. Come first to
Alexandria. Mr. Lee will take good care
of you all while there. Then embark
if you find an opportunity or can
hire a vessel at a reasonable price
for Jaffa, if not either go by a boat
on the Nile for Damietta & thence
to Jaffa, or else by ship to Beyrout
or Acre & thence to Jaffa. — At
Jaffa, Signore Damiani the Consul
will receive you into his house &
there your families can remain
while one or both the Brethren
go to Jerusalem, get a lodging
ready & then return to accompany
the families. I intend to move to
Jerusalem before long & presume
I shall be there to welcome you
on your arrival. — (We wish you
— bring four or five hundred dollars
for us, & my Scott & Dwight & any
other books that you think may

be useful in the mission, particularly such as you have received for us since we left Malta.) — For yourselves bring bed-steads, tables, chairs, tea-pots, kettles, cups, saucers & spoons, — & everything that is indispensably necessary. It is difficult to get suitable things in this country, but the advantage is that as to most things it is easy to do without them. —

— We are out now on a tour to visit convents & villages & the cedars of Lebanon. — My love to Mr. & Mrs. Wilson.

If you know Mrs. Lee & her family make my respects to them. — I hear through Mr. & Mrs. Jowett of Mrs. Bird's confinement & of Mrs. Goodell's sickness. I hope & trust that all are well now. — May great grace be upon you all. Hoping to see some of you within a few months in the Holy City I am your affectionate bro.

P. Fisk

Thursday Pm

Rev. Messrs. Temple, Bird & Goodell

Malta,

Rec. Fr. Tish. Oct. 2, Rec'd Nov. 28, 1823

NOV 28 1823

(No. 11.) Rev D. Temple
Malta -

184

Beyrout, Oct. 25. 1823.

16

My beloved Brother -

I have two letters on hand from you unanswered, one of July. 10 & No. 6. of Sept. 1. Just after receiving the first of these I wrote a letter from Tripoli to you & Brs. B. & G. - It affects me to tears to know that some of you have been sick & that dear Sister G. is still unwell. My earnest prayer is that you may all be preserved & be for many years, three bright examples of domestic piety & holy living. My health has been continually good, ~~Brs.~~ Messrs Wolff, King & Lewis have suffered slight illness, though nothing serious. I have just finished a letter to the Malta Bible Soc. M. B. Soc. in which I promise that you will pay their Treas. ninety one Spanish dolls. (£19 91.00) on my account. I suppose if you inform Mr. Watts when you draw upon him that such & such sums are for me, he will put them to my account. - I intended remaining here to copy my journal for the last three months, but ~~Br.~~ Mr. Jowett is about setting off for Jerusalem & I have concluded to accompany him. I hope to see some of you at Jerusalem before I leave it again. But I

perceive that you are looking towards Smyrna. I am not sorry. That is an important station & ought to be occupied. Yet I shall not feel contented till somebody is fixed at Jerusalem & I am so much of a vagabond myself that I dont know that I shall ever find a home, I mean during the present life. This place is a very important & promising Missionary station, & I should be glad to see one man from our Society established at Jerusalem, one here & one at Smyrna. I presume, particularly considering the state of Mrs. T.'s health that you will remain in Malta, & I think it is best you should. Your press, your congregation, the Bible Soc. &c. will give you business enough. ~~Brs.~~ Messrs Bird & Goodell will probably be on the wing before you receive this. I do hope I shall see them, & unless Providence manifestly opens a door for them at Smyrna, I hope they will come on & make Jerusalem their station. If their wives come with them I shall be still better pleased, though from the tenor of (their &) your letters, I hardly dare to hope for this. May the Lord direct them & you & me in the way best pleasing to him.

L. D. Eve. Oct. 26. — This morning we had an Italian service in Mr. Abbott's house. We were 20 in number, the greater part Catholics. I read the ten commandments & offered the first prayer. Mr. Jowett preached & concluded the service. Mr. Wolff preached last sabbath. I apprehend these are the first Protestant Sermons ever preached in Beyrout. There were four ladies in the congregation. — — — I hope you have had a pleasant & profitable Sabbath. O that I could hear of the effusions of the Holy H. Spirit upon your congregations. Be faithful & in due time you will see the fruit. - I long to see you, dear Brother ~~Br.~~ but know not when to anticipate that happiness. - Your allusion to our conversation the evening before I left Malta affects me. I am afraid I said too much & have long felt as if I ought to make some retraction. Alas! when will my tongue & my heart too be brought under the entire dominion of grace? I hope you pray for me. It would be a great comfort to me if I could spend one evening in a week with you & dear Sister J. — — Peace be with you. Your unworthy brother — P. Fisk

Rev. Daniel Temple

Malta

P. G.

Rev. P. Fish. D.C.25

Rec. Dec. 1st 1823.

~~Mrs~~ Mrs Goodell

(No. 7.) Malta (83) Rome Nov. 4. 1823.

My dear Sister, The probability that Br. Goodell will have left Malta before this arrives induces me to address it to you. If he is still with you, it is of course intended for both. — I was grieved to hear of your sickness. But I hope & trust you found it good to be afflicted. We all need afflictions. We have too much present ease & comfort. But our heavenly Father knows when it is best to deprive us of them. I hope ~~him~~ you love him more for his paternal chastisements & entertain a more lively sense of your dependence on him & are more ever ready to devote yourself entirely to his service. It is a good sign when our afflictions make us pray more & lead us nearer to God. — I have rejoiced & given thanks for your partial restoration to health & hope that long ere this you are quite well. — I am now travelling with Mr. Jowett & we have many pleasant hours together. Last Sabbath we had service in Italian. Jews were present. Prayers & sermon extempore. In the afternoon we sat down together & read Ephesians, conversed about what we read & prayed together. Last evening we observed the monthly concert for prayer. Every morning & evening we read the scriptures & pray with our servant in Italian. Our servant is now out selling scriptures. After selling 11 this morning he returned for a new supply. Yesterday the

sold 20 of our Greek tracts for about a quarter of a dollar. - Mr. King is still at Beyrout & may possibly be there to welcome Brs. Goodell & Bird. I hope to welcome them to the Holy city. -

Mr. Jowett & I have talked (a great deal) about you all, & he has told me many things (concerning) you & your various efforts to promote the cause of Christ. I hope that before the year closes your home will be at Jerusalem or if not there, at Beyrout or Smyrna. Let us all pray much for divine direction & God will direct us. I hope we may all live to see good things done in the Mediterranean. But life is very uncertain. We ought therefore to be continually ready for our summons to the presence of our Judge. -

I believe I have already said every-thing in my letters which it would be proper for me to say about your coming into Syria. I often pray that the Lord may direct you in the way best pleasing to him & I hope very confidently that you will before long have a home in this quarter which may also be a home for me. I hope we shall all be enabled to preserve the

unity of the spirit in the bond of peace.
Mr. Jewett joins me in love to you all.
Peace be with you.

Your (affectionate) brother
Pliny Fisk —

Rev. Daniel Wheeler

Mr Fisk Nov. 4,
Rec'd Jan. 22, 1824

Rev. Messrs. Goodell & Temple

Malta. —

Rev. Mr Temple
Malta

(84)

Jerusalem. Dec. 12. 1823.

18

My dear Brother,

As Mr. Jowett is about leaving Jerusalem for Malta I shall commit this line to his care. I send also my journal for the time that I spent on Mount Lebanon. After reading as much as you like, seal & forward it. I doubt whether you will thank me for leave to read it, for it seems (even to me who have all a Parent's partiality for it) to be very dry & empty. I shall also send several letters for America if I can find time to write them.

I am again comfortably settled at Jerusalem, but it makes one's heart ache to witness on one hand the oppression of the Turks & the sufferings of Greeks, Jews & others who are the objects of their rapacity & injustice, & on the other hand the abominable idolatries & superstitions of those who call themselves Christians. Mr. Jowett can tell you what Jerusalem is, as well as Beyrout & many other places in Syria. Questions him closely & make him tell you many things that nobody would ever write. I am glad on very many accounts that he has seen the East. — I almost fear you will think me (meddlesome) officious yet I know you wish me, in this respect, to do as I would be done by & therefore I shall repeat a suggestion which I made, I think, in a letter from Beyrout, about com=

mencing a periodical publication in Modern Greek. I know that being now left alone you must feel the burden of cares & labours, but I hope you will before long be encouraged by the arrival of a missionary printer. This I am sure would relieve you very much & I hope you will press the matter on the Prudential Committee, till they send out the man. The Greeks need something more solid than tracts. We are now furnished with a press, types & funds & I think we ought to consider it our duty as soon as we can to give them a Literary, Moral, & Religious Publication. At first issue a number say once in three months. No matter if it consist, in the first instance, principally of extracts. In the literary part extracts from Coray & others, in the moral from Bambas' Ethics – let the religious be exposition of passages of scripture – extracts from the Fathers – translations from English – & accounts of Bible Societies. If you will undertake the thing at once let us know it & we can send you considerable good deal of help from Jerusalem & Beyrout. I suppose that by this time you have a large quantity of tracts on hand & will for the future find it easy to meet all demands for them. Now take high ground. "Expect great things, attempt great things." There are now too many of us out, to let time pass without doing something. Let us stir up one another to zeal, & courage & labour. ---- I have taken another liberty in regard to you & the press. As there is so much difficulty in getting

the Modern Greek Bible printed at Constantinople, I have suggested to Mr. Leeves that in case he wishes it, you will probably be willing to print the Psalter or some other part for him. I suppose the Bible Society will of course defray the expense. --- I sent you the sermon on the Mount in Turco-Greek, & am anxious to hear what you can make of it. If you print it let me have a quantity by the first opportunity. —

I wrote to you from Beyrout requesting you to pay the Malta Bible Society $91. Spanish

Mr. Jowett & I have just closed a letter for the Secretaries in which you are requested to pay them 24 Span. dolls. more on my account. The five dolls. & a half which you paid on the letters of Messrs. W. & L. you will also charge to me - as they settle with me for it. I believe I have now drawn on you for

	$138.67
	15.50
	100.00
	91.00
	24.00
	5.50
total	374.67

I received your affectionate letter of Oct. 21. the first of this month, but I have not yet had the happiness to see the ~~bearers~~ bearers. Their arrival in Syria however has given me some new emotions. Our dear Sisters have already found themselves in quite a new world. They have made great sacrifices, & I hope they will be blest with great spiritual comforts. I presume they will remain with one of the Brethren at Beyrout at least for this winter. I hope soon to see ~~Mr.~~ Mr. King ~~one of the others~~ other missionary here. You & Sister T. must feel deeply their departure but let us be cheered by the

hope of meeting at last where we shall all be better & happier than we can be in this world. — We must have our trials but be of good cheer dear ~~Br.~~ Brother & Sister, be of good cheer, these trials are all necessary & they will soon be past. Let us live upon the promises & walk by faith. Your affectionate bro.—

Pliny Fiske

Rev. Daniel Temple
Malta

By Rev. Mr. Fornett

Mr Fiske Dec 12, 1823
Rec'd March 22, 1824

Rev Mr Temple
Malta

(85)

Jerusalem, Feb. 3. 1824. 19

My dear Brother (Temple)

(Br. King leaves Jerusalem tomorrow morning for Jaffa where he will probably have opportunity to send to ~~to~~ ~~send to~~ Beyroot & I improve the opportunity to send you a few lines.) Br. Bird is now with me. We are very quiet & comfortable in our rooms on Mount Calvary. I find the state of things in Jerusalem very much the same as last year & from the accounts I gave you of my manner of spending the time then you may judge what we are doing now. I preach every Sabbath in Italian though our congregation consists of only 5 or 6. The Greeks seem still more friendly than last year. The Catholics are no less hostile. To the Armenians we sell Testaments, & Bibles to the Jews, but can have but little intercourse with either because we cannot speak their languages. The Turks seem to care nothing about us except when they can get a (bakshish) favor & then they say the English are very good, nobody like them, the English & the Turks are one.

Mr. ~~Mr.~~ Bird is studying Arabic ~~Arabicians~~ & Mr. ~~Mr.~~ Goodell I believe is doing the same, though I hope he will soon begin the Armenian. It is desirable that there should be one Missionary at Jerusalem who should devote himself to the Arabic, another to Armenian & another to the Hebrew. The Harvest is plenteous but the Labourers are few, let us not cease to pray the Lord of the harvest that he will send forth more labourers into his harvest, & that he will give larger measures of grace to those who are already in the field. However gratifying it might be to see the number of labourers increased it would be still more so to discover an increase of grace in our own hearts & in the hearts of our missionary Brethren. I have lately felt that we are in ~~too~~ great danger of feeling satisfied, or at least too great a degree of satisfaction at seeing the scriptures distributed & certain preparatory steps taken, while in reality nothing is effected in the great work of personal conversion which should always be the main object in a missionary's view. Though the inhabitants of Asia & Africa were rendered as enlightened & as civilized as the people of England & the U. States yet if their hearts remained unrenewed they would ~~st~~ be still servants of Satan & heirs of eternal perdition. When we see (though) the

one soul truly converted we can say that our Missionary work is begun. We have lately conversed on this subject & made it a subject of prayer. I hope there are some true Christians among the ignorant, superstitious members of the oriental churches, but it is very difficult to find them. The increase of light may bring forward some who will be of material use in reviving the light of true christianity now almost extinct, but our dependance must be on the effusions of the Holy Spirit. Prayer & preaching I believe are the principal means of procuring those divine influences that are so necessary. I daily feel the need of divine influence upon my own heart to fit me for my work, to make me humble & to keep me from sin. Sometimes I almost despair of ever becoming holy. Is it so with you, my dear Brother, or do you find sin sensibly yielding & divine grace triumphing in your heart? I feel interested in your religious trials & comforts & hope your soul is constantly supported by communion with the Father & Son & Holy Spirit. . . . . My fraternal & Christian regards to Mrs. Temple . . . . (I hope little master Daniel is well.) Yours in Christian affection,

Pliny Fisk

Brs. King & Bird send their love to you & Mrs. T. & the little boy.

Daniel Temple

Martha

Rev. C. Fish. Feb. 3. Rec'd April 20, 1842 —

Feb. 4. The rain prevented Br. K. from going today & this evening we have received a parcel from Bairoot, & among the rest a letter from you to Brs. & B. — & one from Mrs. B. containing the substance of Mrs. Temple's to her. — also an excellent letter from Dr. Kennedy which I intend to answer soon.

To Rev Mr Temple
Malta -

86

Jerusalem. Feb. 9. 1824.

20

Dear Brother, I wrote to you 3 days ago & write again now merely to mention a subject which then escaped my memory. It relates to a new supply of scriptures for Beyroot. I ought perhaps to write on the subject to the Society, but as I am not yet ready to make another communication to them I think it best to mention the subject to you & you can bring it forward as you think best. All the books ~~that~~ Mr. Jowett brought to Beyroat & nearly all ~~that~~ remained in my hands, have been removed to Jaffa or Jerusalem. So ~~that~~ now there are none or very few, in Beyroot at our disposal. We want a good supply of Arabic Bibles, Test. Ps. & Gen.

or four cases, & one case of Armenian
one of Greek & one of Italian, French,
English &c. &c. &c. a miscellany of
all sorts. I hope you will find opportunity, in the course of the Spring,

to send them directly to Beyroot. -- I am doing something in the way of sale of which I shall give an account hereafter. — - Br. King left us three days ago for Jaffa. All were well at Beyroat two days ago. - Br. Bird joins me in love to yourself & your "other self," & your little self. -- -

... Br. B. thinks you are paying Don Luigi or somebody else something out of what Mr. Tappan gave me for a Bible Society or a school. I remember that we talked about it, but my impression was that we concluded at last that it should not out of that fund. Write me particularly point. It is all right we it as it may. Only let me know. -- -- Let me know also whether I make anything of the Greek

يصل الي مصر ويسلم ليد القنسل الانكليزي

Rev. Daniel Temple

Malta

Care of Peter Lee Esq. Alexandria

P. F.

Received & forwarded the 12th of March 1824
by the British office at Cairo —
Rec.d 16 March Alexandria
J. H. P.

APR 12 1824

Seal & forward the enclosed letter for our friend
Dr. Kennedy.

يصل الي مصر ويسلم ليد القنسل الانكليزي

Rev. Daniel Temple

Malta

Care of Peter Lee Esq. Alexandria

P. 7.

Received & forwarded the 12th of March 1824
by the British office at Cairo —
Rec.d 16 March Alexandria
[illegible]

April 12th 1824

Seal & forward the enclosed letter for our friend
Dr. Kennedy.

87

Jerusalem Feb. 29. 1824. 20

Dear Brother Temple, The enclosed letter for Mr. Evarts will inform you what has lately befallen us & how the Lord has graciously delivered us. — — Dr. Kennedy's letter has led me to think it possible that you may get Professor Bambas to come to Malta. I have just been talking with Brother Bird about it & he is pleased with the plan. I think he would be very useful to you as a master in Greek. He would also superintend the Greek printing. He was used to the press, & to correcting proof sheets at Scio. But he would be especially useful as a Translator. He knows enough of English to translate from it into Greek & he is one of the best Greek writers of the age. With his assistance I think you might immediately commence a periodical publication in Greek. — I believe his salary at Scio was only $400 or 500 a year. If you offer him a room in your house & a seat at your table I think he would be satisfied with much

less. But even if it should cost more I think it would be very desirable to procure his assistance if possible. Dr. Kennedy I presume could negotiate the thing for you. Now you have my thoughts on the subject, do what you please with them.

My love to Mrs. F. & a kiss to Daniel from Uncle Fisk. Let us hear from you often, & let us daily pray for each other.

Yours truly P. Fisk

Rev. Daniel Temple

Malta

care of Rev. W. Goodell
Beyroot. —

Rev. P. Fisk Feb 29, 1824
Concerning Prof Bam
bas —

Joseph McLemple (88)

(No. 16) Malta • Jerusalem, April 1. 1824.

20

Very dear Brother,

I give you many thanks for kind letter of Dec. 30. No. 7. It reached me March 23. I give thanks to our Divine Lord for the comfort he gives you in your work & for the animating hopes & confidence with which he encourages you. You will learn from a letter, which ~~Br.~~ Mr Bird & I enclosed to you for America, what trials we have met with here & how the Lord graciously delivered us. We have distributed books more rapidly since than before. We have reason to expect opposition particularly from the Catholics & from the Turks through their instigation. May God grant us a right spirit & enable us to meet opposition and trials as Christians ought. Do not cease to pray for us, dear ~~Br.~~ Brother that we may be delivered from unreasonable & wicked men, & that we may have grace given us according to our day & be enabled in every situation to glorify our Lord.

I wrote to you a short time since recommending that you should make an attempt to obtain Bambas to come & live at Malta & assist at the press. The more I think of it the more I think that if he can be obtained, he will be an invaluable acquisition. He is used to the press, is one of the best Greek writers of the age & is very zealous for enlightening his countrymen. I think his salary at Scio was not above $400 & he ~~supposes~~ found himself everything. Probably he is now getting less, & probably you could get him for less. But I would give even more if necessary. The expense of course would come out of the printing fund. Bambas knows English well enough to translate from it. This would be a great advantage. When you commence a periodical publication you will find him of great use.

I am desirous to know whether you were able to make anything of the Greco-Turkish tract I sent you, & whether you have any thought of reprinting the Greco-Turkish Psalter. We could distribute an edition of it very soon. If we wait for it from Constantinople I fear

we may wait a great while, & possibly not receive it at last. Probably you could ~~you could~~ find some Greek in Malta who knows Turkish & could correct the proof sheets.

As to the four dollars a month for Don Luigi I do not see that it makes any difference in regard to the funds of the Board whether it is taken from Jaspar's donation or not. That donation was actually used by the Board long ago, & the money, at any rate, must come from Mr. Evarts as Treas. But the main question appears to me to be this. Is Don Luigi's school likely to interest Mr. Jaspar & induce him to repeat his donation. If you think so then make as interesting a communication as you can to Mr. J. in regard to the school & the thing is settled. I had hoped that we should be able to begin a school in Jerusalem or somewhere in Syria with that fund, but we have not been able to do anything yet, & how it will be for the future is quite uncertain. I shall be satisfied with whatever you think best to do.

My studies & labours have been interrupted for more than three weeks, by a fever. I am now better but some of my symptoms are still unfavourable. I have scarcely strength to hold my pen, but I am so wearied with sitting day after day without employment that I try to write to you. I wish I could tell you that my sickness has done me good. It has

indeed made me reflect how frail I am & how uncertain are my life & health, & how necessary it is to be constantly ready to die. Our number is now so much increased that we ought to consider ourselves constantly liable to separation by death. Let us often pray for each other that grace may be given us all to meet whatever our Heavenly Father may send.

Rev. P. Fisk Africa
1. Rec'd July 30, 1824.

Rev. Daniel Temple
Malta

(My kindest regards to Sister Temple & teach Master Daniel to say Uncle Fisk as soon as you can. May God bless you & yours, my dear Br, & cause his love to dwell in your hearts & his Providence to protect you. Yours in christian love P. Fisk

Much love from Bir

Rev Mr Temple
Malta

89

Aleppo. Sept. 11. 1824.

21

My Dear Brother (Br. Temple)

(Your letter of April. 29 did not reach me till July 17, as I was on the point of leaving Damascus for this place, but it should have been answered before this time.) Mr ~~Br.~~ King & myself are now living quite among Arabs, he in one family & I in another, busily engaged in learning the language & in conversing with individuals & families. I have had a slight attack of fever since my arrival here but am now in tolerably good health. The heat has been very oppressive, the Thermometer for a considerable time from 94 to 96. Now it is only at 84 or 85 & we begin to think this very comfortable weather.

Possibly you may have heard before this reaches you of the extraordinary Firman which has been issued by the Sultan relative to the distribution of the Scriptures. This Firman forbids the introduction into the country of the Scriptures printed in Europe, & commands that wherever any of them are found they be taken & burnt, & that all such as arrive at the Custom Houses hereafter be sent back to Europe. Now this looks very formidable, for if the Firman is strictly obeyed, the introduction of the Scriptures into the country must be effectually prevented. I have however strong confidence (though I hardly know why) that the effects will not be so extensive & unpleasant as might, at first thought, be anticipated. The Pasha of this place, on receiving the Firman, gave notice to Mr. Barker, & four or five cases of books, which had just arrived & were still in the Custom House were detained; but the Dépôt, which Mr. Benjamin Barker had opened here for the sale of the Scriptures was not molested. The Cadi gave orders that proclamation be made in the churches requiring all who possessed any of these books to deliver them up to him. It is a fact worthy of notice however that he did not send this order to the Greeks, but only to the different churches that are subject to the Pope. We have reason to believe that a great number of Catholics in Aleppo are in possession of these books, but according to the best information I can obtain only four have been given up to the Cadi. I have today seen a Greek Priest from [illegible] town 12 hours from this place, on the way to Armenia. He informs me that a short time since a copy of the Firman was received there [illegible] the Turks [illegible] copy of the [illegible] of which [illegible] possession of all [illegible] the Priests, li[illegible]

among the rest. They were kept in confinement house
only one day & then dismissed, & the books after a slight
examination were all restored. This affair however, serving as a pretex
for exacting from the Greeks, who amount to only 12 or 15
families, 150 piastres, & from the Armenians, who are
numerous, say 400 families, 1100 piastres. None of the Bible
Society's books had been distributed in Hillis, but there were
among the books in the church, Testaments & Psalters
printed in England & distributed here near 100 years
ago by Mr. Sherman an English Merchant of Aleppo
which were all restored with the other books. You will
perhaps be surprised, I am sure you will be pleased
to hear that this Priest, notwithstanding all that has
happened, is anxious to receive a Bible & has pleaded
his poverty & the fact that there is not a single Bible
among the Greeks in Hillis, till I have resolved to
give him the only Arabic Bible I have by me. It is
scarcely possible that such a Firman should not, for a
time interrupt & impede our work. We do not know
what the result will be. But we do know, & it is enough
for us to know, that the counsel of the Lord standeth for
ever & he will do all his pleasure. Knowing this let us
diligently do our duty & patiently await the event.

I have been reflecting on the practicability & ex-
pediency of attempting to procure the necessary apparatus
for Lithography & intend to consult my Brethren at Beirut
on the subject when I return there. We might in
this way publish tracts in the country, & probably in a
the country than printed tracts. But I am quite igno
rant on the subject. Mr. Jowett, I believe has a
Lithographic establishment, but whether he has
not I presume you can easily learn from him
or his Printer where & how & at what price the
necessary (instruments & implements) apparatus can be pro
cured. Will you take the trouble to procure & com
municate to us, as early as possible, all the inform
tion you can, on the subject. If the plan is execute
one of us must find some way to leave the art
or else we must get somebody who knows it to join
us for a time. May the Lord direct us in the right
way, & bless us with success.

I am anxious to hear of the arrival at Malt
of [illegible] of books which I sent from Beyroot for Mr
Jowett in May, & which contained the Translation
that Papas Iffa had made for him during the
winter. I sent [illegible] way [illegible]
was no opportu[illegible]

Br. Bird, I suppose, has written to you for a number of articles in my name. I wish you to procure for me also, if you can, Λέξικον τῆς Ἑλληνικῆς Γλώσσης ~~ordered~~ ὑπὸ Σουρίδου καὶ Βλάστη. If you have opportunity to procure the three vols. I should like it but the one I most want is that which has the Station first & then explained in Romaic. Let me know the price when you send it.

Beloved Brother & Sister, I think of you & your little sons very often, & should rejoice to know much oftener how you all are. I hope our Patrons will before long send helpers both to you & us. In the best time the long expected reinforcements will arrive: may they all come with a right spirit & may we be prepared to receive them & labour with them in a right spirit. The concerns of our Mission are more & more complicated & difficult, opposition is showing itself in many forms, circumstances call for the exercise of much wisdom, but above all for a humble reliance on the guidance & protection of Heaven. Be not intimidated at any of the things that have happened to us. The Lord of Hosts is our refuge. Let us not fear what man can do to us..... I hope you are both growing in grace & find increasing comfort & peace in communion with God. How comforting it is to seek relief from cares & troubles & from the bustle of business & the vexations of the world by retiring to commit all to God & to find support & peace in his kind & sure promises. How comforting to find the new man gaining strength in our souls, to feel our hearts yielding more & more to Divine Love, to be sensible that God is our Father & Christ our Saviour & the Holy Spirit our Sanctifier & Comforter. Happy the man, who retires, after discharging the duties of the day, & with a melting heart, confesses his sins & imperfections, commends himself & his fellow-men to the Divine Mercy, & lies down to sleep with a mind sweetly composed & with his thoughts devoutly fixed on God & Heaven. When we live thus God is with us. I can wish you no greater ~~on this~~ happiness on earth than that you may daily enjoy it. Pray that it may be my happy portion to be with you, Beloved Brother & Sister, unless you.

Affectionately your

P.S. We have a letter from Mr. Wolff dated June 7 at Bussora from which it appears that he was daily engaged in preaching the Gospel to Jews who came to his lodgings.

POST 2.10.

Rev. Daniel Ferrisale
Valetta
Malta

Rec.d by post Oct. 11.

Care of Rev. D. Tomlin, Malta.

1 F

No. 19. Jaffa 90 March. 16. 1825.

Dear Br. T. —

Your favour of Oct. 10. reached me Jan. 6. Your animating anticipations in regard to the future effects of our mission are well calculated to encourage us amid present difficulties & opposition. We must walk by faith & not by sight. We must hope against hope. Through evil report & good report we must be followers of them who through faith & patience have inherited the promises. — Your letter required & merits a better answer than I am now able to give. . . . I have not now time to say more than to assure you of my most affectionate attachment & esteem & good wishes. — Give my love to Mrs. Temple & kiss the little boys for me. — Remember me to Mrs. Jowett & all our friends around you. — Write to me as often as you can, & may God bless us in all our feeble attempts to serve him & promote his cause. Let us remember that we are his servants & have no other business but to please him & seek his glory. — Believe me to be ever most

affectionately your

Rev. Daniel Temple

Malta

M. 7:T. 4:10.

Rev. D. Fisk March 18
Rec May 7, 1825.

No. 20. To Rev Mr Temple Malta - 91 Beyroot July. 5. 1825. 92

Dear Brother (Temple)

My last letter was from Jaffa. I have received nothing from you since the arrival of Dr. Dalton. From Jaffa we proceeded to Jerusalem. We had been there but a few days before the Pasha of Damascus arrived to collect his annual revenues & a scene of confusion, oppression & distress ensued which I have neither time nor the ability to describe. After his departure the Arabs around Jerusalem, enraged & rendered mad by oppression, kept the country in perfect confusion. Murders were frequent & there was no safety to him that went out or to him that came in. When these disturbances subsided we set out with a company of English Travellers for this place. The last night before we reached Nazareth ~~Dr.~~ Mr Lewis' trunk was stolen. Two men supposed to be the thieves, were seized in the morning by a part of our company, to be carried to the Governor of Nazareth. We had proceeded but a short distance when a horde of Arabs, armed with muskets, swords, & clubs attacked our Caravan. The attack was furious & wild as the whirlwind of the desert. Had it been their design to take our lives or our property, we were completely in their power. One man in our train received a slight sabre wound in the arm. Many received heavy blows over the head & back. A heavy blow of a bludgeon grazed my head & spent its force on my arm, which was in consequence lame for several days. The baggage was scattered in every direction. Men tumbled from their beasts, & all was perfect confusion & terror. At length the assailants retired with the prisoners & to our grateful astonishment we found that all our party were safe & that

even of the baggage only a few trifling articles were missing. If it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quickly when their wrath was kindled against us. —

We finally reached Beyroot in safety & I am now passing my summer happily in the society of my Brothers & Sisters here. Mr King is about leaving, though we do not yet know precisely how soon.

I have distributed a considerable number of the Turkish Tracts. (There are mistakes in it but I believe most of them are not very material. I send you a corrected copy & hope you will give us a second edition.) — I send you ~~also~~ the first chapter of John to be printed. Print, if you please, a small edition & let us have some of them as soon as you can. (The (ö) signa with three dots answers to our sh, but I find ox will not answer as a substitute & if you cannot insert the three dots better use simple o. So the Translator says. This tract & the first of John are in a parcel for Mr. Jowett from whom you will receive them.)

We begin to think here that you ought to have a Colleague at Malta, so that you may occasionally visit the Islands & Greece. If you think so too make an appeal to the Board & to the Public on the subject. If the Greeks become free it is desirable that this should be a crisis, an era in their religious as well as political history. A Literary & Religious Magazine circulated among them might have a great influence in forming their National character. Dr. Temple I really do not inte-

to let you alone till you set about this work in earnest. The day that you begin it I shall consider as an era in the history of our mission.

I have one remark more to make about your tracts. You have sent us one about the virgin Mary. Now we, in Syria, pretend to be very strict Bible men. It was therefore very well that we should give the people an account of what & of all that the Bible says about the virgin Mary. But your tract concludes by stating that tradition informs us she went to Patmos & died there. Now it so happens that the traditions, I believe, of all classes of people in this country, state that Mary died on Mount Zion & was buried in the valley of Je[illegible] & thence ascended to heaven, & the place of her death, as well as her tomb, is visited as a holy by the Pilgrims. Afte reading the tract in question they demand of me proof that she di[illegible] at Patmos. This I am not able to give.

Two things therefore I have to request. One is that you will re-print the tract without the concluding paragraph, & the other is that you will give me any information you may possess respecting the tradition in favour of Patmos. — (If you have many of the spelling books on hand send us a parcel, say 50 or 100 & a few of Bunyans, & an assortment of all your new tracts.)

We sometimes find difficulty in obtaining money here. When another Missionary comes along send us if you can $500 each. —

Dr. Dalton wishes you to procure for him Blanti's Italian & Greek Dictionary. —

With kindest regards to Mrs. Temple & the little boys, believe me to be ever fraternally yours

P. Fisk

Rev P. Fish. July 5
Rec Aug. 30. 1825.

Rev. Daniel Temple
Middleton

To Rev. Mr Temple
Malta -

(92) Beyroot Sept. 19. 1825. 23

Dear Brother (Temple)

I wrote you last about the first of July, & your last letter to me was dated Oct. 1824. - The Brethren & Sisters & their children have been occasionally ill during the summer but have all been mercifully preserved. My health is good. The season has been much less healthy than usual & many have died of a fever. Last Thursday I had the painful task of performing divine service at the funeral of Mr. Brown, a merchant of this place, whose Father resides in Malta. He died of a fever after about 12 days illness. A solemn admonition to us and to those about us to be also ready.

The Daltons have gone to Tyre. We have heard from them, all well. We have also heard from ~~Dr~~ Mr Wolff at Teheran, he writes that he was about returning to Syria. We shall be very glad to see him once more among us.

For four months past I have been engaged in compiling a Dictionary English & Arabic. I hope to complete the first copy this year, &, if my life & health are spared, to revise, correct, enlarge & re-write it in the course of 1826. I hope to bring it finally to such a state that it may be worth printing. If I succeed in this, it will probably be best to put it to press in Malta. I have therefore to request that you will, as soon as convenient answer the following queries

1. Suppose the work to contain 500 pages 4to how

long would it probably take to print to print it with the helps that might be had at Malta, if I were there to correct the proof sheets myself.

2. What would the paper cost for each copy, containing say 125 sheets? In other words let me know what you pay a ream for paper.

3. Do you think the men you now employ could in a short time be prepared to print in Arabic? Would it be desirable to take an Arab from Syria with me to set the Arabic types? Who printed Mr. Jowett's Arabic Tracts? Were your men employed about it? They are very well printed.

4. Do you imagine the use of Mr. Jowett's types could be obtained for the purpose in case we do not receive Arabic types? I gave him a hint on the subject in my last letter to him & shall probably soon write more fully. If I cannot now travel and distribute the scriptures as last year, I hope I may do something to facilitate the progress of those who come after me.

As Missionaries our main business ought to be preaching, but I am sorry to say we find very little encouragement in Syria in this respect. ~~L.D. forenoon~~ Sabbath morning we preach in English in Mr. Abbott's house. His family, our own company & occasional Travellers make up the congregation. ~~P.M.~~ In the afternoon I preach in our own house in Arabic, but frequently not more than two or

three come besides such as ~~belong to~~ reside in our own families. Judge how trying this must be to our feelings. Shall we ever witness in Malta & Syria such scenes as our brethren have witnessed in Ceylon? Let us not cease to pray & cry nightily to God till he manifest his grace & make his power known.

— I perceive by the Papers that a Memoir of dear Mr. Parsons is published, but though we have lately received a parcel of books from America, we have had no copy sent us. If you have had any copies sent you, I wish you would send me one. —

I wish you would keep us informed at what rate you are able from time to time to draw money so that we may judge whether it is best to draw via Malta or Smyrna. — I believe our letters to you are generally filled up with commissions for you to execute and I am not without fears that you will begin to dread the receipt of our communications. I wish there were some way in which we could make some return. — —

Love to Sister Temple & kisses to the little Temples — & salutations to all Friends. The Brethren & Sisters salute you.

Your affectionate Brother
P. Fisk

To

Rev. Daniel Temple

Malta

Rev T. Sirk. Lett 19
Rec'd Oct. 19, 10025.

93

Smyrna. Jan. 16. 1827.

Rev. & Dear Sir,

I address this communication to you, thinking that Mr. Evarts may a journey to the South.

The Committee have already learned, from Br. Temple, I presum reasons why the Brethren at Malta thought it expedient that Br. Brewer and mys proceed to Smyrna. My own reasons for following their advice, are ——

1. Jerusalem, which I had regarded as my probable station, is in a state of cm
2. Beyrout, from the relation in which I stand to Mrs. Bird, cannot be my Stat
3. Egypt is already occupied by staunch German Brethren.
4. The utility of Press depends upon some new opening being made for Greek Tr
5. Brethren at Beyrout recommended an immediate establishment at Smy

Though we have been but three weeks in this place, I think I may that Smyrna presents an important opening. Here are thousands of Greeks to very free access may be had. In the fifty English and American families a faithful Mis. might exert some influence. Here is the place for circulat Greek Tracts. Besides the opening furnished by the 25,000 Greeks in Smyrna so far as we have made the trial, receive them gladly,- constant opportun occur to distribute them, by the aid of well disposed and pious Captains, the Archipelago, Morea, and countries bordering on the Euxine. The seamen, c another interesting field, among whom we have, thus far, held meetings every Sa Our congregation on board the American Sloop of war. Ontario, consisted of Among these, thousands of English Tracts might, every month, be distributed advantage.

If there be a spot on earth where every talent which God has given be employed to advantage, this, I believe is that spot. And now, in view of so inviting, most deeply do I lament that policy of the Com. which has urg hither unprepared to enter with my whole strength into the work, and w prospect of pursuing it until death.

And here Sir, I feel myself constrained to disclose to you freely the unhap situation to which that policy has reduced me; and I do this the more freely, havi son to believe, from a line from you, received on my leaving Boston, that there one member of that Com. some remaining feelings of kindness toward me.

I feel myself to be an injured man, and that the injury is utterly irr rable;- that the treatment I have received from the Com. has been unkind a cruel to the last degree;- that they have taken from me rights, granted me my God, and guaranteed by the laws of my country,- and that, in so doing, t have destroyed my happiness, and thrown a dark cloud over all my prospects future usefulness.

d I known that the Com. presumed to legislate on the matrimonial concerns of
ip. — had I seen letters from a member of that Com. (Copies of which are now in
ossession.) in which the right of controling these concerns is clearly implied, — you, Sir
been spared the trouble of introducing me to the Com. Sooner had I been a galley
e, than thus have hazzarded the dearest, — most sacred right that God has given

The first request of the Com. that if then under no matrimonial engagement, I
ld remain unengaged, was well. But when, after thoroughly considering the
ject, I expressed my convictions that duty forbade, the repeated and earnest solicita-
which followed, I then felt to be not only ungenerous, but absolute usurpation.
When I made known my determination to the Com. in council, which was subsequent to
mentioning it to you, most disheartening was the reception it met with, and such
awaken in my mind the most fearful anticipations. Said one, "but we were
prepared for this," — another "I thought Mr. G. was going out single" — and the
d, "did you not receive your destination, on the ground that you were to go out
le?" — and added with a sneer, "do you think you would be in such a hurry
away, if you did not want to get married?"
Oh, Sir, was this a kind reception? How different from the reception you
it. You cheered my heart with the kindest expressions, [illegible] and for
expressions of kindness, were I bound to you by no other obligation, — you, Sir,
d have my warmest gratitude while memory lasts.
I soon perceived that my engagement had brought every thing to a stand.
unity after opportunity to go to the place of my destination was suffered to pa
I must not go yet. An opportunity was just wanting to cut the tenderest
. An extensive correspondence was opened and carried on, till the ruin of my
t friend was effected, before I must be permitted to have one hint of what wa
piring. And then when I requested that correspondence, with a power that righ
denied me. I must not see the sword that pierced me, — I must have no op-
nity of defending her that I loved. No, as the case was a difficult one, it must b
itted implicitly, blindly to the Com. And while they were inquiring into i
st have no interview with my dear friend; as "this might embarrass the Com."
t another must be with her day after day and urge her obligation to give hi
d Br. C. Tyler, whose decision, that it would be adultery in Gridley to marry Miss P. (a decision formed with a very limi
hand in marriage * knowledge of circumstances) had struck the fatal blow, he also must appear in person, a
ll his Rhetoric to convince the unhappy girl that she had committed a sin, pardonable only on condition of receiving Tenney's hand in marria
Then I acquiesced in that decision of the Com. which tore me forever from th
ject of my affections. Then I told them plainly "that the interests of the cause
demanded that they send me not out a single man." And how was this, m
last appeal received? I was gravely told "that matrimony is an engagement f
life, and not to be entered into hastily." I was severely reprimanded for th
haste in which I had entered into one engagement, and entering soo

upon another was represented as a disgraceful thing. And for my
solation, I must be told that I had been deceived in regard to the affections of
dear friend, and that the acquaintance had been so short that my own affection
not be strong.

Oh! Sir, if this is kindness, will you tell what is cruelty. And it w
unkindness at one of those perilous moments, when an unkind word ca
break the stoutest heart, - when unkindness can kill.

I wish I could forget it, - I wish I had an Angels love, that I might ri
above it. And there are moments when I can rise above it. While, as a Mini
of the Gospel, I am addressing a little company of my fellow sinners gathered r
me, my heart is light again. But in spite of every effort, I am thrown ba
again on myself, and all my sorrows return. And they steal away my lo
study, they break in on my devotions, and haunt my repose.

Were the itinerary labors of Fisk, Parsons & King, in my apprehension,
called for, I would cheerfully enter upon them. Were any prospect of increa
usefulness, by remaining single, to open before me, that prospect would be h
with joy. But with no other prospect, than that of labouring to the g
disadvantage while remaining single, ought I contentedly to sit down here a
married man?

Unless new and unlooked for prospects of peculiar usefulness to a sin
ner, open before me, I shall soon avail myself of the conditions on whic
came out.

But this, to me, is a painful alternative. I have bade my home an
friends farewell. I wish not again to feel the parting pang. I wish not a
to see my native land, - However dear it is to me, I had rather here, till I d
gospel to the Greeks.

But were I to go home, with the hope of finding a companion, and then
turning, what are my prospects? And should I there, perchance, among th
few who are qualified for such a station, and who also have that love to th
heathen that would tear them from their homes, - should I find another th
I loved, and should that affection be reciprocated, while I remembered the
of Martha, could I ask her to subject herself to Martha's fate? Had I an
sense of delicacy, could I ask her to make her offers of service to the Co

ther" ample testimonials in regard to health, disposition, piety, and gen-
l fitness for the work". and then subject herself to the scrutiny of that Com.
who have repeatedly determined to be as particular in regard to females who
e to go out as wives of Mis. as in regard to the Mis. themselves," and who
so require "some time for receiving testimonials, and deciding on the suitable-
ss of a lady." - and this "some time" is to be spent in making inquiry by
etter, of her neighbors and acquaintance respecting her, - and by letters too, which
he nor I must ever see, - nor get the answers to these letters, whatever calumny
ey may contain. Could I ask a lady to subject herself to all this, and
apprise her that if she passed the trial, she might hope to be my wife?

If regulations like these cannot be dispensed with, I have nothing
me, but the melancholy prospect of being forced from that work which
e, after all the sacrifices I have made, and the sufferings I have endured
ntering upon it.

The hope, and one only now remains. That whenever I shall
it expedient to return, the Com. will take upon themselves the respon-
lity of that return in view of the public. - That in my attempts to
a matrimonial connection, they will leave me to the free exercise
e rights which God has given me, by laying upon me no restrictions,
ch it would not be thought proper to lay upon a Minister of the Gospel
home. Shall this hope be realized?

And now, Rev & Dear Sir, I shall wait, with much solicitude, an
wer to this inquiry.

Your Affectionately

Jonathan Gridley

Rev. Elnathan Spicer

May 9, 1827.

Ans. May 1[illegible]

BOSTON
APR
[illegible]
MA

SHIP

Leonard Woods D.D.

Andover Ms. U.S.A.

1) [This letter was addressed to the Rev. Dr. Woods.]

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Smyrna June 1. 1827.

Rec'd Sept. 20, 1827.

Rev. & Dear, very Dear Sir.

I would not again approach that subject, painful beyond expression, did not duty compel. "May I preserve silence, or must I speak," has long been my supplication to that kind Father, before whom I daily pour out my grief, and the more I examine, and the more I look to heaven for direction, the more do I fear that silence would be sin. Some one must speak, or that predilection of the Committee for Monkhood in their Missionaries will sunder other hearts which heaven has united, and bring a yet deeper stain on the dear cause of Mis. I love that holy cause, - and the desire to promote it, is the strongest, the most constantly operating desire which God has implanted in my heart. Danger, - death in its promotion I would count rather than shun. It was attachment to the cause which led me to suffer in silence at Boston, when I felt that the Com. had interfered with my rights so less obviously, and injured me no less sensibly than had they, by an assassin hand plunged a dagger to my heart. I did then believe that a single word would arouse the whole Christian public in my favor. But my injurers

were the very men that I wished to see possessed of the fullest confidence of that public.

And should I tell to none but my God, the the sorrows that I feel, - should that suffering which is already making "my bones to stare at me" give me a grave in savage Capadocia, my wrongs will be known, and my sorrows will be told. For I sorrow not alone, - there are sorrows at Dumbarton, - there are sorrows at Farmington, there are sorrows at Beyroot, - and sorrows, too, which even religion with all the consolations which she brings, can only mitigate, and which nothing but death can ~~comfort~~ obliterate.

But might I not so much as whisper to another, still I should feel that I might speak to you.

I. I believe Martha J. Parker, in view of Heaven, to be my true and lawful wife.

What is it that makes of twain one flesh? The marriage ceremony? That ceremony is merely the legal recognition of the previous union of kindred souls. Heaven, so far as Heaven's sanctions are known to us, recognizes, and recognizes only, as marriage the mutual pledges of souls thus united. Is there such a union existing between my own soul, and that of my Dear, injured Martha? I believe so. Though Esq. Evarts "could not tell what her real mind was in regard to the two suitors." (by the way, I never dreamed

of being one of two suitors,) and though Esq. Hubbard at the tenderest, painfullest moment of my existence could declare to me his belief that there was but little affection existing between us, - I verily believe that our hearts are indissolubly united. I believe Martha spoke the undisguised feelings of her heart when after I had said "Farewell Dear M" and when high authority had decided that she must give her hand to another, she said to her Sister, "Marianne, never shall I love another as I love Gridley". And that I loved her, and love her still, as I never loved another, I know.

Were pledges of Matrimony wanting? We had pledged ourselves to each other a thousand times, We had the joyful assent of every friend and relative, Our pledges had long been published to the world, - we had visited in company most of our common friends and relatives, and together had wept out farewell.

But "no" says Pres. Tyler. "There was a previous pledge, and all her pledges to Gridley were consequently null and void". As it regards that pledge, let Martha speak, and at a time too when she expected that Jenney must become her husband. "Cousin's (that is Jenney's) last letter to me before you made proposals, contained these words. "My feelings are now changed, will you write me one more letter, give me a brief statement of every thing which

has passed between us, say it was pity that induced you to conduct as you did, - release me from my engagement." after he received my answer, he wrote to Sister M. "you are aware, I suppose, that our compact are closed till eternity. I have forgiven Martha, and hope to be forgiven".

And what was that engagement from which T. here released? It was a conditional one. "with the consent of my relatives" a condition which could not, and can not now be fulfilled. And yet this conditional ~~promise~~, engagement, - and after it is, in the hand writing of the one to whom it is made, relinquished, and acknowledged by him in a letter to a third person to be thus relinquished, after all this Pres. T. pronounces it still binding, and to that degree which would make it Adultery in G. to marry Mis. P. Is this the reasoning of a man whose business it is to teach young men to think? Or was he ignorant of facts when he passed that rash decision? I do verily believe that when I first made proposals to M. no lady in America, was in every sense of the term more strictly free. ——— and yet that Pres. so scrupulous about violations of engagements, ~~Now what reg~~ comes to M. on the eve of ~~her~~ being married to me, comes to her, and adjurs her, as she hopes for the salvation of her soul, to violate all her pledges to me, and to receive Tenney's hand in

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marriage.

II. I believe Martha T. Parker was well qualified to fill that station for which I selected her.

She was a person of high reputation among an extended circle of acquaintance. Calumny never had reached her until it was solicited by the Com. Her Minister who had known her from infancy, ~~uniformly~~ declared to the very last, that she was the very person for the station. She had filled stations of high trust, and had filled them with dignity. Of her piety and of her talents no one who knew her could doubt. Though I had exalted views of her qualifications previous to my personal acquaintance, I can truly say that ~~among~~ every day of six months intimate acquaintance, confirmed me more and more in the belief that heaven had given me just such a companion as I needed. But "she was fickle" No. Sir. Decision was one of the most prominent traits in the character of that lady.

III. I believe that by the course which the Com. pursued in relation to Martha T. Parker, the worthiest female in earth might be ruined.

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~~Let the Com.~~ Let it be understood that the Com. have power to dissolve marriage contracts at pleasure; and let them tell the world that they are ready to start at the summons of an anonymous letter, and that they feel themselves bound to collect the reports of every enemy to which such a letter may ~~at~~ contain a direct reference, — and let them further declare that no opportunity shall be given to the persons concerned to canvass these reports, however false they may be, and where is the lady of real worth who has not some disappointed lover to start the mischief, and some personal enemies who would delight to help it on, especially when they can do it so securely. — Let this disappointed lover find a worthy President ~~member~~ of a College and Member of the Board who will take it upon himself to declare the lady totally unfit for a Missionary, and pronounce her intended marriage Adultery, — let this come officially, to the young Lady, let it come accompanied with a document from the Cor. Sec. announcing unfavorable reports respecting her, with a long list of inquiries ~~drawn up~~ about old love affairs, drawn up in real lawyer style, — and let all this come like a clap of thunder upon the young lady just about to be married to a Missionary, and three months after the world had considered them man and wife, — and where is the lady that might not be allowed to appear fickle, and even to say

to her affianced" Farewell my dearest. Go tell the heathen of a Saviour" and shrink away into the arms of a rejected lover.

Oh! my Dear Sir would you, — you who know something of the delicacy of the female structure, — would you dare subject one of your dear daughters to such a trial?

IV. I believe that the Com. interfered with my matrimonial concerns, with the express design of sending me to my field of labor a single man.

Let an unbiased man be told — not merely that the Com. tore me from my affianced bride, but that that Com. first requested, then urged me to celibacy. — let him be told the manner in which that Com. received the inteligence of my matrimonial engagement, — let him be told of the requisitions of that Com. — not only of ample testimonials, but of a formal offer of her services, and that, too, while a Brother Miss. and room mate of mine took a wife by the consent of that Com. without even a recommendation being asked. — let him think of the causeless delays in my departure to my field of labor, — let him be told how carefully

the Com. concealed from me the whole affair, – let him behold that Com. dissolving the most sacred of all compacts, on the grounds – 1. "She had shewn great instability."

2. "We could not tell what was her real mind in regard to the two suitors." – and then, when the poor Mipiway, having acquiesced in a sentence which he saw no way of evading, still insisted on his right to the helps, supports, and consolations of a wife, let him behold that Com. frowning down the suggestion as a disgraceful thing, and then fall to reproaching him for the connection which it had cost them so much pains to dissolve, – and finally, when ~~in despair of former~~ convinced that he must acquiesce in celibacy against all his feelings and his judgement, or relinquish that work to which he had been separated by solemn ordination, he says. I will go, – let him then in a moment see all the mighty obstacles to embarcation vanish, and the Mip. in five days shipped for Jerusalem, – I say, let an unbiased man look at all these facts in connection, and would he not be likely to suspect other designs in the interference, than want of qualifications in the lady?

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V. Admitting I had made an injudicious selection, still I believe the Com. had no right to interfere.

What, has not a free and independent citizen of the U.S.A. a right to select his own wife? When, how, where did I relinquish that right, to the Com.? By receiving my destination on condition of celibacy, as Esq. Reed understood the matter? No Sir. No Not the obscurest hint was given or received in relation to my matrimonial affairs previous to my receiving my destination, - nor subsequently did I ever lay myself under one pledge to go out single, - And had I given such a pledge, I had been unworthy of my office. And had that pledge been given under all the sanctity of an oath, it had not been binding, - it had been against an ordinance of Heaven.

But here the cry will be raised - "Expediency - expediency. ~~how the~~ Young men in this work are called to great and noble sacrifices, like the Apostles. Some must go single, and as it regards the married, how important that they have good wives."

But Sir, have that Com, the rare talent of discerning and matching kindred souls? It seems not. Esq. Eounts confesses, "We could not tell what her real mind was in regard to the two Suitors, although two of us conversed with her, and all of us saw her letters to both."! And when they dare to intermeddle, can they know that they are not sundering hearts that heaven has united? and can they know the evils of rupturing such a bond? - or can they pronounce the consequences trifling?

But Sir, I am not capacitated to select my wife. I am not capacitated for the high responsibilities of a Missionary. - If I am not capacitated to select a wife for myself, it is an irremediable incapacity. no man can select for me, No man can tell apriori who is the female that I can love, and with whom I can cheerfully, joyfully labour.

But it may said "Aye Sir that writing of yours, - your own hand writing in which you give yourself up to the Com. implies something. Esq. Hubbard interpretted it to imply the right of the Com, to detain me forever from my desired

work. to labor as an agent at home. And with such an interpreter, there is no telling what it does not imply. But I never once dreamed of that instrument giving the Com. any power over my matrimonial concerns. I supposed it left me free to select, - and when I should bring forward a lady as my intended I supposed she would be joyfully received, and that no scrutiny would be undertaken, which would not be proper and delicate to make in regard to the wife of a Gospel Minister at home.

VI. I believe that interference, in every point of view, to have been unjustifiable unchristian and inhuman.

It was trampling on every right which God had given me, and which the laws of my country secured to me. It was tearing from my heart the last earthly object to which it clung, - and to which it clung by a hold that heaven sanctions, - it was reducing me to distresses such as rarely have a parallel. It was bordering yet more nearly one whose structure is more delicate and tender than my own. It was involving all our relatives in deep, protracted sorrows.

VII. I believe the claims of the Com. in regard to the Matrimonial concerns of their Mis. to be such, as if persisted in ~~as~~ must bring disgrace on the Com, and ruin upon the cause.

Let the facts in relation to the case of Martha T. Parker, be known, and where is the female who for ~~the~~ poor hope of dividing with a poor Mis. the sorrows of ~~the~~ Mis. life, would consent ~~to~~ subject herself to the Inquisition? — Or should that female be found, where is the Mother, who has heard of the sorrows of the Mother of my dear M, who would not snatch her daughter from the presence of a Mis. as from a Fiend? Or where is the young man of delicacy or even of common sensibility, who could subject his affianced to such a trial as the Com. demand? Or will my dear Mis. Brethren who are coming after, beholding my fate, yield themselves quietly up to celibacy? They will not, they ought not. Though a man devoid of piety might cheerfully consent ~~to~~ travel in foreign countries supported by christian charity, nothing but the prospect of increasing usefulness can induce a pious man to make the sacrifice, and such a prospect, can, I am sure, exist only as the ~~brain~~ dreams of men who have never stood

on heathen shores. I do not believe that the course the Board have hitherto pursued in regard to Smyrna, would plant the Gospel here in a thousand years. Pious females must come, or Smyrna can never be rescued. Were I a blank in my social feelings, but in my conscience a Christian, as I loved the cause of Missions, as I loved the souls around me, I could not consent to labor here a single man. It were better for the cause that I this day sink into my grave, than that I live and labour here fifty years, - and through that fifty years prevent the good such a pious female would here accomplish.

And now, Rev. & Dear Sir, I hope you will do me the justice not to pronounce this communication the ebullitions of disappointed love.

Mine are not the feelings of a disappointed lover. Had Martha, on the eve of marriage, said, "I love you not," I could, without a sigh, have said farewell, and the lineaments of that face which I used to trace with delight had faded from my recollection, and the name of Martha, had ceased to send a thrill to my soul.

But mine are feelings of a deeper kind. They are the feelings of a loving husband torn from him

loving wife, and torn by men to whom he had transferred that confidence, that trust, and almost all that love which a dear earthly Father, now laid in his grave, once possessed.

Before this, you have probably heard the cry which has gone up from Beyroot, that heaven would interpose and save their Sister, and restore her to her lawful husband. And that prayer will continue to ascend, and with strong cries to God, till they know that sisters destiny is sealed. And they are men and women whose prayers seem to have prevailed with God, and brought down blessings on Beyroot. I too would join in that supplication, did not dispair forbid. ~~Were~~ I would, even now, raise the cry restore Restore till the Com. should listen, or the world should hear, did I not fear adding to the sorrows of her that I love.

My next appeal will probably be in person.

Your Affectionate Pupil.
Elnathan Gridley.

I wish this communication to be laid before the Committee.

...n Ridley.

...7.

Smyrna June 6. 1827.

Dr. Harris,

Sir, You know something what were my feelings on that melancholy morning when I last saw you. Those tears that then flowed, flow still. Those sorrows which I then felt, I still feel. Mine are the griefs of a loving husband torn from his dear, lovely wife, by means as cruel as man could devise. ~~May affection for her still flow in an uninterrupted stream~~.

Had I laid her quietly in her grave, few, light and transitory, in the comparison, had been my sorrows. I could have dropped a tear on her lifeless cheek, and with joy followed ~~in my image the contrite spirit to its~~ ~~gone cheerfully to my field of labor~~ ~~Hoped abode~~. and the contemplation of her joys had been my consolation and my song during the all the few remaining days of my lone pilgrimage. But when I think of the cruelties of which she ~~has been~~ was made the victim, - when I hear the groans of sympathizing relatives which are continually sounding in my ears, - when I think what may be the ~~outcome~~ and ~~of the~~ effects of this tragedy on the interests of Miss. my heart bleeds.

If M. does receive Jennys hand in marriage, I believe consequences most tragical will

ensue. The world must know the ~~ends~~ by which, and the men by whom she was torn from her rightful husband, and given to another. ~~Remembered that it was by a death, but I now feel that there must be a re investigation of the subject.~~

My pen has indeed said, "Farewell, dear Martha, I will relinquish your engagement to me" but my heart never responded to it, never I verily believe will never sanction it. Though the most disinterested act of my life, though those words were penned with a heart bursting with grief, - I sinned. I had no right to give up my wife, - I had not sufficiently thought of the relation of those who have been publicly affianced to each other. - I placed a simple confidence in the advice of Esq. Evarts, who assured me that ~~I was~~ that "I need feel no difficulty in relation to my engagement," - I had but a moment to decide, and awful responsibilities I felt resting upon me. I did believe that I must hasten from the land of my birth, and that a delay of sufficient length of time to apply to you for advice, would ~~not~~ separate me from that work to which I had been ~~ordained~~, consecrated by the laying on of hands.

and thus I should be forced to tell myself the sad tale of my woes. I did believe the M. was already lost to me, and that by that act I might give relief to an innocent sufferer which might snatch her from the grave.

~~I am now expecting in a few days to take a journey to Cappadocia and hope to return to Smyrna in Sept. or Oct. next, and late in the coming fall of the present year, or early in the ensuing spring I purpose returning to America.~~

Should ~~Perhaps~~ the fervent persevering prayer ~~of the Brethren and Sisters~~ in Syria, that heaven would interpose and save ~~their~~ Sister, and restore her to her rightfull husband, may ~~yet~~ be heard and answered consequences most ~~fearful~~ lamentable to the interests of the cause of Missions may yet be averted

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To Dr. Woods, 96 1

Smyrna June 1. 1827.

Rev. & Dear — very Dear Sir.

I would not again approach that subject, painful — painful beyond expression, did not duty compel. May I preserve silence or must I speak, has long been my supplications to that kind Father before whom I daily pour out my grief. And the more I ~~look~~ examine the and the more I look to heaven for direction, the more do I fear that silence would be sin. Some one must speak, or that predilection of the Com. for monkhood in their Mis. will sunder other hearts that heaven has united, and bring yet a deeper stain on the dear — dear cause of Mis. I love that holy cause, — and the desire to promote it is the strongest, the most constantly operating desire which God has implanted in my breast. Danger, — death in its promotion I would count rather than shun. A over attachment to the cause which led me to suffer in silence

while I felt that the Rud. Con. ~~was~~ had ~~done me an injury~~ interfered with my rights no less obviously, and ~~done me~~ injured me no less sensibly than had they, by an assassin's hand plunged a dagger to my heart, I did then believe that a single word would arouse the whole christian public ~~would~~ in my favor. But my injuries were the very more that I wished to ~~be~~ see possessed of the fullest confidence of that public,

And should I tell to none but my God the sorrows that I feel, - should that suffering which is already making my bones to stare at me, ~~rest me in~~ give me a premature grave in Lesser Cappadocia, my wrongs will be known and my sorrows will be told, For I sorrow not alone, - there are sorrows at Dunbarton. There are sorrows at Farmington. There are sorrows at Malta. There are sorrows at Beyrout, sorrows which even religion, with all the consolations which she brings can

~~not obliterate~~ now only mitigate, and which nothing but death can obliterate. And this sorrow, though now smothered under christian feeling, will find vent.

But might I not so much as whisper ~~to another~~ till I should feel that I might speak to you. ~~and in speaking for the sake of brevity, order,~~

I. I believe M. J. Parker, in view of heaven to be my true and careful wife.

What is it that makes of twain one flesh? The marriage ceremony? That ceremony is merely a legal recognition of the previous union of kindred souls. Heaven, so far as heavenly sanctions are known to us, recognizes and recognizes only as marriage the mutual pledges of souls thus united. ~~Did there~~ Is there such a union existing between my own soul and that of my dear, injured M. I believe so.

though Esq. Evans could not tell what her real mind was in regard to the two suitors, (by the way I never dreamed of being one of two suitors)

and though Esq. Hubbard at the tenderest painfullest moment of my existence could say, that I was deceived in regard to her affection for me, and that I would not from my short acquaintance have declare his belief that there was but little affection existing between us. I verily believe our hearts are indissolubly united, I believe she spoke the feelings of her soul when after I had said, "Farewell Dear M, and when high authority had decided that she must give her hand to another, - she said to her sister, "Marianne never shall I love another as I love Gridley." And that I loved her, and love her still as I never loved another I know.

Were pledges of Matrimony wanting? We had pledged ourselves to each other a thousand times. She had the joyful assent of every friend and relative. ~~Our intro~~ Our pledges had long

been published to the world, - we
had visited together most of our common
friends and relatives, and together
had wept out, farewell.

But no says the Bro. of Dart. Coll.
"There was a previous pledge, and all
her pledges to Gridley were consequently
null and void."

Let it regards that pledge let
N. speak, and at a time too, when
she ~~no longer~~ expected ~~that our~~
~~mutual wishes~~ ~~to~~ that J. must be her
husband. "Cousin last letter to
me before you made proposals
contained these words." My feelings
are now changed, will you write
me one more letter, give me a
brief statement of every thing
which has passed between us,
say it was pity that induced you

to conduct as you did – release me from my engagement." After he received my answer, he wrote to Sister M. "you are aware, I suppose, that our com. are closed till eternity, I have forgiven Martha, and hope to be forgiven." And what was that engagement, from which I have released? It was a conditional one, "with the consent of my relatives"; a condition which could not, and can not now be fulfilled.

II. I believe myself to be culpable in the sight of God for relinquishing Mr. from her engagement.

If she was my wife I certainly had no such right.

Now if as I verily believe, MAY in view of heaven is my lawful wife, I sinned in relinquishing her from

her engagement, I felt at the time
a consciousness of doing wrong, though
no faithful Christian Brother had then
urged home upon me the sin of
guilt, but I was induced to it
by the advice of Esq. E. in whom I then
put a confidence that I ought never
to have put in fallible man,
He assured me that I need feel
no difficulty in relation to my
engagement, as it was entered
into with the understanding that
she would accompany me to the
heathen, and more especially
as she had requested to be released.
I indeed knew that she still stood
ready to go to the sea accompany
me wherever duty might call, and that
her wish for a release was solely

entirely through the influence of the Com. and Pres. T. The former she was persuaded would declare her unfitness ~~for the~~ to be my companion, and the latter had urged her as she hoped for the salvation of her soul, to become the wife of Tensey.

~~But I did it from a settled~~

II. I believe M. ~~Fel~~ was well qualified for the station for which I selected her.

Though I had not the privilege of long personal acquaintance with her, by reputation, I long had known her. Best before ~~her~~ I gave her my heart or offered her my hand, I had all the ~~means of~~ opportunities of ascertaining her character which a judicious and mutual friend of us both could give. She was certainly a person that had a very

high reputation among a very extended circle of acquaintance. The whisper of calumny appears never to have ~~gone forth~~ been uttered against her till it was solicited by the Com., Of her personal piety, six months very intimate acquaintance gave me every day of exalted views, - and that acquaintance confirmed me more and more in the belief that Heaven had given me just such a companion as I needed, Her Minister who had known her from her infancy, declared to the last that there was nothing against her, that he had conversed with many of her acquaintance, and that the united testimony was that she was the very person for that

station for which she was selected.

But," she appeared to have been fickle to a fault." Where is the female who would have conducted herself more unexceptionably under circumstances so distressingly trying?

~~III. I believe that the Com.~~

That trial raises her in my estimation. She acted nobly, and ~~all~~ the fickleness complained of resulted indeed in my apprehension ~~not~~ from a divided affection, but it was an affection for her lawful husband, and for that cause for the promotion of which he stood pledged. And from a tenderness of conscience she ~~chose to~~ sacrificed herself to her love of Mijoions. Hers will be the martyrs crown. ~~I was going to say a martyr to the cause of Mijoiness~~

III. I believe ~~that~~ by the course pursued by the Com. with M. ~~the~~ worthiest female in America, who should become engaged to a Missionary might be ruined. ~~If worth could become all. but been safe.~~

Let it be understood that the Com. have the power to dissolve marriage contracts at pleasure, and let them tell the world that they are ready to start at the summons of an anonymous letter, and ~~to~~ collect the reports of every enemy to which ~~the~~ ~~that~~ letter may give refference, and let it also be known that no opportunity will be given to the parties concern to canvass them reports however false they may be. and where is the ~~body~~ body of real worth, who has not some personal

enemy to ~~set the mischief on foot,~~ point the Committee to some disappointed lover. Let that lover find a worthy Pres. of a College and member of the Board, who shall ~~pour his story~~ pronounce the Lady an unfit person for a Missionary, and that it would be adultery in her to marry that Mis. - let this come officially, accompanied with a letter from Esq. Evarts that there are unfavorable reports respecting her, with a long list of inquiries drawn up in real Lawyer style, - let all these things come at once like a clap of thunder upon a young lady, ~~know the world as one about to bid~~ on the eve of her marriage to a Missionary, and where is the

lady who ~~would~~ might not ~~be driven to distraction; and who would~~ gladly ~~shrink away even fall into the arms of a rejected lover? Would to~~ be allowed to say to her affianced Tomwall, my dearest, good bye, rather of a favourite, friable and even ~~gladly~~ shrink away into the arms of a rejected lover.

O! my ~~Dear~~ Sir, would you — you who know something of the delicacy of the female structure, — would you dare to subject one of your dear daughters to such a trial?

IV. I believe ~~that~~ the Com. interfered with my matrimonials concerns simply ~~son~~ a determination that I should ~~go~~ come out a single man.

That ~~that~~ wishes of the Com. were strong on this point you know very well. Now let an astonished man be told not merely that the

Com. tore from me my affianced bride, but let him be told, also ~~that that~~ that Com. first requested, then urged me to a single life, - let him be told the manner in which the Com. received the intelligence of my matrimonial engagement, - let him be told of the requisitions of that Com. not only of ample testimonials ~~but~~ and ~~that too~~ of a formal offer of her services, while a Brother Mis. & my Room mate ~~too~~ took a wife by the consent of ~~that~~ Com. without even a recommendation - let him look at the careless delays in my departure - let him see the eagerness with which the occasion ~~of~~ which an anonymous letter gave was seized, - let him know that the individual principally concerned was studiously kept in entire ignorance

of the whole affair till a wound
just all cure was inflicted.
~~and then~~ let him behold the Com.
dissolving a marriage contract on the
grounds. "1. She had shown great insta-
bility. 2. We could not tell what
her real mind was in regard to the
two suitors. — and when the
poor Mis. acquiesced" in a sentence
which he saw no way of evading,
still insisting on his right to the
helps, support and consolations of
a wife, let him hear the compm.
approve the suggestion as an
disgraceful thing, and my reproaches
that he had once dared attempt
a matrimonial connection,
then let him see all difficulties
in regard to emancipation suddenly
vanish, and the Mis. in 5 days
on his way to Jerusalem.

~~I say~~ let an impartial man look at all these things in connection, and would he not suspect ~~there was some~~ other designs in the interference ~~besides~~ than want of qualification in the lady.

V. I believe that interference in every point of view to have been unjustifiable, inhuman, and inhuman. Every the Negro of the Virginia Planter is allowed his rights of matrimony. Can ~~those~~ they rights be legally denied ~~to~~ a free and independent citizen of New England? ~~I, defended that right, Why Bible allows~~

That interference was a most direct trampling on a Divine institution. ~~Permission to marry~~

v. Admitting I had made an injudicious selection, still I believe the com. had no right to interfere.

What, has not a free and independent citizen of the U.S.A. a right to select his own wife? When, how, where, did I relinquish that right to the com.? By receiving my destination on condition of celibacy, as Esq Reed understood the matter? No Sir. No. Not the obscurest hint was given or received in relation to my Matrimonial affairs previous to my receiving my destination, — nor subsequently did I ever lay myself under one pledge to go out single. And had I given such a pledge, I had been unworthy of my office. — and had that pledge been given under all the sanctity of an oath, it had not been binding, — it had been against an ordinance of heaven.

But here the cry will be raised, expediency, ~~expediency~~. Young men in this work are called to great and noble sacrifices, like the Apostles, — some must go single, and as it regards those who are married, how important that they have good wives.

But Sir, have the Com. the rare talent of discerning and matching kindred souls, It seems, not for Esq. E. confesses, "we could not tell what her real mind was in regard to the two suitors" "although two of us conversed with her and all of us saw her letters to both". ~~Can they tell a priori the female with whom I can pleasantly, happily labor?~~ And when they intermeddle with friendships formed, specially with marriage contracts, can they say they are not sundering hearts that heaven has united or do they ~~sup~~ deem the consequence of such a separation trifling?

But Sir. If I am not capacitated to select my wife I am not capacitated for the high responsibilities of a ~~preacher~~ proclaimer of the Gospel to the benighted.

If I am not capacitated to select a wife for myself, it is an irremediable incapacity - no man can select for me. - no man can tell a priori who is that female that I can love, and with whom I can cheerfully joyfully labor.

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thing to me till after my destination was fixed. And, ~~after~~ subsequently I never gave any pledge that I would go out single. And had I ~~had~~ given such a pledge, I had been unworthy of my office. - And that pledge been given under all the sanctity of an oath, it had not been been binding, it had been ~~against an ordinance of heaven~~.

But it will be said

Yes Sir, but that writing of yours ~~that~~ your own hand writing in which you gave yourself up to the direction of the Com. implies something. Esq. Hubbard interpretted it to imply the right of the Com. to detain me forever from my Mission, ~~and~~ to perform the work of an agent at home. With such an interpreter therefore, there is no telling what it does not imply. But Sir. I never once dreamed of that act, giving ~~the~~ Com. any power over

my matrimonial concerns. I supposed myself free to select ~~as my Brethren before me~~ and when I should bring forward a lady as my intended I supposed she would be joyfully received, and that no scrutiny would me made which would not be proper and delicate to make in regard to the wife of a Minister of the Gospel at home,

VI. I believe that interference in every point of view to be unjustifiable, inhuman and unchristian, It was trampling on every right which God had given me, and which the laws of my country secured to me, It was tearing from my heart the last earthly object to which it clung, and to which it hung too by a ~~hold which~~ that heaven sanctions. - it was reducing me

disciples ~~who~~ such as Darby have a parallel, - it was putting to far nearer ~~texture~~ ope of a tenderer more delicate structure than myself. It was involving all our ~~friends and~~ relatives in ~~protracted~~ deep and long protracted sorrows.

VII. I believe ~~the~~ ~~that~~ ~~[illegible]~~ claims of the Com. in regard to ~~the~~ ~~the~~ Matrimonial concerns ~~of their Mis.~~ ~~to be usurpation and tyro~~ ~~must be at once relinquished~~ ~~to be~~ ~~to have been truly Popish~~ of their Mis. to be such as must ~~greatly check, and ultimately ruin~~ ~~the Mis. cause~~ seriously disturb the Mis. efforts of the American Church, unless they are immediately relinquished.

Young men will not go to the heathen unmarried, and I am now persuaded ~~that they ought not.~~ * Nothing but

the prospect of increasing usefulness can induce a pious man to make the sacrifice. ~~I have seen~~ Though a man devoid of piety ~~could~~ might travel ~~with~~ with much pleasure in foreign countries supported by christian charity.

and such prospects I am sure can exist only as the dreams of men who have never stood on heathen shores. ~~That lady who would submit~~ But

~~The female shares equally with her husband~~ But could you find a woman like Mrs. ~~Hervey and Parsons~~

I do not believe that the course the Board have pursued hitherto in regard to Smyrna would plant the Gospel here in a thousand years. Pious females must come, or Smyrna can not be rescued. But where is the female that can look on M. T. Parker and then consent to keep the Inquisition for the sake of dividing with a pious Mr. the labours of the

VII I believe the claims of the Com. in regard to the Matrimonial concerns of their Mis. to be such, as if persisted in, must bring disgrace on the Com. and ruin upon the cause.

Let the facts in relation to the case of M. T. P. be known, and where is the female, who, for the poor hope of dividing with a poor Mis. the sorrows of the Mis. life, would consent to subject herself to the Inquisition? Or should that female be found, where is the Mother, who has heard of the sorrows of the Mother of my dear M. who would not snatch her daughter from the presence of a Mis. as from a Fiend?

Or where is the young man of delicacy, or even of common sensibility, who could subject his affianced to such a trial as the Com. demand? Or will my dear Mis. Brethren who are coming after ~~me~~, beholding my fate, quietly yield themselves up to celibacy? They will not. - They ought not. Though a man devoid of piety might cheerfully consent to travel in foreign countries, supported by christian charity, nothing but the prospect of increased usefulness can induce a prior young man to make the sacrifice. But such a prospect, I am sure, exists only as the dreams of men who have never

set foot on heathen shores.
I do not believe that the course the
Board has hitherto pursued in regard
to Smyrna, would plant the
Gospel here in a thousand
years. Pious females must come,
or Smyrna can never be rescued.
Were I a Mark in my social
feelings, but in my conscience
Christian, as I loved the souls
of Missions, as I loved the souls
of those around me, I could not
consent to labor here a single
year. It were better for the
cause that I this day sink into
my grave, than that I live
and labor here fifty years,
and through that fifty years
prevent the good which a pious

female would have accomplis

~~I need not~~ And to a Professor in Theology I surely I need not say my right ~~to assume~~, as a man to and as a Minister of the Gospel to many if I wish, is, but beyond all question.

Is the Savage justly styled cruel because because he applies the torturing knife? The tortures to which that interference has subjected me, mocks the all the tortures of savage cruelty. - But far - far deeper are the tortures which ~~they~~ it has inflicted on a tender more delicate frame than mine.

But the Com. will ~~say~~ cry out expediency - expediency - How important that Mis. have good wives! Come that Com. fit souls together for the work.

But ~~when, how~~ you are our Mis-
tress, but when how and where
did you get the right to interfere
with my matrimonial affairs,, Is
this a right to be claimed for legislators
to intermeddle, — have all civilized
nations denied even to the parent
the controlling power, — and shall
such a power be claimed by Directors
of a Mfg. Soc.

And now Rev. & Dear Sir, I hope you will do me the justice not to pronounce this communication the ebulition of disappointed love.

Mine are not the feelings of a disappointed lover. Had Martha on the eve of marriage said, "I love you not" I could, without a sigh, have said farewell, and the lineaments of that face which I used to trace with delight had alone faded from my recollection, and the name of Martha, by whatever lips pronounced, had ceased to send a thrill to my soul.

But mine are feelings of a deeper kind. They are the feelings of a loving husband torn from his loving wife, and torn by men ~~to~~ whom he had ~~confided~~ transferred that confidence that trust, and almost all that love which a dear earthly Father ~~now~~ now laid in the grave, once respected,

Before this you have probably heard ~~I wish this communication to be said~~ the cry which has gone up from ~~before the Com.~~ Of that Com. I have now Beyrout ~~no request to make,~~ ~~I will only say the cry~~ of ~~Beyrout is~~ "~~Save~~ that heaven would interpose and save their injured sister, and restore her to her rightful husband. ~~That~~ I said that prayer will go up with strong cries, till they know that sisters destiny is sealed. — And they are men and women whose prayers seem to have prevailed with God, and brought down blessings of salvation on Beyrout. ~~But you~~ also myself. I ~~and should that~~ prayers ~~be~~ heard and answered, ~~still greater blessing~~ will it bring down, which will afford new ~~coils~~ ~~than~~ who can estimate the wide ~~which~~ they ~~might event~~? I too, would join in that supplication, did not dishonor forbid I would, even now, raise the cry of restore Restore till the Com. should listen or the world should hear. did I not fear adding to the sorrows of he that I love.

My next appeal will probably be in person

I would ~~not again~~ never more call your attention to the wrongs you have done me, did not duty compel. I would suffer in silence, and no man should know that I am unhappy — I would seek to forget the men that have doomed me to a life of sorrow, — I would seek to forget the land of my birth and all those trying scenes through which I have, by your instrumentality have passed. I would seek to crowd every sorrow from my mind by unremitted efforts to spread the knowledge of my Saviour among those ~~from~~ benighted, ~~souls~~

But while I am here suffering in silence, the dagger may be plunged to the heart of another Martha, and another ~~faithful~~ Mipomay may be forced to ~~be~~ abandon the dear object of her affections disgraced and ruined, and to become a lone, heart broken wanderer in a heathen land.

It was not from passion but from principle that I came to the conclusion that it was not expedient for me to ~~that I go~~ enter upon my Mission a single man. And in that conclusion I was right, and the Com. in opposing it were wrong.

I cannot but look with after astonishment at the treatment which I have received from the Com.

For that body of men to assume the power of controlling the matrimonial wishes of their Mis, and dissolving their marriage contracts, is pouring up to the court of Rome of the 15 cent, for them to ~~clean~~ solicit accusations from the enemies of a female affianced to a Mis, and with the assurance that any calumny which they may vent shall be forever concealed from all but themselves, is Inquisition indeed, and for them, after having

robbed their Mis. of the object of
his affections ~~tell~~ ~~off~~ forbid him to
seek another. — this is carrying out
the figure, — and all together
forms a scene which no one body
of men ~~will~~ in a free country
will be able many times to repeat
unless they select victims too timid to
expose usurpation, — or exile their victim
to lands so remote that their groans
cannot reach their native shores

115. 97

Communications No 1.

Gibraltar Oct. 24.

Rev. & Dear Sir.

Our passage has been long and tedious. ~~thirty four days.~~ We have had little but head winds, gales and calms. The line storm came upon us in Long. 50. and for a ~~time~~ night, we felt ourselves ~~to be~~ in perils by the deep. ~~In that gale,~~ The Globe that ~~sailed, and arrived~~ came in company with us, had her stern boat carried away. ~~The~~ ~~two~~ two whalemen ~~which~~ near us were dismasted in the same gale. We have ~~since experienced~~ had also had two considerable gales since. The weather has ~~most~~ of the time been pleasant. We have ~~been confined~~ been confined scarcely for a single hour to the cabin by rain. The thermometer ~~most~~ of the ~~time~~ has usually stood from 70 to 80. There have been few days when an overcoat was needed. ~~would not have been burdensome~~ Several days have been uncomfortably warm. ~~The~~ ~~weather~~ has much of the ~~time~~ ~~proved~~ refreshing.

The first week, we gave up chiefly to sea sickness. The second and third we fully occupied, and to good advantage, upon general history and then upon the history and geography of the countries

around the Mediterranean. We read Tytlers Elements. Moses Geography of those countries. Shaler's Algiers. - Greaves Journal in Tunis. Moses Historical Sketch of the Greek Revolution. Hawkhopes Jowett's Researches Greece, - and for the purpose of entering a little into Eastern Manners and customs, we perused several of Byrons Poems, and one vol. of the Life and adventures of Hajji Baba. We had intended to ~~have~~ add the other vol. Scott's Crusades, & Mill's History of Crusades. Mis. Reports, & Mis. Herald, so far as ~~they~~ relate to the Palestine Mis. - but suddenly we were arrested by that ~~enemy of literature more~~ Goth - that Vandal. The Dyspepsia. The fourth week was chiefly spent in vigorous muscular efforts to free ourselves from this Monster's grasp, and with ~~some~~ success. but not to that degree that prepared for mental effort.

Our fifth week, consequently was spent to little purpose, so far as books are concerned: some progress however was made in the Spanish Grammar.

This loss of time, which is a serious loss, we attribute wholly to the want of sufficient exercise, and proper diet. ~~Sea Stores, viz. Beef. Pork~~ Lighter food than the usual sea stores, is indispensable for passengers who wish to be obedient.

Capt ~~Johnson~~ Richardson, with whom we sailed, is a polite Unitarian, - a man well educated and inteligent, but no friend to the doctrines of the Gospel, or to efforts for their diffusion. He however read, ~~and~~ considerable in the Mis. Herald, and seemed interested, - interested, no doubt, merely from the information it gave him on a subject ~~of~~ upon which he is very ignorant. Two of the crew are sober thoughtful, praying men, - possibly pious, ~~though they profess to~~ entertain no hope ~~of themselves~~. The rest are ~~thoughtless~~ careless, and most of them in some degree profane. They ~~all~~, however, treat the subject of religion seriously, when conversed with. The forecastle we found well supplied with bibles, and Tracts, which were perused more or less every day.

Beyond the limits of our own vessel
~~We~~ saw little on ~~the~~ passage sufficiently
interesting for communication. Now and
then a sail hove in sight, - or a flying
fish came on board, or a dolphin was
harpooned, or a turtle came alongside.
We saw most of the Azores, and had
a fine view of the North & West side
of St Michael, which presented a very striking
and grand ~~beyond any scenery which we~~
~~had ever before witnessed~~. On the North
~~was~~ is a ~~village~~ considerable town ~~of nearly one a~~ just above the level
~~with~~ of the ocean, completely hemmed
by ~~apparently inaccessible~~ highly mountains.
On the East, a rocky shore presents
itself, from one to three hundred feet
~~almost~~ nearly perpendicular. From this the
ascent ~~was~~ is at first gradual, but increases
on retreating from the shore, and at
~~the~~ distance of two or three hundred
rods becomes so steep as not to admit
of cultivation and soon rises into lofty
& still further back numerous, regular conical ~~hills to~~ peaks
~~raised their summits to the clouds~~ mountains. from these mountains

it would seem that the rains ~~have~~ descended in torrents, for their sides are completely thrown into sharp ridges by deep ravines. A number of these ~~ravines~~ as they descend unite into one and then ~~for~~ extend down to the precipice ~~by~~ on the ocean brink, dividing the cultivated lands into parallelograms from 40 to 60 rods in breadth. These are ~~were~~ subdivided into small lots apparently by ditches and mud walls. Every portion of the land that admits of cultivation is ~~could be cultivated, was~~ cultivated to a high degree, and all above the improved part is ~~was~~ thickly covered with bushes. We could see no road-houses are ~~were~~ scattered promiscuously in the lots. ~~Here~~ and are ~~were~~ small compared with houses in N. England ~~houses~~, and are generally painted ~~painted~~ ~~either~~ white or red. Chapels and convents are ~~were~~ ~~generally~~ at some distance from the dwellinghouses, one story, square windows, steeple at the end terminating in four short spires, ~~one on each corner~~.

But there we could not recognize as the temples of Jehovah; & we were compelled to look upon this fair ~~portion of the earth~~ land as a part of the much ~~that which~~ yet remaining to be possessed and we ~~felt~~ could not but desire that some ~~further~~ may go over and possess it.

When ~~we first came in sight of~~ the Eastern Continent have in sight the wretchedness of Old Spain, and the wrongs of Africa ~~present themselves~~ held us awhile in melancholy contemplation. Soon the ~~lofty~~ precipitous ragged heights of Trafalgar appeared, - And then we thought of Nelson, and as we gazed upon the expanded bay before us once encrimsoned with human blood, we thought of the many ~~bodies of the~~ Brave now entombed in the ~~ocean~~ coral below. ~~Tangier next crested our attention~~ then turned to Tangier. We surveyed its castle ~~pointing the sea~~ majestically ~~elevating itself~~ rising from the shore ~~of the ocean~~ and elevatedly above the top of the mountain on whose side the city is built, ~~It is a structure, with which we have never seen another that~~ The houses are white, and at a distance appear to be large and elegant, are crowded into a small

space, and extend down the mountain on a kind of ravine, back of the castle, near to the water's edge. where several heavy walls croping the ravine, rise one above the other, ~~presenting a solid front~~ constituting ~~apparently~~ a very strong fortification.

Ten miles further up, on the ~~other~~ European side is Tarriffa an old town going to decay. Its light house, at the extremity of a long reef of rocks, is the most prominent object in the straits. and as we approached it, night ~~coming on~~, ~~it was~~ shut out most other objects from our view, and the next morning, the 36. from Boston, found us safe in the bay of Gibraltar.

Rev. Rufus Anderson.

Communications No. 2

Gibraltar ~~Harbor~~ Bay On board the Brig Rook Oct. 26. 1826
~~Lat. 36. Long. 6. Mt. 27. 2d~~

Rev. & Dear Sir.

We informed you in our last, of our safe arrival in this bay, Sabbath morning, Oct. 22. No quarantine was required. Through the politeness of Mr. Goldsborough from Philadelphia, clerk in the House of Scott & Allison who came on board permits were obtained for our going on shore. and at 2. P.M. a boat was sent in which I. took Ridley to the wharf. Not meeting Mr. Goldsborough there as expected, he was accompanied by a guide to Mr. Scott's ~~Introducin~~ From this place a female was sent to conduct ~~him~~ to Mr. Allisons, where as an American, he met with the most cordial reception. This is a valuable family from Philadelphia, - have resided here about eighteen months, - several of the members apparently pious. They deplored in moving terms its effects upon their ~~religious~~ moral feelings lamented their loss of religious privileges, and expressed a determination soon to return, that they might enjoy those privileges again. There being no religious services in the afternoon the time, until tea, was passed in religious conversation in which they manifested no unwillingness to engage. At 6. he was conducted by Mr. Goldsborough to the Methodist chapel. It is a ~~neat be~~ room about 20 feet by 30, - has a gallery, is closed off into slips in a neat, but plain and simple style. It will accommodate 300 people. About half that number were present. Of these ~~one~~ third were soldiers. Rev. Mr. Bratten officiated. He opened the meeting by reading the Hymn. "And am I born to die" in a low and feeble voice, a part of ~~The assembly then arose, in a large part united~~ All then arose, and nearly all joined ~~not~~ their voices in the song.

The divine blessing was then, in a few words implored. Declaration that the meeting was assembled in accordance with their laws, was then made, and this was followed by prayer; during the whole of which the audience were seated, with their heads inclined. It was such a prayer, as naturally flows from a deep sense of human depravity. It consisted much of confession. Gods kindness in the gift of a Saviour was feelingly recognized, ~~here the blessings were~~ intercession was made, specially for Pagan, Jews & Mahometans. The present moral condition of the place was then deplored, and with much particularity, and the outpourings of the Spirit then supplicated. It was concluded with the Lords to prayer to which the audience responded Amen, and sang the remainder of the Hymn, with which the meeting was opened, as it was lined out by their Pastor. A discourse from Psalms. 90: 12. was then delivered, of which this is the ~~then~~ skeleton. Lord teach us so to number our days that we may apply our hearts unto wisdom.

Introduction. - Balaam's folly in desiring to separate between the death and the life of the righteous, contrasted with the views expressed in the text. These views explained and illustrated from the circumstances under which the text was penned.

II. The duty of numbering our days.

Numbering our days implies.

1. A feeling sense of the brevity of life. - Its brevity ~~at the longest day~~, compared with the ~~years~~ hours of the Antediluvians. - with surrounding objects, as Sun Moon, &c. - with the works of mens hands, as houses. Then looking around in the walls of the Chapel. Here perishable walls said he, will survive, and here Jehovah will continue to be worshipped

when no other voice will be heard from this pulpit, other feet will tread these floors, and other men will fill these seats.

2. It implies a feeling sense of the uncertainty of life. This uncertainty of life illustrated and enforced by declarations of scripture, and by instances of mortality around us.

3. It implies a feeling sense of the vast importance of this short, uncertain life. This shown from the connection of this life with eternity.

II. The object of ~~applying our heart unto~~ numbering our days. viz. to apply our heart unto wisdom. Not that wisdom which is from beneath, mere carnal policy — not the wisdom of the schools. But heavenly wisdom. This wisdom explained. Here the gospel plan of salvation considered.

Conclusion. All tenderly exhorted to seek this wisdom, — to seek it immediately, — disinclination the only obstacle in the way of finding. Urged by the shortness and uncertainty of life, and by the approaching judgment. An earnest wish that some one soul present might so seek as to find before leaving the house, closed the discourse.

A short and appropriate prayer followed. The Hymn, "And am I only born to die", was sung, and the benediction pronounced.

While the assembly were leaving the house, the Preacher continued leaning on his pulpit in the att with one hand covering his face, in the attitude of prayer.

Services occupied one hour and an half. The sermon, forty minutes. The exercises were all strictly evangelical, appropriate, solemn and impressive. Every part of them was calculated to impress upon the audience the sentiment with which the Preacher commenced, "And am I born to die?" He made no use of notes. His style was colloquial, his manner familiar. Being one of his hearers looking into a book, during the discourse. "Will you lay aside that book, soldier?" said he "and give me your attention." And the attention given him was most profound. — So much so that when the soldier was addressed, no one turned to see who that soldier was.

The next day we both dined ~~with~~ by ~~special~~ by invitation with John Pyne Esq. Rev. Mr. Pratt and Rev. Mr Barber, another Clergyman in the Methodist connection were present. Mr. Pyne is a Lawyer from England, decidedly pious, and is not ashamed to be called a Methodist. He is the most influential christian in Gibraltar. — the pillar of the Methodist Society. He affirms that he has lost nothing in his business, or his reputation by the decided stand he has taken. Whatever communications you may wish to make to the Methodists ~~during~~. He ~~not clergy~~ at ~~lady~~ ~~present~~ ~~head~~ society in this place, you ~~had~~ would do well to make them to this gentleman, as he is the chief officer in the society who ~~resides~~ here permanently. The Ministers

coming and leaving very frequently.
Dinner. We sat down at half past three.
First course, fish, — Second flesh, — Third pudding
Fourth pie. — Fifth bread and cheese, Sixth punch.
At sun set we rose from the table, and went
to one of the Synagogues.

Tuesday we breakfasted with Dr. Hennen.
The three gentlemen just mentioned were also
present. Respecting ~~this~~ ~~Gen~~ Dr. H, you have
doubtless learned something from Br. Temple.
He is connected with the Garrison, and attends
upon the Military Hospital. His wife and one
daughter are hopefully pious, and he would himself
as Mr Pratten informed me, like to pass for a
pious man. They seemed very warmly attached
to our Missionaries at Malta & Beyrout, with all
of whom, Smith excepted, some of them are
acquainted. The unaffected politeness, the
simplicity of manners, and the lively inter-
est in Missions, by which this family are
characterized, rendered the few hours of our
stay with them, as you may well suppose,
peculiarly pleasant. After breakfast one
of us was called upon to read a portion of
scripture and the other to lead in prayer.
Dr. H, showed us a letter he had just received
from Br. Temple, and evidently with no small
satisfaction. Till dinner, our time was spent
in looking out a passage for Malta. A Maltese
vessel would carry us for $30, each, we providing for

ourselves. But the vessel was filthy, accommodations wretched, crew disgusting. We afterwards fell in with Capt. Atwood, ~~Brig~~ ~~Rook~~, Brooks Maine. Abot. with whom we engaged a passage at $20 each and board on Ships fare. After noon spent in surveying the town. ~~In the~~ Evening one of us at the Synagogue, the other at our lodgings writing letters.

Wednesday ~~was~~ a very busy day, employed in visiting the various places of interest — the Alameda, — Jewish burying ground — St Michaels cave — Point Europa — the Water tower and the fortifications. — in making calls. — ~~getting~~ obtaining our passports and getting our baggage on board

After passing some of the most interesting days of our life

And this morning (Thursday) at 9 o'clock we set sail, with a fair wind for Malta

Rev. Rufus Anderson

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Gibraltar Bay, on board Brig Rook, Oct. 26.

Communication No. 3.

Brig Rook, off Algiers Oct. 30. 1826.

Rev & Dear Sir

Gibraltar is an interesting spot. None but a stranger to those emotions which the sublime in nature is calculated to awaken, can gaze upon that vast rock rising majestically from the ocean, and hiding its craggy cliffs in the clouds, without feeling of the deepest interest.

Statesmen too, have looked upon it with interest. Hostile fleets and armies have gathered round it, - the cannon's roar has made it tremble, - human blood, like water has lowed its shores, and treasures untold have been lavished on its fortifications.

But with a still deeper interest should the Christian contemplate it. It is the point, from which the false religions encircling the Mediterranean may most successfully be attacked. To preach the Gospel at Madrid. Morocco, Tunis or Algiers, would subjects a man to great privations,

and probably cost him his life. But here is a spot where thousands of Catholics Jews and Mohamedans are gathered together, among whom, under the protection of English law, the Missionary might labor with all the security, and with most of the comforts of a Minister at home.

And here let the gospel once triumph European, Asiatic & Barbary Jews, would be seen, heralds of salvation, winging their way to their respective countries, Moors, Portuguese and Spaniards would be numbered among the champions of the cross, and soon would many nations hear, in their own native dialect, of the wonderful works of God.

But this field for christian enterprize so accepable, and so important, is still suffered to lie almost entirely unoccupied. Not only are the thousands here born and educated under the influence of false religions, with scarcely an exception permitted to pass through life without once even hearing of the way of salva-

tion, but a large portion of the multitudes resorting hither from Christian lands, are now living, as it regards the means of grace, in a destitute condition. Here, at the present time, not a few may be found who used in England, or in America to acknowledge themselves the followers of Jesus, who, from the want of the watchful care of some faithful Pastor ~~to most~~ can no longer be recognized as such. You would be surprised, said a pious-judicious gentleman who had long resided on the spot, in conversation with me, "you would be surprised to learn how large a portion who at home were reputed ~~pious~~ ~~Christians~~ pious, lose all their religion by residing here". Many, who, from early childhood had been ~~were~~ taught to feel something of the sacredness of God's holy day, now have to lament that these feelings, by dwelling among a people where the sabbath is disregarded are nearly obliterated. I ~~have~~ heard there lamentations, and from those, too, whose tears bore witness to their sincerity.

There is, however, amid this moral desolation, one bright spot;— a little band of the followers of Jesus, under the guidance of a faithful godly pastor walking together in fel-

lowship and love, & zealously ~~to~~ promoting the cause of Christ around them. They are, at present, in number about eighty. Their place of worship is a large upper room, and has inscribed over the door of its entrance Methodist Chapel. Under the same roof is the Parsonage, and a well furnished Tract and Bible deposit. Here, "fast by the oracles of God," resides the Pastor of this flock, the Rev. Joseph Pratten:- here he breaks unto them the bread of life, and here he provides with ~~bestows~~ religious Tracts and Bibles ~~upon~~ multitudes who receive them gladly.

Associated with him, is the Rev. John Barber, whose ~~attention is turned chiefly to the Spanish~~

Malta. Found Brig Glider

principal design is, to labour among the Spanish part of the population. He has succeeded in gathering a little number with whom he often meets to impart ~~to them~~ instruction from the sacred word. Of these, three now give evidence of piety. They maintain prayer meetings among themselves.

These Rev. Gentlemen officiate alternately at the Chapel, where, every Sabbath, they have a morning and evening service. The afternoon is devoted to their Sunday School, which has become an interesting branch of their operations. Conference meetings are held every evening in the week.

These Gentlemen are English Missionaries, sent out by the Wesleyan Society. Mr Pratt, are ~~year~~, and Mr. Barber two years since. That Society has now occupied this station fifteen years. Rev. Mr. Griffith was ~~their~~ first Missionary here. Under the labors of successive Missionaries a very considerable number have been hopefully converted, - most of these have been soldiers of the Garrison, many of whom have, from time to time, been called ~~away to fight the battles to other lands to fight the battles of their King~~ away to ~~other~~ occupy military posts, which in other lands.

~~In the efforts of that society in this~~

~~Place, well may they say, hitherto Jehovah hath helped us.~~

In all their efforts, hitherto hath Jehovah helped them.

Rev Rufus Anderson

Communication No. 4

~~Three miles in length & from one half to three fourths of a mile in breadth~~

Gibraltar is a vast lime stone rock, ~~varying in breadth~~ its length from N. to S. is three miles, its breadth from ½ to ¾ of a mile, nearly from the waves. It connects on the North with Spain by an Isthmus of the Neutral ground, a low sandy beach, - along which it ~~is elevated almost perpendicularly, to the height of 1450 feet~~, presents an almost perpendicular front of 1450 feet.

~~At this~~ Along the foot ~~of this rock~~ around the N. ~~West~~ corner, and by a very narrow pass, is the only access to Gibraltar by land. Hence, no pains has been spared ~~to strengthen~~ in fortifying this point. To prevent land forces from approaching it, a very strong wall, on the sides, and top of the rock where fortifications can be erected, ~~are~~ well improved. Besides these numerous works on the outside, ~~extending~~ scattered around in various places from the base to its summit, extensive excavations have been made in the rock itself, from which cannon may be discharged through port holes, from the perpendicular fronts of the rock. These excavations, which, in the whole probably fall a little short of two miles in length, are carried in various directions along ~~the rock~~ the north front 10, 20 & 30 yards from the front of the rock. These galleries are sufficiently large to admit a loaded waggon with a team of horses to pass along with ease. At short distances, chambers are carried out near to the front of the rock, where stands mounted before each port hole a heavy gun. In some of these

chambers are several guns. Some of these chambers are extensive halls, one of which is a resort of parties of pleasure & is resounded with the viol and the festive dance. It is lighted by the port holes, and by the ventilator opening through its dome. This dome is accessible from above, and upon its top the visitor may seat himself at an elevation of 800 feet and survey the plain beneath him, and gaze upon the craggy cliff rising above his head still 600 feet higher, and wonder at the dexterity of the apes, leaping carelessly from crag to crag where a single misstep would precipitate them a thousand feet upon the rocks below.

From these excavations, many heavy guns may be brought to bear upon a single point, and may be worked in almost perfect security from the enemy, as a port hole at such a height from the plain beneath constitutes a small mark indeed. With these guns, it was found a few years since, but a short work completely to demolish the St. Philip's Castle at the expense of 5 or 6 million of dollars erected by the Spanish government, about a mile from the rock. And with these

guns, armies to any extent might be cut ~~down at fort. as they could be marched upon the neutral ground~~ before they could reach the gate of the ~~garrison~~ town.

The Gibraltar is also well fortified against an attack from the water. Near its Eastern shore along its whole extent, ~~rises~~ is an inaccessible ledge from 12 to 14.00 feet high. The southern extremity of this ledge, is Point Europa. It is 1400 feet high, and so steep on its sides, that from this point, a stone may easily be thrown to the East, or the South into the water below. Hence, upon an irregular area of a few rods in extent surrounded by wall running along the brink of the precipice is - tower 80 feet high, and two small stone buildings, ~~of~~ which now are little more than a pile of ruins.

From this point quite ~~around~~ along the southern Western, & Northwestern shore, quite around to the high rock on the North, is a heavy wall of huge stones bolted together, and surmounted by artillery. ~~At~~ In the rear of this wall, ~~are many other works~~ on more elevated ground are many smaller fortifications.

~~The shoals surrounding the~~ a permitted as

of additional security to the place, is the shoalness of the water which every where prevents vessels from coming within a cast keep vessels at a very respectful distance from the walls. ~~These fortifications are all kept well manned~~

Thus fortified by nature and by art, and supported by a sufficient and well disciplined garrison probably ~~no strength from without it is believed, could~~ not all the powers of Continental Europe united could take it except by bribery or by cutting off the supplies. ~~The latter mode~~ But attempts to cut off supplies must be hopeless, so long as England remains mistress of the Ocean.

The Bay lies along the West, and North side of Gibraltar. ~~In passing up this Bay the coast will have a fine view of the rock. The view is very fine. Gibraltar rises from the water,~~ The land on this side rises first, gradually, then more rapidly, and soon with an ascent so steep as to be climbed only by stairs, or zigzag paths which have been wrought in the rock, till it loses itself in the sharp ledge which runs along the eastern shore. Thus in passing up the Bay almost the whole of Gibraltar presents itself to view, and the view from the

water is very fine.

The harbor is at the North West, Here usually a hundred or more sail usually lie at anchor at ~~a cost the~~ distance ~~of a mile or two~~ from the shore. ~~Never~~ Never the there ~~are~~ lie several hundred of smaller craft. Vessels unlade by lighters, as the water is ~~very~~ so shallow that they cannot come nearer than half a mile of the wharf. On this wharf, which is scarcely 100 feet square, ~~men, merchandise, or~~ whatever ~~of~~ is to be enter ~~the town~~ port. is first landed. Through the day this little wharf is covered with men merchandise and carts drawn by mules, and completely surrounded by boats. From this, the town is entered by a narrow flap, under heavy arches, through the wall.

The town which appears from the water but a little cluster of houses contains ~~not less~~ not less than 30.000 souls. It is about one mile in length extending from the N.W. corner of the rock, to a wall ~~which~~ on the South, which is carried from the water to the top of the ledge. Its breadth ~~is probably~~ cannot be more than 60. or 80 rods. ~~running extensively from the wide Bay on the side of the mountain~~ where the ascent becomes too steep to admit of extending the building farther. The whole ground is completely occupied. Houses are generally three or four stories ~~high~~ usually, mostly brick, some stone all covered with yellow and the co. Roofs have no cellars. The ground floor, tiles is made of tiles. A narrow entry leaves through

them, to an small square open court in the rear, on every side of which, and over each story is a piazza. The rooms are furnished and furnished very much as in N. England. Windows are furnished with Venetian blinds ~~in universal use~~. Some of the roofs are flat covered with tile, but most of them are very steep and covered with potters ware. This is formed into hollow cylinders, 6 inches in diameter which are halved longitudinally. These are laid side by side, in mortar, the convexity downward, forming ~~troughs~~ a series of troughs for the roof to the eaves, another series is then laid on these with the convexity upward, so as to conduct all the water into them. ~~which is~~ ~~No buildings are for the most part~~ Many of the buildings are old, generally they are plain, and very few can be called elegant. The streets are narrow well paved with square stones, have side walks, and are kept very clean. They are continually thronged with Spaniards, Moors Jews, and English soldiers, and beasts of burden. Few carriages of any kind are seen.

There are no wells in the town, but rain water is carefully preserved in tanks. ~~Hundreds~~ Hundreds of asses are constantly employed in ~~bring~~ transporting water from ~~neighboring~~ wells on the neutral ground. They are furnished with a kind of saddle on which are set

three kegs of about 10 gallons each one on each side, and one on the top. There are few gardens, in the ~~place~~ town or trees of any kind. Their markets are well supplied with fruit & vegetables ~~for~~ from Spain and the Barbary Coast.

~~Most part of Gibraltar which lies south of the wall is principally devoted to~~.

~~South of the wall an extensive Barrack~~

Most part of Gibraltar which lies south of the wall is ~~accessible~~ principally devoted to fortifications, soldiers Barracks Military stores, grounds for exercising the ~~Militia~~ gardens & burying grounds. About two thirds the way up the ~~mountain~~ is St Michaels Cave. It is entered by an opening sufficiently large to admit of several persons walking in abreast. Its floor, which is of earth, descends perhaps at an angle of 30 degrees, till it approaches the further side, where it ascends. Near the center is a huge irregular pillar extending from the ~~roof~~ floor to the roof. Many smaller pillars, some entire, and others broken are among along its sides. There are numerous ~~stalag~~ stalactites, of various sizes, length, and figures depending from the roof. There are also rising from the floor, several stalagmites,

one of which bears considerable resemble
to a human form, of gigantic size in a
sitting posture, To give it still more
the appearance of a man, some one
has painted on one side of the head
a human face. This I conclude to
be St Michael, ~~the patron of the cave~~,
himself, as he no doubt they has ~~been~~ for
centuries occupied it as his dwelling,
This cave, in size, will compare with
our largest Churches.

Com. No. 5

Harbour of Mesina on board Brig Rook. Nov. 7. 1826

Rev. & Dear Sir.

You doubtless are wondering what brought ~~us~~ to this place. Before leaving Gibraltar the Capt. told us that his only object in going to Malta, was, to get a shorter quarantine, and thus be able the sooner to land at Mesina. — Not it was possible the wind might be so as to prevent his reaching Malta at all. — in which case we should be left at Mesina. Still we thought it best to run the chance; and now, though ~~it~~ our expences in getting to Malta will be double what they would have been, had ~~the~~ Rook gone directly ~~to that pa~~ there, the only other opportunity that presented itself would have been no better than this now will be, in a pecuniary point of view.

Our course has been along the Barbary coast, ~~until as~~ far as Algiers, of which we had only a distant view. Sardinia did not come in sight, though we passed it at no great distance a the North. Just before reaching the Western point of Sicily, a violent gale came on from the South, which continued through the night, and in the morning we found ourselves ~~near Utica~~, ~~on Island~~ thirty miles North of Palermo.

The wind had now come around in the West, which, while it continued there, must have prevented our ~~getting to the South of Sicily.~~ ~~returning to~~ going back the 60 miles, which we must have done before getting to the South of Sicily. Capt therefore thought he must go on to Messina. Though, had he been aware of the length of the quarantine there, he would have waited a change of wind, and made Malta first.

Coasting along the North of Sicily, we had a fine view of the Lipari Isles, and some part of the coast. These Islands are evidently volcanic.

Coasting along the North of Sicily, we passed ~~near~~ Ustica, Felicudi, Alicudi, Lipari, Salina & Volcano. These are all ~~considerable~~ small, and beautiful & thickly inhabited islands. ~~presenting to our view as we passed by them~~ ~~They generally are not very high.~~ They ~~sides are steep~~ consist of volcanic rocks rising a few hundred feet above the ~~sea~~ ocean, with ~~a surface exceedingly uneven~~ an ~~uneven~~ rough broken surface, and covered with a rich hilly regularly set with olive trees, cattle, ~~the towers~~ farm houses villas fertile soil. ~~They are all thickly covered~~ in a high and cities. Houses mostly white, ~~the towns handsomely built~~ state of cultivation. ~~Fields were~~ The land is divided into fields by hedges of the prickly pear which grows several feet high, armed at all points with thorns, ~~and~~ thus forming an ~~ve~~ effectual fence, ~~and~~ while at the same time it furnishes an abundance of fruit of which the inhabitants make great use.

Stromboli in shape resembles a sugar loaf, rising, I should judge, to the height of a 1000 feet.

so deep as to be very difficult of access. It is not inhabited. From its top, we saw ascending clouds of smoke, had we hoped it in the night we should also have seen the flame arising from its crater.

It was evening when we entered the strait separating Sicily from the Calabrian coast, so that we could not distinctly see the rock which is supposed to be the Scylla of the ancients. It lies opposite the town of Faro. Here a boat with 8 men came to pilot us into Mepina, which is 9 miles below. Capiteno - Capiteno, they cried. Learning that we were from America, they sung out Americano - which was sounded along the shore from century to century ~~till the sound, from the distance, died away on our ear~~. and within five minutes, probably, it was known at Mepina that we were coming. Wishing to obtain more than their lawful fee, Capiteeno. Capiteeno, they cried. how much? La custome, was the reply. Malo tempo malo tempo, said they la custome too little. Seven dollar - then five. That is, so many dollars more than the law allows. The Captain said one dollar. Seeing another boat approaching our Capt, spoke a hiring that to pilot us. They all as with one voice cried out fish. fish, and agreed at once to take up with

what the Capt. had offered. The pilot was very anxious to come on board, but was kept off by threats. Had he come on board, the Capt. would have had him to keep and pay through the whole term of the quarantine, and this was just what he wanted.

Our sail down the Strait, which is from one mile and a half, to three ~~miles~~ or four miles in breadth, was very pleasant. ~~Many boats~~ ~~here~~ These waters we found thronged with fishing boats, some with men tending gill nets, and others with torches in their sterns, attracting schools of fish which boys were catching with hooks and lines. As we approached the city, the waters were completely illuminated with these torches, which were moving rapidly in every direction, presenting a sight to us, quite novel, and interesting. At 10 in the evening, Nov. 4 we reached the ~~harbor~~ quarantine ground off Mepina, ten days from Gibraltar. The next morning, which was the Sabbath, we were early visited by the health Officer

Straits of Messina, On board Brig Rook ~~Straits of Messina~~ Nov. 7. 1826

Rev. & dear Sir.

We sailed this morning ~~from Messina~~ for Malta. ~~We stay at Messina~~ after ~~spending~~ having lain two days ~~in~~ quarantine at Messina: and with the occurrences of these two days and with some notices of the place I propose to fill this sheet.

~~Sabbath morning, before breakfast,~~ After answering many inquiries ~~of the health officer~~ our Capt. was ordered to appear on shore with crew and passengers for further examination. Here, at a place prepared for the purpose, and surrounded by guards to prevent our coming in contact with any person, our bills of health were received by a rod, in an opening at the end, ~~subje~~ carried to the smoke house, subjected to a thorough fumigation, and then read. Our passports were not thus roughly handled, but were examined as we held them out ~~spread~~ for examination. They were countersigned at Gibraltar by the American, but not by the Sicilian Consul, as they would have been, had we intended going to Messina. ~~I answered~~ To their inquiries respecting our occupation and baggage, I answered that we were educa-

ted men purposing to travel in Syria. and had ~~on board a number of boxes of books~~ with us our library and clothing, which was in part new, but which for the most part had been used. "Better report it all as having been used", said the interpreter, "or they may make ~~you~~ difficulty about it." In the mean time, the whole of the company, - the Capt. & myself excepted, - were formed into a line, and ordered to jump up.

The result of the examination was, that the vessel would be admitted to pratique, after having performed the usual quarantine of 21 days. - That, as our ~~bill of hea~~ passports had not been countersigned by the Sicilian Consul at Gibraltar, it was doubtful whether Br. B. and myself would be permitted to land at all, and that ~~it~~ we might be ordered back to Gibraltar in the vessel in which we came. - That our baggage would be ~~liable to~~ ~~subjected to several inspections~~ have to undergo several inspections, - that all the boxes would probably be opened, - that they might be ordered to the Lazaretto, and there detained for some time.

~~Two~~ After the examination we returned

to the vessel, accompanied by a guard ~~of~~ consisting of two very aged men, who were to ~~stay on board, be~~ remain with us ~~at the~~ during the quarantine, for which ~~is service~~ the Capt. is to pays them about $40.00

Capt. Atwood, who, by the way, is a very obliging man, knowing that the detention would be a disappointment to us, resolved to make an effort to clear immediately from Mepina for Malta, and there perform his quarantine which would be but 5, Merchants of the place & Captains in the harbor, all ~~opposed~~ advised him not to make the attempt, as such a thing was unknown, and the government, from interested motives would throw every possible obstacle in his way; which they have in fact done, by making all the expense they could, and refusing to let their guards accompany us. Had these guards remained with us, our quarantine at Malta would probably have been counted from the time they came on board at Mepina so that immediately on arriving at ~~Malta~~, the vessel would have been admitted to pratique, ~~and a bill of health would have been obtained~~

Still the Capt. resolved to go, and after it was not until this morning that perseverring effort he succeeded in ~~getting out~~ obtaining the ~~necessary~~ papers requisite for our departure. A part of the expense of entering and clearing here and at Malta, will be borne by ~~myself~~ Br. B. and myself. We regret this additional expense. ~~Though~~, ~~still~~ ~~the~~ expense will probably be no greater, the passage altogether more pleasant and we shall reach Malta sooner ~~than~~ ~~and~~ have availed ourself of the only other ~~opportunity~~ immediate ~~that presented itself of going~~ at Gibraltar. ~~We~~ feel ~~that the~~ Capt. has been very kind to us, and is making ~~no~~ sacrifice on our account.

A word respecting the Quarantine regulations of Messina. Gibraltar is here considered as one of the suspected places. Consequently a bill of health from that place is of no value here. But a bill of health from Malta which can be obtained by five admits is vessel in this port, to immediate pratique, thus saving a quarantine of sixteen days, which ~~amounts~~ in a Brig of 200 tons, is a consideration of at least 800 dollars. Hence the saving to ~~those~~ ~~in vessels~~ in coming by the way of Malta

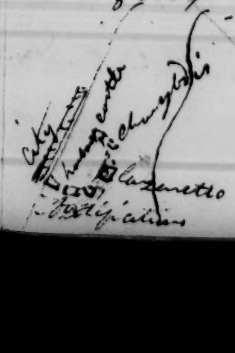
~~would be very considerable~~.

During our stay here we have become acquainted with a Capt. Bulkley from Fairfield Ct. who is much interested in Missions, and converses like a pious man, – also with a Mr. Payson who came out with Rev. Mr Temple, and is now a Merchant in Smyrna. I believe he is a native of Boston. We found him at the health office ready to do business, to which the Sabbath appeared to be with him, no obstacle. He agreed ~~to become the Merchant of~~ with us to superverge, ~~and~~ to become his Merchant, and had much conversation with him about the present state of the fruit market, and the best time of picking – and the mode of putting up oranges and lemons. He has for a partner a Mr Rose, a Genoese.

We learn here that the Levant is now more than ever thronged by Pirates, and that a few days since the Argos from Boston, Capt Gibson Master, now here to Smyrna, was plundered of $4,000, and the Capt. & crew shamefully treated.

We learn also that Mr. Broadbent the American consul at Smyrna was killed a few days since by a fall from a building. He survived the fall but three hours.

I will close this communication by endeavouring to give you some idea of Smyrna ~~as it now lies before me~~.


City
Castle
Castle of Seven towers
Castle
Castle
Castle

buildings front the water almost its whole length. Through these, every few rods, are arched passways into the city. Front of this line of buildings a wharf extends out perhaps 60 feet along which lie the shipping. Back of this ~~line of buildings~~ little is seen from the water but churches, convents, roofs of houses, rising one above another and still farther back fortifications on the sides of the mountain, ~~some few~~ elegant ~~seats~~ mansions, castles, forts, ~~orchards~~ gardens ~~verdant fields~~, olive yards, ~~and~~ groves of orange fig and lemon trees, and verdant fields.

The Churches, which are by far the most ~~most~~ commanding objects in the city, and which ~~are as~~ occupy the rising spots of ground, are ~~very~~ numerous, and some of them splendid. ~~are furnished with~~ many, which during the sabbath are kept almost continually ringing. The Mother church is a plain, low building, covering half an acre of ground & surmounted by a ~~large~~ cupola. This is said to have been built at least 700 years ~~since~~ by ~~the work of~~ the Romans, ~~and~~ it is the only building in the whole city, which survived uninjured the earthquake of 1783. One of our guards, who is now upwards of 80, & who was in the city during that earthquake, told me that two of his children there perished in each others arms, & that the ground in various places, continued for some time opening, then immediately shutting, and with great violence ~~catching many persons~~ crushing multitudes

and catching others by their legs or arms and there holding them fast.

I looked with much interest upon the tower in which King Richard Coeur de Lion resided several months, while on his way to Jerusalem. It was considerably injured by the earthquake, but has since been repaired, and has an extensive convent built around it.

In this City, whose population ~~amounts to~~ is 36.000 there is said to be not less than 6.000 priests.

The harbor is more than a mile ~~long~~ in length and about a mile in breadth, very deep and perfectly secure, It is one of the best in the world, The ~~quarantine ground is along front of the Lazaretto.~~ Vessels lie along ~~front of the~~ near the Lazaretto until admitted to pratique, then they are taken over to the wharf. The Lazaretto consists of four rows of stores for depositing infectious goods, inclosing an acre of ground, in which persons in quarantine are permitted to walk within guard. There is a ~~two~~ Chapel, perhaps 8 feet square provided with a bell where every morning a Priest officiates. I this morning attended, He could be seen through windows opened for the purpose, by the Catholics, at a distance kneeling devoutly ~~around~~, crossing themselves and counting their beads, The Priest extended

his arms, raised them, looked up toward heaven, knelt, rose, ~~turn~~ opened a book, turned ~~around~~ his back toward ~~the~~ it, mumbled over a few words, and then ~~partook of~~ administered to himself the sacrament, ~~in which he~~ In this part of the service he appeared to take a hearty interest, as I observed that he called ~~upon~~ his Clerk ~~to replenish his cha~~ twice to replenish his chalice, which, by the way, was none of the smallest.

The fortifications on the neck of land which almost encircles the harbor, are strong. The ~~North East corner of~~ outward side of this neck on the North, is supposed to have been the Charybdis of the ancients.

Upon the whole, this city, and its environs, as viewed from the water, is ~~by far~~ the most beautiful place I have ever seen.

Com. No. 8

Malta in Quarantine, Brig Rock. Nov. 16. 1826.

Rev & Dear Sir.

We left Messina on the 7th after a stay of three days. The view of the city from the water is beautiful beyond any thing I had ever before witnessed. Fronting the water is a line of three story buildings. Over these, rising one above another ~~retreating from the shore~~ are seen a mingled group of houses, churches and convents and still further back, country seats, forts, castles towers, gardens, ~~and groves~~ of cultivated fields and groves of the olive the orange and the fig. High pointed ~~valleys~~ mountains intersected by deep valleys, ~~but~~ very when clothed with the richest verdure, with here and there a scattering tree, limits the prospect.

Several of the Churches are grand specimens of architecture. Many of them have lofty spires. The Mother Church is a huge pile and is surmounted by a cupola proportionally large covering half an acre. This is the only building in the city, which survived, uninjured, the earthquake of 1783.

The Tower in which King Richard, Coeur de Lion, resided several months while on his way to the Holy Land, is among the most prominent objects in the place, and on this, I can assure you, I gazed with interest

The buildings ~~of the to~~ are of brick and stone covered with a dull yellow stucco. Roofs as in New England.

With a population of 36.000, Smyrna supports not less than five or six thousand Priests. There is one Greek Convent in the city, and a few families of Jews.

Its harbor is excellent, & the only one on the straits. On the morning that we left, I had an opportunity of attending catholic service at the Chapel of the Lazaretto. This Chapel is a five sided projection from another building. It is about the size of an ordinary pulpit. Near it, hangs the Chapel bell. Here, through opened windows, the Padre could be seen by the half a dozen catholics, at a very respectful distance ~~humbly kneeling~~ devoutly kneeling, crossing themselves and counting their beads. Here the Padre extended his hands, raised them in the attitude of supplication, looking toward heaven, opened a book, kneeled down, arose, turned around, mumbled over a few words unintelligibly, and then administered the sacrament to himself. In this part of the service

he appeared to take a keenly interest, as twice he drained his chalice, which by the way, was none of the smallest.

On our way to Malta we had a fine view of ~~the Calabrian coast,~~ several neat little villages along the Calabrian coast. Here ~~we extensive orange groves, and~~ orange groves cover the intervale lands, and the hills are devoted to vineyards. It is here, and not in Sicily, that almost all the Sicily oranges are raised. We noticed along here a number of beds of rivers entirely dry. Here also we looked with interest upon Regio, the Rhegium which St. Paul fetched in his compass, after his shipwreck at Melita. It ~~has~~ numbers 15,000 inhabitants and at a distance ~~it appears~~ has the appearance of elegance. We had also a distant view of Mount Etna. Its summit appeared white, probably from ~~the~~ light coloured rocks, possibly from snow. Soon after this we lost sight of Sicily - a land of storms, several of which we experienced during the few days we were along upon its coast. Every night there was more or less of lightning, and every storm was accompanied by vivid flashes and heavy thunder.

After leaving Sicily, we made no progress toward Malta for two days. An East Wind then sprung up and in a few hours brought us near to ~~we were close by~~ Malta. ~~Evening came on, and rain, which rendered unsafe to enter the harbor~~. At 8 in the evening, the Sailors deeming that they drew near some country, sounded and found it 40 fathoms, and concluded to lay off for the night. This was probably near the place where the Sailors, with whom the great Apostle sailed, ~~sounded~~ 18 centuries ago, sounded. and very near this ~~present~~ season of the year, of which the present rain and the cold strikingly reminded us. Next morning we found ourselves close by our desired haven, which we expected in course of the morning to enter. A heavy gale came on, and it was three days before we were able to get in. My patience was never before put to so severe a test. It was in the evening of the 13. that were towed into the harbor of Valletta by five Maltese boats. - 7 days from Messina and 57 from Boston.

Communication No. 9

Malta Dec. 2. 1826

My Dear Brother.

You have learned from my last letter, my intention of going from this place to Smyrna. I expect to sail within five or six days, in an English Packet. An armed Frigate will accompany us, to protect us from Pirates, which now infest the Levant.

The Island of Malta is about as large as Hartford County. It is made up, almost wholly of a soft rock. It was once, I have no doubt, perfectly barren. Now it is one of the most fertile, and most thickly inhabited countrys in the world. It is divided into lots, generally of less than an acre, surrounded by stone wall. A soil has been formed by the decomposition of the rock, which is almost every where spread over its surface. On side hills; and most of the land is sloping walls are built within a few rods of each other, and then soil filled in so as to lie in level beds. As we look up hill, nothing is seen but stone walls rising one above the other and all has the appearance of perfect

sterility. But in standing on the top of a hill and looking down, scarcely any thing presents itself to the eye but the most beautiful cultivated lands, and fields clothed in the liveliest green.

Most of their lands are plowed, and ~~that~~ is their season for plowing and sowing. In may they harvest. Through the summer, every thing which is not artificially watered, dries up, and all is desolation almost as much as in winter in New. England.

This is a representation of a Maltese plough. ~~It is little little better than a~~ The bottom part is a piece of wood two feet in length, shaped like a boat, with a small piece of iron at the tip. To this is attached a crooked beam, and one handle. Its furrow is half as wide as that made by our ploughs. Having no mouldboard, the dirt is thrown both ways. These are drawn by very long legged lean cattle, heifers, horses mules, or jackass, Cattle not more than half as large as with us. Very frequently I see a mule and heifer yoked together.

Immense labour has been bestowed on

wells, cisterns and aqueducts, for the purpose of watering the fields.

There are scarcely any trees on the Island, but fruit trees. These are the Pomgranate-fig.-olive orange and lemon. Oranges and lemons are now ripening, - trees half as large as our largest apple trees, and are all loaded with fruit. Pomgranates are now almost all taken from the trees, but they are plenty in the market. The time of figs is not yet. Melons, in appearance like a green pumpkin, and in taste like a muskmelon, are now abundant.

Buildings are all of stone, ~~floors and roofs~~, with flat roofs. The stone is so soft that it is hewed with axes, as we hew wood. One man will hew a stone two feet square, ~~within~~ in fifteen or twenty minutes. All the floors, ~~are~~ of stone, supported by arches, or more generally by timbers laid across as sleepers, two feet from each other.

Almost the only carriage used here, is the Calise. It is a clumsy two wheel carriage drawn by one horse. Its top is somewhat like our stages, but it has only one seat. The driver trotts along on foot

by the side of the horse. Two of us rode out into the country, ten miles, the other day, for which we paid one dollar twenty five cents.

Dress here, not very much unlike what we see at home, except a black silk mantle which the ladies all wear thrown over their heads, half covering their face, and answering the double purpose of shawl and bonnet. The laboring men, instead of a hat, wear a sort of stocking drawn over the top of the head, and hanging down behind. They also wear a sash around their waist ten or fifteen feet in length. These are frequently of silk, and worth ten times as much as all the rest of their garments. Lower class of people, both male and female, go barefoot. It is never so cold as to render shoes necessary. It is now about as warm as May in New England.

Since I have been here, ~~my time~~ I have spent most of my time in Valetta, the principal city in Malta. It is surrounded by a double wall, and is, next to Gibraltar, considered the strongest fortified place in the world.

The streets are strait, narrow, well paved, and kept very clean. - Houses very high, ~~rooms twice as high between~~ and many of them elegant.

As this is a Roman Catholic country, most of the wealth is in the churches and the Convents. I have visited many of these churches, as they are almost always open, and I find them surpassing in elegance every thing I have ever before seen. St. John's Church alone, ~~cost~~ must have cost much more than all the meeting houses in the whole of Connecticut. One row of tapestry that hangs round upon its walls, cost two hundred thousand dollars. You can have no idea of the elegance of the ~~fain~~ needle work and the paintings, with which the Churches ~~are~~ all ~~can~~ abound. Nothing that can compare with it, is to be found in America. Nor is there hardly any end to the silver and the gold, here wrought into candlesticks, chandeliers, altars, &c. &c. A few such Churches as St. John's, would load a vessel with the precious metals. Here, in these most splendid edifices, at all hours of the day, may be seen, the ~~impos~~ lazy deceiving priests clothed in white, bearing

about long lighted candles in their hands; croping themselves, kneeling, looking up toward heaven, - ~~and saying mass &c,~~ chanting - saying mass, while the impoverished multitude, clothed in rags, are seen kneeling on the marble floor, - counting their beads, - croping themselves, - muttering over their long list of saints, ~~or~~ praying to the virgin Mary - or walking about, dipping their ~~hands~~ fingers into the holy water, then ~~applying them to their~~ croping themselves ~~not~~ touching the images of some saint, then kissing their hand. -

It is melancholy to see these poor deluded creatures, ~~stop~~ impoverished by their Priests and trusting in these vain superstitions, for the salvation of their souls.

The streets every where swarm with beggars, which are very importunate and very troublesome. Wherever I go, almost, I have a little ragged boy or girl ~~follow~~ running along by my side, and crying out in a most plaintive tone, Carita. Signiore, ~~miserabile~~, ~~mange~~ that is charity sir.

When I go down to the harbor, I am uniformly surrounded by boatmen crying

out - "boat, Signore;" - ~~and~~ coming on to the wharf, a dozen perhaps will be trying at once to get me each ~~one~~ to his own boat, one touching my back, and another my elbow and another my hand, and then springing towards their boats. There are about 1800 of these boatmen, all anxious for employment, For two pence they will row their boat a mile.

Com. No, 10

Smyrna Jan. 12. 1827

Mr. Hallock.

Sir. Rev. Mr Brewer and myself, on our way to this place, were delayed a month at Malta.

That Island, which ~~was~~ originally, was a barren rock, has now, by the industry of man, become a highly cultivated garden, so that it supports, and has long supported, a denser population, than any other country.

When viewed from the water, its appearance is, indeed, sterile in the extreme, scarce any green thing is seen, save here and there the deep shaded Olive, but walls of stone rise one above the other, far as the eye can extend.

But when viewed from the interior, the whole scene is reversed. The most beautiful little fields, falling one below the other as they recede, like the beds of a sloping garden, all thickly clothed with clover wheat and barley, then present themselves.

Many of these fields, are irrigated, and ~~at a great expense, are irrigated~~ by means of reservoirs, ~~wells for so~~ aqueducts, and wheels for

raising water. The others, during the heat of summer, become a parched desert.

In preparing these fields a plough, like that ~~described by~~ which Virgil describes is made use of. It is drawn by heifers, with the yoke tied to their horns. - sometimes by horses or by mules, and not unfrequently by an ox and an ass yoked together.

In the less highly cultivated spots, sheep and goats are seen grazing. The one is valued

only ~~for~~ food, the wool being too course for manufacture, - the other, is highly prized for its milk, that ~~it~~ one of the largest size is numbered among the inmates of most of the poorer families.

The Donkey, ~~chiefly~~, is used as the beast of burden. - an animal so small, and yet of such strength, as to divest of all absurdity that fable of Aesop, in which he makes the Miller and his son dismount, and carry on their shoulders, the animal on which they had been riding.

The Caleshe, a heavy two wheeled vehicle, with a single seat and a closed top, is the carriage chiefly used. It is drawn by one horse, the driver pacing along by its side. Bridles and stirrups are scarcely known in Malta.

~~Buildings~~ are all of hewed stone, of a light yellow, and so soft as to be easily shaped by ~~edged~~ edge tools. The roofs are flat, and covered with water proof cement. Houses in the cities are generally large, ~~spacious~~ and elegent, with spacious rooms, and ornamented with much carved work, in which the Maltese excel, - and from the ~~second or third stories~~ upper stories they have

large balconies advancing into the street.

Valletta ~~is~~ the principal city. ~~It was~~ is situated ~~built~~ between two fine harbors, ~~situated~~ on a narrow peninsula, ~~having a fine harbor extend between two fine harbors~~, ~~was built two and a half centuries since, and is now considered one of the neatest cities about the Mediterranean.~~

Its walls are high, strong and well mounted with cannon, and its fosse deep. It is laid out with much regularity, the streets are wide, ~~provided with good sidewalks and~~ well paved, and the side walks good. As there are no wells here, rain water is preserved in tanks dug deep in the rock, ~~and so well~~ and it is scarcely inferior to the best spring water. There are also many ~~public~~ public reservoirs ~~in public places~~ into which streams ~~of water~~ are constantly pouring from the mouths of Lions, Eagles ~~Swans~~ Geese, and various other animals beatifully carved from stone. This is from an aqueduct, ~~eleven~~ thirteen miles in length, on the ~~plan~~ ancient Roman plan. It is a covered canal, all of stone, carried upon a level, and ~~supported~~ over valleys, by heavy

stone arches. This ~~stupendous~~ work was the private munificence of a single man — a Grand Master of the Knights of Malta.

The most magnificent edifice in this city, is ~~the Chur~~ St. Johns' Church. It is two hundred and eighty feet in front, its wings extend back sixty ~~feet~~, and its central part two hundred and eighty feet. It covers ~~a whole what more than~~ about 140 square rods of ground, or 2/3 of an acre. It has two spires, and eight or ten bells, some of which are very heavy. The pavement consists of about three hundred sepulchral stones, of inlaid marble, of diverse colours, each one of which ~~must have been~~ was most have been the work of years. A number of these sepulchral marbles are incrusted with jasper agate, and other precious stones, and at an expense of ~~more than one thousand pounds sterling~~ not less than five thousand dollars each. The arched roof is supported on each side by six massive columns ~~on each side~~ which extend back sixteen feet dividing both sides into alcoves which communicate with each other by arched passways. The walls are are

~~one~~ entire piece of sculpture, ~~over the whole of which is thrown a gilding~~.
From them stand out, in bold relief, military standards, ~~deaths head~~, lions, birds, deaths head, angels and cherubim. and over the whole is thrown a gilding. The arched roof is covered with paintings, representing ~~the~~ different events in the life of St. John. These are executed upon stucco, and the most of them have been pronounced incomparably fine. Along each side, from the top of the columns supporting this arch, are suspended large pieces of tapestry. They represent various portions of scripture history, and the execution is almost to the life. They were wrought at the expense of two hundred thousand dollars.

In the recesses of the Alcoves, are paintings of the virgin and of saints.- exquisitely beautiful pieces of statuary of immense value, and altars ~~covered over~~ white with silver. Under one of these altars, I saw a human skull,- a sainted relic. ~~entwined~~ encircled with a garland sparkling with large diamonds, and adorned ~~&~~ with a great variety of precious stones.

The candlesticks, lamps and chandeliers, are all of massive silver. The organs, of which there are several, ~~are in~~ correspond well with the whole interior of the Church.

There are also, in each of the wings of the building, spacious halls, one of which is finished and furnished in a ~~manner~~ style not all inferior to that of the main body of the Church, ~~which I have been attempting to describe~~. In the vault below we saw the urn which contains the ashes of the Grand Master La Cassiere, the builder of this Church.

To the Knights also, Valetta is indebted for its splendid library, - a library of 60.000 volumes, ~~many which are many rare~~

~~stone arches in those parts which are above the~~ ~~This stupendous work was the accomplished by the private munificence of a single man. — a Grand Master of the Knights of Malta.~~

Citta Vecchia was the ancient capital ~~of the Island~~. Its situation is central, and ~~on~~ the most elevated ~~ground~~ part of the Island. Here we found nothing of the noisy bustle of Valetta, No ~~law~~ ~~busy~~ Omnithful ~~throng~~ of playful children enlivened ~~the~~ streets. ~~All was~~ It was the silence of midnight. ~~This~~ It is the unsocial, dreary abode of Monks and Nuns. ~~It~~ Here through the double grating of their dark & gloomy recesses, we saw these deluded, sequestered females. It was a heart sickening sight.

How contrary to the precepts of that Apostle whom ~~was~~ Publius ~~in this city~~ ~~here~~ in this very city are ~~three days~~ lodged ~~Publius~~ three days ~~lodged~~ courteously ~~in the house by~~ ~~Publius~~, and to whose memory splendid churches are here now ~~erected~~ dedicated ~~built~~, and ~~in all the public~~ costly statues erected St. Paul's Cathedral according to tradition occupied the very spot where that Publius lived. It is more beautiful, but less expensive edifice than the Church of St. Johns. Its paintings surpass all I have ever seen. ~~At~~ a little distance without the walls ~~of this city~~ is the entrance ~~to~~ of the Catacombs. These are artificial ~~subterranean~~ excavations made in the solid rock. ~~These excavations consist of many passages~~ ~~There are~~

The shipwreck of Paul is the most striking.

~~cons of just sufficient breadth and height to make a convenient foot path for an individual, running in~~

~~Passages, barely sufficient~~

Passages admitting ~~but~~ a single individual ~~at once~~, are carried in many different directions and to great distances, ~~forming a complete labyrinth~~. They are said to extend in one direction two miles, and in another seven. Most of these passages are now closed up, as many, ~~it is said~~ visitors according to report, have here lost their way and perished. These passages open at short intervals, on each side, into what appear to have been ~~designed as~~ the abodes of men. One ~~of those which we entered, was in~~ far more spacious than the rest, ~~and~~ not improbably was a Chapel. Here we saw, hard by, what were, ~~most unequivocally~~ once ~~parts of~~ mills for grinding corn. We examined also a number of large, regularly formed ovens. ~~These also are~~ Many niches are cut in the wall, in which are ~~are deep~~ ~~places are wrought for receiving the bodies of the dead~~ receptacles for the dead. ~~In some places~~ In some of these niches a single body only was laid, in ~~a whole family appear to have been~~ others, a whole family appear to have been de

deposited side by side. some of the sepulchers being those of full grown persons, and others those of infants.

~~Besides the two cities~~ — — — ——

~~There~~ are, ~~scattered over~~ in the different parts of the Island, 20 or 30 considerable villages, most of which are well built, and furnished with handsome churches. Twelve years since, great ravages were made by the Plague which then overspread the Island, so that ~~some of which still bear marks of splendor~~ many dwelling places were made desolate and ~~many houses~~ ~~and~~ ~~even to this day~~ not a few continue to this day and ~~even to this day~~ left without an inhabitant, ~~and among these are some that still bear marks of splendor~~. One considerable town, now known as the deserted village was entirely desolated by that pestilence, and from the superstition of the Maltese, it is suffered still to remain in desolation. And I do not wonder at it. If there be a spot ~~on earth~~ where ghosts ~~are~~ ~~visible~~ to be looked for, ~~surely~~ ~~it is~~ well ~~may~~ ~~might~~ they be ~~expected~~ feared in that dreary place. It was evening when I visited it. With cautious step and slow, I made my way ~~into several~~ into several of these gloomy mansions over piles of ruins which blocked up their entrance, ~~into~~

~~several of these glooming mansions~~. No faithful watchdog gave notice of my approach. No circle of wondering children gazed at the stranger. I called, but ~~the~~ no answer was returned, save the echo from the surrounding walls. The silence of the grave was there. Even the ever noisy bell of the village Church had become dumb. ~~The~~ ~~A~~ Matins and Vespers are ~~these now forgotten~~, no longer there regarded, and crises have ceased ~~from~~ from that consecrated place. The priest and the people are gone down to the grave.

~~These desolations are a fit emblem of the moral condition of~~

~~All this, thought I, is but an~~

The deserted village is a fit emblem of the moral desolations which ~~still~~ now still overspread the Island. ~~What the pestilence~~ Popery ~~is~~ there is to the soul, what the pestilence ~~was to the~~ is to the body; ~~it destroys it~~. Like every false religion, it impoverishes, degrades, destroys. ~~and here all these, its legitimate effects, are most manifest~~. ~~It impoverishes~~ ~~It has extorted from the multitude than wealth poured it into the church, and turned multitudes not a~~ ~~turned thousands beggars upon the world,~~

~~and filled every street with mendicants,~~ It impoverishes ~~few, beggars upon the world.~~ There is no calculating the expenditures upon ~~the~~ sacred edifices, idle nuns, and crowds of lazy priests. ~~A single convent is reputed worth 6.000.000 of dollars. Not less than one tenth of all the men in Malta are numbered among the priests.~~ It has extorted untold wealth, poured it into the church, and turnered ~~and~~ thousands ~~beggars a~~ pennyless on the world, and crowded every street with ~~men~~ beggars.

It ~~degrades~~. It denies access to the fountain of all knowledge. It strenuously opposes every plan for enlightening the mind, which benevolence suggests. It turns the attention from things important, and confines it ~~upon~~ to trivial rites and ceremonies. ~~Is not this a degraded people?~~ There, when the "church going bell," is to have a place ~~within~~ beneath the sacred dome, in solemn pomp, the Bishop christenens it, and commissions it to protect the people from the thunder and the tempest,

Hence when the tempest rages, and ~~peals~~ the thunders roar, though it be at midnight, the bellman is summoned to his post, and the credulous multitude doubt not that ~~all~~ impending danger is averted,

There, when a man has laid his deceased friend in the grave, he must give money ~~to the Priests, to pray the departed~~ soul out of Purgatory. And to remind him of this pious duty, on every corner of the wall surrounding the place of burial, is the carved image of a sufferer in purgatory. The flames are playing round him, while he, with uplifted hands, ~~seem~~ appears to be ~~a~~ beseeching surviving friends to help him out of that place of torment,

The crier also, arrayed in white, passes through the streets, with a little bell in one hand, and in the other, a box to receive offerings for the benefit of the souls of the departed,

Enter their churches where the children have assembled for instruction. You might mistake it for a Christian Sabbath School, Numerous groups of little ones, are.

gathered round their several instructors. But listen. It is a long list of saints which they are repeating after their instructor, a list which he himself has made familiar, by, perhaps a million repetitions, and for which he has probably received promotion from the Pope.

But what is worse than all, it is a religion which leads man to look to his fellow man for that pardon which comes from God alone, - and that pardon it proffers, - not on the terms of forsaking sin, but on terms of whistling it in a human con-terms less repugnant to the carnal heart,

Thus are the salutary restraints of conscience thrown off, & a fatal security is induced,

Com. No. 11

Leonard Woods D.D. 104 Smyrna Jan. 16. 1827

Rev. and Dear Sir

I address this communication to you, thinking that Mr. Evarts may be ~~absent to~~ on a journey to the South.

Br. Temple has, I presume, given the Prud. Com. the reasons why the brethren at Malta thought it expedient that Br. B. and myself proceed to Smyrna. ~~It may be necessary for me also~~

The reasons why I followed their advice, were —

1. Jerusalem, which I had looked upon as my probable station, I learned was in a state of anarchy, and could not, at present, be occupied.

2. Beyrout, from the relation in which I stand to Mrs. Bird, cannot be my station.

3. Egypt was already occupied by staunch German Brethren.

4. The immediate utility of the Press at Malta, depended upon some new opening being made for Greek Tracts.

5. The Brethren at Beyrout recommended an immediate establishment at Smyrna.

Though we have been but three weeks in this place, still I may venture to say, that Smyrna presents a very important opening. Here are thousands of Greeks to whom a Miss. can have the freest access.

Here are a number of English and American families, in which he might exert an influence. ~~The seamen also present an important field, for~~ And this is altogether the best station in the world for distributing Greek Tracts. Besides the opening among the many thousands of Greeks in the city, constant opportunities occur to send them, by Greek, or moral captains, to the Islands in the Archipelago, - the Morea; and the countries around the Black Sea. That the Mis. may avail himself of these opportunities, it is necessary that he look to the seamen, who furnish another interesting field. We have preached on board some vessel every Sabbath thus far, - and our smallest congregation has been forty, and our largest, which was on board the American Hopp of Sour. Ontario, was 275. English Tracts, also, are very thankfully received, and some thousands might, every month be distributed to good advantage.

Upon the whole, Smyrna appears, thus far, to present a very inviting field for Mis. effort. If this be a spot where every talent that God has given me, might be employed to advantage, I believe that spot to be Smyrna. And now, more heartily than ever do I lament that policy of the Prud. Com. which has urged me hither, unprepared to enter with the whole strength that God has given me into the work, - and with the prospect of continuing in the work till death.

And here, Sir, I feel myself constrained to open to you freely the unhappy condition to which that policy has reduced me; and do this the more freely, having reason to believe from a line received from you on my leaving Boston, that there is in one member of that Com. some remaining feelings of kindness toward me.

I feel myself an injured man, and that the injury is utterly irreparable. — That the treatment I have received from the Com. has been unkind and cruel to the last degree. That they have taken from me rights, granted me by my God, and guaranteed by the laws of my country, and that, by so doing, they have destroyed my happiness, and thrown a dark cloud over all my prospects of future usefulness.

Had I known that the Com. presumed to legislate on the Matrimonial concerns of their Miss. — had I seen letters from a member of that Com. (copies of which I now have in my possion,) in which that power is expressly claimed, you, Sir, had been

spared the trouble of reccommending me to that Com. ~~Lower would I have consented~~ As soon would I have become a galley slave as thus have hazarded the dearest, - most sacred right that God has given me.

The first request of the Com. that if ~~was~~ then under no matrimonial engagement, I would remain ~~for~~ so, was well. But when after thoroughly considering the subject, I expressed my convictions that dec forbade, the repeated and earnest solicitation that followed, I then felt to be not only unge crous, but absolute usurpation.

When I made known my determination to the Com. ~~as such~~ in council, which was subsequent to my mentioning it to you, most disheartening was the reception it met with, and such as to awaken in my mind the most fearful anticipations. Said one, "but we were no prepared for this." another "I thought Mr was going out single." - and a third "Did you not receive your destination on condition your going out single" and with a sneer, added, "Do you think you would be in such a hurry to get away if you did not wish to get married?"

Oh Sir! was this a kind reception? How different from what yourself received it. You cheered my heart with the kind expression. "I am glad of it" - and for that expression of kindness, were I bound to you by no other obligation, you Sir would have my warmest gratitude while memory lasts.

I soon perceived that my matrimonial engagement had blocked the wheels. — opportunity after opportunity to go to my destined field was suffered to pass. but I must not go yet. - An opportunity was first wanting to cut the tenderest cord. An extensive correspondence was opened and carried on, until the ruin of my dearest friend was effected, before I must be permitted to have one hint of what was transpiring. And then, when I demanded the right of having that correspondence submitted to my inspection, with a power that right was denied me. I must not see the sword that pierced me I must not have the opportunity of defending the character of her that I loved. No, as the case was "a difficult case" it must be implicitly,

spared the trouble of recommending me to that Com. ~~Sooner would I have consented~~ As soon would I have become a galley slave as thus have hazarded the dearest, - most sacred right that God has given me.

The first request of the Com. that if ~~was~~ then under no matrimonial engagement, I would remain ~~for~~ so, was well. But when after thoroughly considering the subject, I expressed my convictions that duty forbade, the repeated and earnest solicitation that followed, I then felt to be not only ungenerous, but absolute usurpation.

When I made known my determination to the Com. ~~as such~~ in council, which was subsequent to my mentioning it to you, most disheartening was the reception it met with, and such as to awaken in my mind the most fearful anticipations. Said one, "but we were not prepared for this." another "I thought Mr. G was going out single." - and a third "Did you not receive your destination on condition of your going out single" and with a sneer, added, "Do you think you would be in such a hurry to get away if you did not wish to get married?"

Oh Sir! was this a kind reception? How different from what yourself received it. You cheered my heart with the kind expression. "I am glad of it" - and for that expression of kindness, were I bound to you by no other obligation, you Sir would have my warmest gratitude while memory lasts.

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blindly submitted to the Com: And while they were inquiring into it, I must have no interview with Martha, as this might embarass the Com: But another must be with her day after day, and urge her obligation to give him her hand in marriage. And Pres. Tyler, whose decision that it would be adultery in Gridley to marry Miss C., (a decision formed with but a limited knowledge of the circumstances) had struck the fatal blow - he also must appear in person, and use all his Rhetoric in convincing the unhappy girl that she had committed a sin ~~un~~pardonable only on condition of receiving Tenney's hand in marriage.

When I acquiesced in that decision of the Com. which tore me forever from the object of my affections, ~~I still urged~~ then I told them plainly, ~~and I~~ that "the interest of the cause demanded that they send me not out a single man"! ~~and I~~ ~~This was an~~ ~~But I was~~ And how was this my last appeal received? I was gravely told "that matrimony was an engagement for life, and not to be entered into hastily. I was severely reprimanded for the haste ~~in~~ into which I had entered into one engagement, and entering soon upon another was represented as a disgraceful thing - and for my consolation I must be told that I had been deceived in regard to the affections of my dear friend,

and that the acquaintance had been so short that my own affection could not be strong. Oh! Sir, if this be kindness, will you tell me what is cruelty. And it was unkindness at one of those perilous ~~[illegible]~~ moments when an unkind word can break the stoutest heart, - when unkindness can kill.

I wish I could forget it. - ~~[illegible]~~ I wish I had an Angels love ~~which would bear me above it.~~ that I might rise above it. And there are moments when I can rise above it, - ~~when I~~ While addressing assembled immortals ~~in the name of my divine Master~~, - my heart is light again. - But in spite of every effort I am immediately thrown back on myself, and ~~all~~ my sorrows return. They steal away my hours of study - they break in on my ~~hours of~~ devotion, and haunt ~~me in~~ my ~~hours of~~ in any apprehension before

Were the itinerancy labors of Fisk, Parsons & Perry, longer called for, ~~the prospect of entering upon them~~, would ~~[illegible]~~ I would cheerfully enter into them. Were any ~~opening to present~~ prospect of increased usefulness by remaining single to open before me, that prospect would be hailed with joy. But with no other prospect ~~before me~~, than that of laboring to the greatest disadvantage ~~by~~ while remaining single. ~~can more I contented to remain so~~, ought I contently to ~~settle~~ sit down here ~~unmarried~~ ~~unmarried~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]

~~Unless the whole should~~

Unless new & unlooked for prospects of usefulness open before me, I shall be reduced to soon avail myself of the condition on which I came out.

But this, to me, is a painful alternative. I bade my ~~have~~ friends farewell. I wish not to ~~feel~~ again to feel that parting pang. And ~~still more painful in the thought of being forced~~ I wish not again to see my native land. I feel no aversion to the privations and sufferings of the Miss. life. I love ~~the cause, and I love the work.~~ I never more earnestly than now desired to spend my strength in extending the knowledge of my Saviours name.

And if I return to America after a few months, with the hope of finding a companion and then returning to Smyrna, what are my prospects? Should I find among the very few who are qualified for such a station as this, and who had that love for the Lord that would fear her from her home, another that I love, and should that affection be reciprocated, while I remembered the fate of Martha, could I ask her to subject herself to Martha's fate? ~~Could I ask to have to~~ ~~could I say to her, Martha~~ Could I ask her, to "offer her services" to the Comm. - gather "ample" testimonials in regard to health disposition, piety, and general fitness for the work," and then subject herself to the scrutiny of the Com. "who have repeatedly determined to be as particular in regard to females who are to go out as wives of Miss. as in regard to the Miss. themselves;" and who also require "some time for receiving testimonials and deciding on the suitableness of a lady for such a station where health, fortitude, and general excellence of character are so necessary"! ~~Must not only this, she must~~ And this "some time" is to be spent in making inquiry by letter of all the neighbors, and acquaintances respecting him, - and by letters too which she nor I must ever see, - nor the letters of those who may in ~~this way~~ answer to these inquiries from motives of jealousy or disappointed love make attacks on her character. Could I ask a lady to subject herself to all this

and then assure her that if she proved this trial she might be my wife? Said Br. Temple, you read the letters from which these extracts. "One month by submitting to that any lady proves herself unfit for the work!" Said Mrs. T. to her husband "Did you come to me with such proposals ~~been made to me~~, you might have ~~gone~~ ~~once~~ to the ~~Mother~~ alone. And so, probably, would every worthy female in America say. And what would a judicious parent say to such a proposal? I know well what one Mother would say. "Sooner would I follow my daughter to the grave!" Could you, you know well a parent's feelings, entertain such a proposal for your daughter? Under such restriction I should forever despair of forming a matrimonial connection.

And now Sir, ~~I look~~ in my present trying situation, I ask ~~of~~ your advice in reference to the course which I ~~am~~ shall take.

If regulation like these cannot be dispensed with, I have nothing before me but the melancholy prospects of being forced from that work that I love after all the sacrifices I have made, and the sufferings I have endured in entering upon it.

One hope, and one only now remains. That whenever I shall deem it expedient to return, the Com. will take upon themselves the responsibility of that return in view of the public. - That in my attempt to form a matrimonial connection they will leave me

to the free exercise of the rights which God has given me, by laying upon me no restriction which it would not be thought proper to lay upon a Gospel Minister at home.

~~And~~ Shall this hope be realized,

And now Rev. & ~~Dear~~ Sir, I shall wait, with much solicitude, an answer ~~to this~~ inquiry,

Yours, E Gridley

Com. No. 12

Smyrna. Jan. 17. 1827

Dr. Anderson.

To day is the epiphany of the Greek Church. - a festival in commemmoration of ~~the~~ our Saviours baptism. At 2. this morning I repaired to the Church where the rite was to be celebrated, and there I found thousands of the Greeks assembled to witness it.

Several hours were taken up in the usual exercises of reading and chanting the ~~Church service in ancient Greek~~ portions of the ritual, during which all the sobriety and decorum of a Christian assembly was manifested. Preparation was then made for the celebration. Just as the day began to dawn

The Bishop, arrayed in royal robes, with a golden sceptre in one hand, and a crucifix of gold in the other, accompanied by Priests, ascended the altar. It was a little platform, near the center of the ~~the~~ Church, beautifully embowered ~~by~~ with the overhanging branches of the Myrtle, ~~designed~~ that it might represent the river Jordan. In a moment, the church was illuminated by a thousand additional lights, and the multitude ~~type~~ each a wax taper in his hand. Thus, accompanied by the joyful shouts of the multitude, was the crucifix immersed. A little portion of the water was then taken up in a ~~lit~~ silver chalice, from which the Bishop drank.

In a moment, all was disorder and confusion. Goblets, ~~tankards~~, basons, bowls, cups, ~~and~~ glasses, vessels of almost every description capable of containing the precious fluid, were ~~to~~ raised aloft by outstretched arms, ~~above~~ amid the general rush toward the ~~altar~~, place where the holy water was to be distributed. And their eagerness to obtain it could ~~hardly~~ scarcely have been exceeded, had they the supposed ~~that~~ ~~eternal life~~ salvation depended on obtaining it. It was with difficulty ~~that~~ the fr in which the crucifix had been immersed, could be mingled with the ~~qu antities of~~ water, with which the water pots standing around were filled. so that all might have a portion of the consecrated element. ~~and~~ in effecting this, the Priests were constrain to resort to force ~~to~~ in keeping off the multitude. ~~Branches of the Myrtle were torn off~~, and the banks of the Jordan, ~~for a few moments, was the scene of contention~~ was some short contention. I saw one, more hardy than the rest, ~~mount~~ with a chalice in his hand, mount the shoulders of a sturdy Greek, who was standing by the Myrtle. Several times was he repulsed, and thrown to the floor. In a moment again, he appeared above the crowd, nor did he give over, till in spite of every opposing effort, he thrust his chalice in the bowl from which the Bishop was pouring, and bore it off in safety, filled with the und

luted consecrated water.

The evergreens also, having now acquired a kind of sacredness, became objects of desire, and soon were Jordan's banks despoiled of its Myrtles, that each might carry home a sprig.

The holy water was then applied with a sprig of basil ~~sprinkled by a brush~~ to the foreheads of those who presented themselves, by Priests, stationed in different parts of the Church. The Priest, at whose side I was standing unmindful of the Apostles requisition of a Bishop, that he be no striker, taking some offence at one who was approaching, took his sacred implements in his left hand, and with his right gave the fellow such a blow as nearly brought him to the floor, and then resumed his sacred employment as though nothing had ~~happ~~ transpired.

When the distribution was finished and the ceremony of sprinkling was over, the lights were extinguished, and the assembly dispersed, bearing homeward in their hands, vessels filled with the water that had now become holy, and in a ~~so~~ short time portion of it probably ~~were~~ found its way into almost every Greek house in Smyrna.

~~Visits were~~ Then made by the Priests to ~~the same~~ The families of the more opulent were visited by the Priests ~~with the expectation~~ ~~in which~~ they ~~gave~~ expect a ~~trifling~~ reward.

of a triple, for sprinkling them again with the holy water. This rite seems not to be regarded as sacred by the more enlighted, but is continued rather in accordance with the superstitious feelings of the vulgar.

The daughter of the ~~Gentleman~~ Greek in whose family we reside, received the empix and the brush from ~~the hands~~ one of the Priests who visited them, and in playful mood, applied it to the forehead of Br. B. and myself, as we sat at breakfast, then ~~to~~ returned them to the Priest with a smile, who was himself also much pleased with this usurpation of his prerogative.

Com. No. 12

Smyrna Jan. 17. 1827

Dr. Anderson.

7 o'clock this morning, I returned to the Greek church, to witness the ceremony of ΕΠΙΦΕΥΣΙΣ or the sprinkling of the holy water, several thousands were spectators, the

Smyrna Jan. 20. 1827

Very Dear Friend and Brother,

If I am not mistaken in regard to the person whom I am addressing, it is the Mr. Perry with whom I had the pleasure of forming an acquaintance, seven years since, at Westfield. The first ~~intimation~~ knowledge which I had of your being at Andover, was this morning, from Br. Brewer.

I rejoice to find your name enrolled among the Brethren. The cause in which you have embarked is a glorious cause, and the little circle, of which you now are one, is, in my apprehension, the most important instrument on earth, by which the interests of that cause are promoted. It is a wheel ~~within~~ in the middle of a wheel, ~~and the wheel~~ which ~~which~~ communicates ~~motion~~ motion to the whole American Mis. machine. Well, therefore, may I take a deep interest in that circle, though I know at present little more than the names of those who, in Oct. last, composed it.

As I ~~was~~ am myself one of the Brethren far, far away among the heathen, it becomes my duty, to tell the Brethren who are coming after me, what were the feelings which induced me to come hither,

And now, through you, permit me to ~~do~~ to discharge this duty, and say to the Society

Beloved Brethren,

It was from feelings of deep interest in the Miss. cause, - from a settled conviction that the proportion of Miss. to that of Ministers of the Gospel at home was yet far too small, - and from the fact that I had no excuse for refusing to take upon myself the ~~total~~ necessary labors and privations, incident to such a work which could not be given by every one to whom the subject might be proposed. — It was, I say, from these feelings, this belief and this fact, that I was induced to put myself in the way of going to the heathen, should providence open unto me a door.

The work of the Christ. Miss. has, from the first, appeared to me a work greatly to be desired. But now, standing on the ground where one of Paul's seven churches ~~stood~~ ~~was~~ were planted,

But standing here, amid the ruins of the seven Churches, and witnessing the moral

desolations, the work magnifies in importance, and my desires to give my strength to the ~~apply to~~ rebuilding of these wastes of many generations, are increased.

Nor do I see any thing that is frightful in any thing, when assisted by an Almighty arm that is formidable in the work. Access to the Greeks, ~~I believe~~ in Smyrna appears to be perfectly free. ~~and probably~~ ~~was I familiar with their lang~~ and the openings for preaching the gospel from house to house, (the only mode which can at present be adopted here), I apprehend to be as great in Smyrna as in any city in our own country.

In ~~my~~ word, ~~my only regret~~, as I ~~look~~ survey the field, and think of the labors which here are needed, my only regret is, that I have been constrained by the Prud. Com. to come hither, unprepared to enter upon these labors, with the prospect of following them up without any intermission, until death.

Never before did the notion of coming out ~~unmarried~~ with the expectation of returning after a time to form a connection, appear to me so injudicious

and so unwise, as at present. ~~You cannot know~~ The prospect now is that my happiness in life will be greatly diminished and half my usefulness destroyed by it. You cannot, while in a Christian land, know but little of the need which every man of right social feelings, when seperated from all Christian society ~~will~~ must feel of one who can divide with ~~them~~ him the joys and the sorrows of a Mis. life. And the wisest men at home can know little what they are advising a young man to, when they advise him to go the heathen an unmarried man.

But you will doubtless be told that such men are wanted. After ~~having~~ conversed with a number of the most judicious Mission, in those parts, and knowing the opinion of most of the rest, I take it upon me to say, that single Mis. are not wanted in the Med. unless they come determined to spend their whole life in itinerary labors.

Our Brethren at Malta expressed the deepest regret on learning that we had come out unmarried. The first salutation of Mr. T. was that he never wished to see the face of another unmarried Mis., at Malta. and he condemned the policy of the ~~Board~~ Com. in this respect, in the most direct terms. ~~At~~ With Mr. Jowett, who is quoted by the Com. as favoring Celibacy we have conversed very fully. To Fisk and Parsons, when Mrs. J. spoke of going forth two together, ~~said~~ smilingly added but there is still a better way". No man is more fully convinced of the importance of the Mis. in these countries ~~being a married man~~ being a married man. He was inclined to believe that the Sec. of the Lond. Soc. were he present, would have advised an immediate return to America. He considers it indispensible if a Mis. is ever to be married. that this be done before entering on his labors, that ~~she~~ they may grow up to the

work together, His opinion in full
now gone to the Com. though none of
you, probably will ever have access
to that communication, as celibacy
with the Com. appears to be becoming
the order of the day. It was the
advice of Fisk & Parsons, to ~~those who~~
Prud. Goodell. and Temple, that they
come out with wives, and there now
all now express their confidence in
the judiciousness of that advice.

But why come out single? To
explore. But every spot of importance
in all these countries has been visited
by Mis. & English travelers. Mr. J. language
is the language of all judicious men
here. - The day for such labors has
~~now~~ gone by, and it is now time to
go to work.

My advice then, my Dear B. is, make
no calculation for setting foot on heathen
ground, while unmarried, unless you really

prefer a single life, – if you do, you will bring upon yourselves trials which you now do not anticipate.

And if you wish to form a matrimonial connection, by all means let that connection, (the ceremony exactly only) be formed before you are connected with the Board, and ~~let the~~ when you offer ~~yourselves to~~ the Com. your services, give them the names with the testimonials of your intended, that you may accepted or rejected together. Otherwise ~~you have no security~~ ~~sorrows~~ trials such as I have ~~felt~~ gone through may be yours.

Com. No. 14.

Smyrna Jan. 31. 1827

Mr. Anderson

Rev. & dear Sir.

On arriving at this place, we called upon Mr. Langdon, to whom we had a letter of introduction from his Father, and by whom we were kindly received, hospitably entertained, and greatly assisted in all our necessary arrangements. We immediately took lodgings in the family of Κυρίος Ἐλευθέριος Μαυροκόνης, the gentleman with whom Mr. King resided. We soon had an opportunity of becoming acquainted with the Vanlennepes. Mr Lee Mr. Arundel the Episcopal Clergyman, and Mr. Offley the American Consul, and Mr. Werry the English Consul, and a number of other Gentlemen. ~~Among them all, Mr. Lee is my favor~~ I entered immediately upon the ~~study of~~ Greek, and Br. B. upon the Italian. Most of the first three weeks were taken up in making ~~preparation for study~~ necessary calls, writing letters and preparing for study. On the 22. Br. B. left for Constantinople. My whole time now is devoted to study.

I rise with the sun. Till 9. my studies are somewhat miscellaneous. I then breakfast, after which I walk out accompanied by Τιμόθεος. He tells me the Greek, and I tell him the English names of the various objects that we see. We are also now able to carry on considerable conversation, he correcting my Greek, and I his English. About 11. we return. I then read a chapter in the Testament, translating it into English, which he afterwards reads from the English Test. We then both of us take English Test. and translate the chapter into Greek each a verse alternately. This usually employs the time till dinner, half past 12. ~~I then~~ which ~~occ~~ occupies but a few minutes. From this till four, I ~~make out a~~ write a my translation from some English author into the Greek. This is then examined and corrected by my teacher, and I recite a lesson in Grammar. He then translates about 20 lines of Prof. Bambas' Ethics into English, which I read previously with much care. Of this he then makes a written translation which I correct both in orthography and expression as he proceeds. After this he translates about as much from an English Author

into Greek. I then translate the same, he supplying the words which do not readily occur, and correcting my grammatical errors which are very many. —

I again walk out with Πέλρος two or three miles, take supper, and at 7 ~~can read~~ resume with him the work of translating another chapter as in the morning. After this I study the Grammar, - read, & write till 11.

We have every Sabbath had religious services on board some vessel. We greatly need a Bethel Flag. As yet I have been unable to find in Smyrna, the materials for such a flag. We do also greatly need English tracts. I have written to New York, but whether Br. Hallock will supply us, I do not know. Could we not immediately receive some from Boston?

I have furnished several schools with Greek tracts, and have sent small parcels by moral and pious captains, for distribution in ~~to~~ different Greek ports. Last Sabbath a lady called with two beautiful daughters, elegantly dressed, desiring tracts. They read to me in Greek, and very fluently. This evening a Catholic called, desiring an Italian tract against the Pope.

I gave him after some hesitation the ~~Tract, entitled Novitas del Papismo,~~ Novelty of Popery, ~~with several others~~ the History of Andrew Dunn, and several others.

There has been much heavy rain this month. ~~The Mail from Constantinople which arrived to day has been de~~ Half of the days have been rainy. The Thermometer has usually ranged from 45. to 55. Snow has most of the time been visible on the surrounding mountains. Orange trees are still loaded with fruit. Almond trees, are now in blossom.

Day before yesterday Πέλιος informed me that the Bashaw had just killed a Greek. We ~~went immediately~~ hastened to the spot, and saw the blood, but the body had been thrown into the sea before we arrived.

This Greek was ~~the~~ recognized by a Turk as one who had fought in the Morea, who informed the Bashaw, the poor Greek, of course, without ceremony lost his head.

Κυρίος Δορωθέος, a Priest & Prof in the Greek School called upon me this evening, inviting me to come and read Greek with him to-morrow at 5 o'cl. He has shown himself from my first arrival kind & attentive to me. I informed him that his name and mine were the same, only

I had the Hebrew and he the Greek. ~~This pleased him much as~~ He has sufficient knowledge of the Hebrew to perceive ~~that~~ at once, that ἀρραβών is the literal interpretation of the word, ~~and should himself much pleased~~.

The Father of ~~Geo~~ Γρεγόριος who is now at Amherst, calls almost every evening and sits while we are at supper. He was much rejoiced at seeing a man who had seen his son in America. He is quite a Gentleman, and his family live in what would be considered in Boston, good style.

I have spoken several times of ~~Pet~~ Πέτρος in. He is the only son of the Gentleman with whom I reside, 23 years of age, good looking, of commanding appearance, polished manners, and an excellent disposition. His education has been good for this country, and ~~his~~ in point of talents, he is considerable above mediocrity. He appears to be a man of sound judgment and decision of character. He ~~appears~~ appears to be much respected among the Greeks. He has read the S.S. much, and to good purpose. He is strictly moral, and very conscientious.

He has broken off from all the foolish practices of the Greek Church. ~~He~~ I have never seen him counting his beads, crossing himself, and muttering over prayers to the Virgin. He however abstains two days in the week from meat, but wholly out of regard to the feelings of his parents. Last Sabbath his father had been reading Mr. Temples comment on the fourth command, and was evidently ~~with much interest~~ not a little disturbed by it. He inquired of me with some warmth whether people in America kept aside all business on the Sabbath.

He seemed displeased at the strictness enjoined. Nestpos followed me to my chamber, and said, - it was only what God had commanded. Thus in every question of duty he appeals directly to the scriptures. He says he wishes to become a Priest. He speaks too often about going to America to obtain an education, and were he in circumstances to bear the expence, he would, I have no doubt, go. ~~But~~ He was several years a Merchant in Scio, collected a $1,000 and was stripped of it all by Greek Pirates.

He is now giving his whole attention to the English language, and makes rapid progress. The only book which he reads, is the ~~New Testament~~. Bible. When I came here he could hardly speak a word of English, Now on common topics he can render himself quite intelligible to an Englishman. He manifests a strong attachment to me. he says, though he would be no more servant for money, yet ~~wh~~ for the sake of obtaining knowledge, when I go to housekeeping he wishes to go and live with me.

Com. No. 15

Smyrna March 12. 1827.

Mr. Washburn.

I received but a few days since, yours of Nov. 24. and for that communication accept my warmest thanks. It is the only letter ~~that~~ I have received from America, ~~since~~ ~~except~~ ~~one which which written be~~ one that I should have received while at Boston, excepted.

Now you must know that letter leaves me in painful uncertainty in regard to Mrs. C. It was written by her side as she lay sleeping from the exhaustion of an emetic, and with all the symptoms of a fever upon her. But, I am from principle, in the habit of looking at the bright side of things, (when they have any bright side) I am living ~~in hope~~ every day of in the expectation of another which shall ~~tell~~ apprise me of her recovery. The regards of the family give me much pleasure, and return them — I mean, give them mine in return, and with interest,

Tell them

Then I find me little Willey in playful mood to skip about me, or a John with all the gravity of a Judge to look silently on or a Martha to rattle her anecdotes to amuse me, or a Mary to interest by pure good nature. Still the Mangus family are not destitute of attractions. The old gentleman and lady call me their son and treat me as such. Peter accompanies me wherever I go, and seems to know no higher joy than to oblige me. Annetta, (a beautiful, modest, intelligent lady of 19) ~~about~~ gives me the privilege of a little ladys talk in Greek now and then. (and you must know ladys talk is an important part of any language, and can be come at only by talking with the Ladies.) I give, near as I can recollect, about the commencement

Ἔχεις ἕνα πατέρα; Οὐκ ἔχω. — μίαν μάνα;
Have you a Father? I have not. a mother?

Ναί ὄντως. — πόσους ἀδελφούς; Ἕνα. πόσους
yes. how many brothers? one. how many

ἀδελφάς; οὐκ ἔχω τίποτε. Ὄντως, said
sisters? I have none. — yes

said she with a cunning smile, Ἔχεις ~~[illegible]~~ you have ~~[illegible]~~
μίαν ἀδελφὴν εἰς τὴν πλευρὰν σου.
a sister at your side.

My Instructor, whose name is Abraham I love much. He unites rare talents, and high attainments, with all the simplicity of a ~~little~~ child. For the last three weeks he has given me but very few lessons. And I will tell you the reason. Like some other great men ~~in America~~, he supposed he can confer a great kindness on his wife (his wife being himself who is placed under his direction) by thwarting his matrimonial calculations. He has no doubt that his brother will be happier, healthier and more useful to lead a single life than if encumbered by the object of his affections ~~to be wedded to~~ and perhaps expects his thanks for having saved him, when the bloom of his youthful affections shall have ~~[illegible]~~ fled. He therefore from principle acts himself totally against it. And his violent dealings come down on his own pate, - as may always be expected in cases of interference of this kind. ~~For you must know that I feel that such interference~~ Though it is a quotation I mean violent dealings. - more violent than

blows which mortal arm can give with deadly steel, is the least interference with ones matrimonial concerns, — as much more violent as the affections are more refined than the gross bodies in which they inhere.

But to leave principles and go back to the story I called a fortnight since upon Abraham to know why he neglected me. I have a brother, said he who came with me from Cappadocia, hasty imprudent youth, all in love, and because I am trying to prevent his ruin, he thinks me his enemy, and I fear, from revenge, that he will turn Turk, and my parents, as I am the elder brother will require him at my hand. And his anguish from this apprehension was very great, and it remains so still.

And I will tell you some of his doings to prevent his brothers ruin. He went two days journey into the interior to bring his brother to Smyrna, to dwell awhile with him, thinking that in his wisdom he could so vividly pointray the evils of mat

mony as at least to make his brother tremble. But the brother as I presume finding the fair one more attractive than wise lectures, eloped the first night after his arrival. A Turkish guard was immediately dispatched from the Pacha to arrest & bring him back. But on arriving they found the Governor ~~of that to~~ had issued proclamation that none unite in holy bonds this man & maid. Now how this Governor came to interfere I know not, probably however, from a letter received. For you must know that in Turkey as in more enlightened country ~~America~~ ~~but~~ ~~that a great man by~~ a private letter, you as great man to or two to other great men, can, sometimes securely, snugly and most expeditiously upset ~~all~~ the fondest matrimonial calculation of a little man, - expeditiously, - even a Turkish post ~~as~~ goes swifter than the wings of love will carry a ~~being who has no wings~~ man, who as we all know, ~~however much love~~ has no wings. ~~not a bit more when in love that when he is not in love~~ The brother is now here, and A. wishes me to request the Capt. of the American Sloop of war Ontario, to take him under his

discipline for a couple of months, ~~hoping~~ ~~[illegible]~~, thinking ~~[illegible]~~ that this ~~hateful~~ turbulent ~~or~~ troublesome spirit can be worked out of a man's bones by ~~two mon~~ a few months hard service. What egregious blunders some really great men do make on this subject.

out

Com. No. 16

Smyrna March 18. 1827.

Br. Anderson.

I have just received by the Cherub. Capt. Rich, a letter from yourself, also diverse packages from Mr. Rooms.

Since my last, bearing date Jan. 31, my time has principally been devoted to the Greek.

Most of the Sabbaths I have preached on board the Ontario, to a congregation of 200. ~~Several of the Sabbaths~~ Sometimes I have ~~had~~ two services, sometimes but one, and one Sabbath I was prevented by the weather, from holding a meeting.

I have furnished myself with a handsome Bethel flag, which I hope, while I remain in Smyrna, to see hoisted as often as the Sabbath returns.

My stock of Greek Tracts, which amounted to 8 or 10. cubic feet, was entirely exhausted a month since. By the Cherub. I received a fresh supply, upon which I have already made heavy draughts.

The extreme scarcity of books in the Romaic, renders them highly acceptable to the Greeks.

Children are delighted with them, and usually express their joy & gratitude on receiving them, by many smiles, kissing my hand, ~~then~~ touching it with their foreheads, and wishing me many years. I have had 20 applications in a day, and all from those who could read well. Parents often request them for their children and instructors for their schools. One a few days since sent a polite request for 40. copies of "The Mothers Catechism", that it might ~~it~~ be committed by his pupils. Another came half a days journey for tracts for the schools in his village. His request was for two hundred that each scholar might have one two, which was granted, accompanied with the promise ~~that I would~~ "I" visit ~~his village~~ after a few weeks, to see what use was made of them tracts, and to "furnish their schools with The Mothers Catechism", and Testaments. Spellingbooks should it be their wish to have them introduced. ~~into their schools.~~

I have also sent many little packages,

~~usually not more than 20 or 30 in each~~,
by Capts, apparently desirous of doing good,
to be distributed among the coasters around
the Caspian, ~~on~~ the Islands, and in the
Moray. ~~Supposing them much more likely~~
~~to be well disposed of if sent in~~
That they may be well disposed
of, I ~~have~~ usually give to one Capt, not more
than 30 Tracts, and all of different kinds,
requesting that they be recounted only
~~to~~ such as can read.

A few days since, I visited seven
Greek vessels in the harbour, and finding
good readers on board them all, I left
each, ~~about~~ 20 Tracts, telling them
that they were from the friends of the Greeks
in America, who wished them to be carefully
read, and well used. It pleased them
so much.

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I have ~~lately~~ also visited extensively the Greek schools in this city and in the neighboring villages, for the purpose of ascertaining their state of education among the Greeks, and distributing tracts.

I find in the city 28 schools containing in all about 1000 scholars. ~~These are~~ mostly boys under 12 years of age, the daughters being generally educated at home.

The Principal School, which is one of higher order than the ~~others~~ rest, has 170 scholars, which are divided into three classes. It is superintended by a Priest of considerable learning, who has two assistants. ~~Writing and~~ The Ancient Greek ~~are~~ is the principal studies here pursued, the Turkish government not permitting the Greeks to be instructed in the Mathematics, and the Physical Sciences. Considerable attention is also paid to their hand writing. This is a free school, and under English protection.

Connected with every church, are one or more schools in which children are trained up for public readers. These schools are generally small, and under the superintendence of a Priest.

The children are employed for years in merely reading the Ancient Greek, In this way they acquire the habit of reading very rapidly, and with ~~all~~ all the peculiar tones and modulations which are ~~peculiar to the~~ deemed so essential in ~~the~~ both the Greek and the Roman Churches, After pronouncing a few syllables ~~so~~ with ~~such~~ uninteligible rapidity ~~as to be unteligible~~ ~~even if people were~~ ~~to and~~ ~~perfectly~~ well ~~acquainted with the language~~ the voice is suddenly raised several notes, and the syllable dwelt upon a number of second, ~~and~~ with a tremulous voice; and by long habit the little children know perfectly well the syllables on which this ~~to~~ special honor is to be conferred, so that every voice rises, shakes, and falls ~~at the same instant~~ as one.

The remainder ~~of the Schools~~, which comprise far the larger portion of the whole, are private schools, the Instructor receiving from the parent of each child about $8. a year. These schools are generally in small, dark, dirty apartments, and furnished with none of the necessary conveniences of a school room. The children, ~~for the most part,~~

are seated in rows, cross-legged upon the floor. In one room scarcely eight feet square, I counted 60 children, after completely covering the floor, the remainder were set upon shelves attached to the sides of the room. In these schools reading, writing and arithmetic are profoundly taught. But such a thing as a book in the language which they understand I have scarcely met with in all these schools, a small first book for children, badly printed on very coarse paper and the Psalter, both in Ancient Greek, are the only books deemed requisite, and even with these they are but indifferently supplied. In writing for a desk they use their left knee.

In these schools, where I am sure none but a Greek would learn make any valuable acquisitions, many of the children learn to read fluently, to write a handsome hand and become acquainted with the ground rules of Arithmetic. It is however a little more than a mechanical process education, the mind is but a little cultivated

by it, it does not learn the children to think. On the contrary attending ~~so long~~ to sounds merely, ~~and~~ being accustomed, as a daily task, to repeat them for years, without any definite ideas accompanying them, cannot fail of making it difficult afterwards to ~~communicate to them~~ receive ideas through the medium of any written language.

To me these schools appear to present a very important field for Missionary effort. Could there be a thorough reform here, the whole character of the Jews of Smyrna would in a few years undergo a great and important change. ~~It could not fail of~~ ~~They would be~~ raising them entirely above many of their present superstitions, of awaking a spirit of inquiry among them, and preparing them to receive instruction from the Gospel through the pulpit and the press.

There are, I am aware, obstacles ~~very great~~ in the way of ~~to be met in this effecting~~ such a reformation. This is a country where changes of any kind are brought about with great difficulty. In any thing, it is little less than sacrilege to depart at all from the path in which

Now, to me, these schools appear to present an exceedingly important field for Miss. effort, - Not the the Schools of Smyrna merely, but the thousands which are scattered wherever the Sons of the Greeks are found. Travellers in the Morea tell me, that amid all the desolation of war, these little schools are still continued in every corner of the same, to a very considerable degree, I have reason to believe is true in regard to the men who dispersed Belted Wangel. I have met with Greeks from almost every there will ages, and ~~has of for as~~ country where Greeks are found, and from any country, I find those who can ~~read~~ ~~It is as~~ Nothing is more evident than that the Greeks generally set a high value upon education, and they are now making very laudable efforts for the education of their children. But from the want of proper books, ~~which are now~~ men and of instruction in regard to the manner of regulating schools, than fourths of that effort is lost.

Reform these schools, and the whole character of the Greeks will in a few years be changed. ~~It will raise them above many of their greatest~~

But rest assured this desired reform is not the work of a day. This is a country where changes of any kind are brought about with great difficulty. Strong religious prejudices in

favor of the Ancient Greek, their sacred language ~~like the Hebrew among the Jews~~, are to be overcome. The interests of the Clergy also demand that the people be kept in ignorance.

Still judicious persevering effort, ~~now~~ can, I have no doubt bring about the change desired.

These schools, ~~which are perfectly accessible to the Ship~~, must be frequently visited, religious instruction communicated and Tracts distributed. ~~In this way~~ Through them in a single afternoon, a tract may be put into five hundred ~~different~~ families. Such visits generally, ~~would~~ I am satisfied, would be ~~highly~~ gratifying to the ~~a~~ intruders and the instructed, and to the parents of the children, and if frequently repeated would give the Ship a great and desirable influence. The Books now in use, which are almost wholly made up of portions of the scripture, and prayers must be translated, and other elementary works prepared in ~~Modern~~ Romaic, and introduced as opportunity offers. and ~~I have little doubt that~~ the united poverty and parsimony of the Greeks will, ~~against every prejudice~~, ~~give them a~~

afford them ~~render their introduction~~ not very difficult ~~assist~~ greatly assist in ~~their~~ introduction. And it will be no obstacle to the introduction of any book that it is strictly a religious book. Mr. Temples Spellingbook, is in my apprehension, one of the best books for the Greeks, considered merely as a religious tract, which has come from the American Press at Malta.

A Ba Dis ~~deep~~ shallow
d Ba v i ga to calumniate

their grandsires trod.

There are also ~~also~~ religious prejudices to be overcome ~~in effecting~~ it. The Ancient Greek being almost the only language used in their Churches, it has ~~acquired something of~~ become that sacred language like the Hebrew among the Jews.

The ~~Priests~~ interests ~~also~~ ~~influence~~ of the Clergy also ~~will doubtless~~ demand that ~~be used to keep~~ the people be kept in ignorance, as they ~~must depend on the ignorance of~~ their influence and even their subsistance depends upon it. They of course will be unwilling to see any thing ~~else~~ but Greek literature in the schools.

~~Something however may~~

Still these schools are a promising field, They ~~are perfectly accessible, and may be visited~~ afford the Missionary the best of opportunities for religious conversation with children, as they are at all times perfectly accessible. And through these schools he may put in a single afternoon ~~any tract~~ religious tract into ~~some than~~ at least 300 families.

But ~~the~~ one great object to be aimed at, is, the introduction of suitable school books.

The Temples Spelling book is just an one as is wanted ~~for~~ as the first book for children, and can & things be introduced, at once into many of the schools ~~at once~~ Other elementary books adapted to their present state of knowledge ~~and~~ must be prepared and introduced as opportunity offers. And of these books, so far as they are reading books ~~may and~~ should be made to communicate religious instruction. Such would more readily gain access, than ~~those of any other~~ ~~dese which~~ any others, as the school books which they are now accustomed to are made up almost wholly of portions of scripture and prayers. An edition of the Psalter in Modern Greek might ~~in~~ by degrees take the place of the one now in use.

Part in addition to the preparation and introduction of proper books into the schools it will be very important to have a school established here under the direction of a Missionary, that the Greeks may have the example of one well regulated school.

and the influence of that example would be very great. The Greeks have sufficient discernment to perceive the ~~[illegible]~~ superior acquisitions which would there be made ~~in such a school~~, and sufficient good sense rightly appreciate them. ~~Could a free school be opened here~~ Could such a school be established, and be secure in its operations, it would be very popular among the Greeks, and children to almost any extent could be obtained for instruction,

As the practicability of such an establishment is a subject respecting which I am now, as opportunity presents, making inquiries, I may ~~at~~ some future communication ~~time~~ resume the subject.

Com. No. 17.

Smyrna March 24. 1827

My Friend Kollock.

Have you received my communication of Jan. 17.?

From one shut up in a Greek family, ~~pursuing the language~~, and ~~especially~~ in a country where little confidence can be placed in hearsay, you will not, of course, expect much news.

Piracies are multiplying in this vicinity, — and are now become almost every day occurrences. Nearly one third, I should think, of the ~~other~~ Merchantmen which attempt to pass the Archipelago unprotected, are plundered. The cabin in which I last sabbath preached, bore many marks of violence where its puncture had just been torn from its sides, and another which came in company with ~~this~~ her, shared the same fate, though both were well armed for merchant vessels.

It is not longer the little boats, merely running out from the Islands, stowed with perhaps a hundred men each, which are engaged in these piracies, but vessels which would pass well for Greek Brigs of war, when they meet with force superior to their own, are brought into the service.

And unless the war be soon brought to a close, it will is to be feared that a large portion of the shipping in the employ of the Greek government, will engage in piracy. The distress to which the Greeks in the Morea, and the Islands are reduced is great, and it is not strange that people who feel not the obligations of the divine law, should resort to plunder to prevent starvation.

The siege of Athens still continues. The garrison in the Acropolis, it is believed, will be able to hold out, till reduced by famine. From all accounts it

appears, that most of the splendid relicks of ancient genius, in that polished city of the Greeks, are now mutilated or destroyed, and that the work of destruction is still rapidly going on.

Will not the excration of the admirers of grecian arts, against Lord Elgin for removing the marbles, now be changed into praises?

A few weeks since, I paid a visit, to what is here called the

Tomb of Tantalus.

It is a Sepulchral Monument, on Mount Sipylus, 3 miles North of Smyrna. It consists of a pile of stones 20 rods in circumference and fifteen feet in height. The outside of this pile, in some places to the height of 7 feet, is formed into a regular wall.

In the center of this large pile

is the Tomb. Its chamber — 9 feet long, 6 broad, and 8 high. is walled with heavy, unhewn stone, so carefully selected, as in their natural state to fit into a regular Gothic arch.

This, there can be little doubt, is a work of very remote antiquity. Other sepulchral monuments bear the marks of a highly polished age, — Every other remnant of antiquity I have met with bears the impress of the chisel, In the edifices of which any trace remains, I find imbedded in their solid walls, pillars, cornices, friezes, fragments of the ruins of still more ancient ~~temples~~ edifices.

But no marble adorns the Tomb of Tantalus. No stone bears the impress of the chisel. Like the ancient Jewish Altar, it was reared unaided

by any iron tool.

And here, ~~in this lonely mausoleum~~ amid scenery wildly romantic, and where gloomy silence is broken only by the roaring of the winds and the waves, ~~the lowing of herds or the bleating of the flocks~~, by the shepherds whistle, or the shriller notes of the shepherd dog, — here, in this lonely mausoleum, perhaps still keeps the ashes of some christian, who some eight and twenty ~~years ago~~ hundred years ago, was the great man of a clan of shepherds who fed their flocks upon Mount Sipylus.

An Armenian Funeral.

It was the remains of a young man which they were bearing, in solemn procession to his grave. The body was entirely shrouded in its winding sheet, and laid, without a coffin, on the bier.

On the pall covering his breast, was ~~the~~ painting of the cross. Two lighted candles borne by two little lads, ~~preceded the dead~~ and ~~behind~~ three aged Priests, with long thick grey beards flowing gracefully over their attired in silken mantles of the gayest colours, ~~and~~ glistening with ~~the~~ inwoven tinsel of the precious metals, preceded the dead, ~~preceded the dead~~, chanting, ~~in~~ mournful strains, as the procession moved along, while the friends and the relatives of the deceased followed after. When the procession reached the Church, each one present was presented with a ~~lighted~~ waxen taper. Funeral service was read by the three Priests alternately, with great rapidity, and with ~~all~~ all the peculiar tones ~~and inflection~~ ~~so essential~~ which are heard in both the Greek and the Roman Churches, while ~~incense was kept out~~ one continued waving the silver censer, from which ~~rose~~ the smoke of

the incense ascended, and the assembly were bowed in crossing themselves, accompanied by inclinations of the body.

The dead man was then carried out, and after a little portion of the earth dug out, blessed by a priest and sprinkled in the grave, he was deposited in his narrow cell" by the side of the church, and as the pit closed its mouth upon him, the Priests all unitedly rehearsed their prescribed form.

A Greek Funeral.

A low bier, standing near the center of the Church floor, bore the corpse. It was the remains of a female. On her head was a white turban in which was gracefully entwined a large braid of hair, posing high over her forehead. She was decked in a long light brown silk mantle, with edges lined with sable. Her head was resting

on a bolster of yellow silk, beautifully figured with gold. A small coverlet of the same was ~~laid~~ spread over the lower part of the body, and hung down from the foot of the bier. She seemed like one who had thrown herself on a couch, to rest her a little from the fatigues of a journey. No coffin, no shroud, none of the wonted habiliments of the dead were seen. On each side of the bier were large waxen candles, and around her were standing hundreds of sympathizing friends, each ~~with a waxen~~ bearing a burning taper in his hand. Half an hour or more the Priests alternately recited & chanted ~~and sang~~ a burial service, and at short intervals, numbers united in a sacred song. The scriptures were opened, and from the ancient Greek was read,

the hour is coming in the which, all that are in the graves shall hear his voice, and shall come forth.

An aged Priest, with a long hoary beard, standing by the side of the dead, in their own native dialect, then addressed the people. He stood there he said to answer for those who could no longer answer for herself. If she had ever injured any ~~one~~, he hoped that now, they would forgive her. The assembly with united voice responded, we forgive, and may she be forgiven of her God. crossed themselves and bowed. The crowd then parted, and the relatives of the deceased drew near. The eye of the husband was now, ~~fixed~~ for the last time, fixed on the dear object of his affections, and as he gazed, the falling tear bespoke the anguish which he felt.

Twice he ~~bowed him~~ crossed himself then bowed, and kissed the cheek now cold in death. And so feeling, so affectionate was this last farewell; that no one could pronounce it a ceremony merely. All the tenderness of a parting scene was there. The deceased was then borne to the depository of the dead, and when laid in the tomb, the Priest poured oil on her head reading from one of the Psalms of David, The earth is the Lords and the fullness thereof, the world and they that dwell therein.

Com. No. 18.

From Leake's Asia Minor.

Ruins of the ancient Nicea.
Walls, towers and gates in tolerably good preservation. Walls formed of alternate courses of Roman tiles, and of large square stones, joined by a cement of great thickness. In these are found the fragments of the ruins of more ancient edifices. Some of the towers have Greek inscriptions which were copied by Pococke.

At Telmeous head of the Gulf Glaucus, are some of the most remarkable remains of Antiquity in Asia Minor.

Ruins of Argus in Mitylene. — A Theatre in very perfect preservation, and the remains of several temples lying in confused heaps on the ground. An inscription shows that one of these was dedicated to Augustus.

There are figures of more ancient date sculptured upon the hard granite of Mount Ida. On the West side of the city are the remains of the walls and towers with a gate. Without the walls is the cemetery with numerous sarcophagi. Some of these of gigantic size. The whole gives probably the most perfect idea of a Greek city that any where exists.

Ancient Authorities of the Geography of A. Minor

Strabo. Ptolemy. Pliny. Author of the Stadiasm
Arrian. Stephanus Byzantinus. Antonine & Jerusalem
Itineraries. Synecdemus of Hierocles. Xenophon's Cyropedia
Polybius. Livy. Appian.

Modern Works. ~~Beaufort~~ Tavernier. 1685 –
Tournefort. Paul Lucas. 1704. Otter 1734
Pococke 1740 Niebuhr 1766 Browne 1799.
Ponce. 1812. Capt. M. Kinnier. Beaufort.
Chandler

The Ancient Greeks selected as the site of towns, a height, overlooking a fertile maritime plain. - situated at a sufficient distance from the sea, to be secure from the attacks of Pirates, and furnished with a copious and perennial supply of water, presenting a strong and healthy position for a city, and for the citadel, a hill beyond the reach of bow shot from the neighboring heights, defended at the back by steep rocks and precipices, surrounded by a deep valley and broad torrent, and backed beyond the river with mountains which supplied timber and fuel.

Aphrodisias is proved to have been at Ghein, by the numerous remains of antiquity still to be seen at that place. Among them are several inscriptions containing the names of the people, and ruins still exist

of the temple of Venus.

Laodicea preserves great remains of its importance as the residence of the Roman Governors of Asia under the Emperors. viz. a Stadium in uncommon preservation three theatres, ruins of several other buildings.

Hierapolis noted as the source of remarkable mineral waters. A great number and variety of Sepulchers are found on the different approaches to the site, which is a commanding hill overlooking the valleys of the Lycus and Meander, and terminating on that side in a precipice. The town walls are to be seen on the other side, and the main street is traced in it whole length, bordered by three Christian Churches, one of which is 300 feet long. About the middle of the street, just above the Mineral sources, Pococke thought he discovered

some remains of the temple of Apollo. Chandler distinguished the area of a stadium in ~~the~~ a recess of the mountain. But the principal ruins are a theatre and gymnasium, both in a state of uncommon preservation.

Tripolis has ruins, but not described.

Ephesus. Its remains considerable, but have not been described, with that accuracy which they merit. The Temple of Diana Ephesia, the largest ~~the largest~~ and most celebrated of the Asiatic Greek buildings, is the only one of the great examples of the Ionic order, of which we do not now possess particulars more or less satisfactory. Of this temple, not a stone has been discovered which can be ascribed to it with certainty, though little

doubt exists in regard to its exact situation.

Theatres of Asia Minor.

	Exterior diameter feet	Interior diameter feet
Ephesus	660	240
Tralles	540	150
Miletus	472	224
Stratonicea	390	106
Side	390	120
Sardes	395	102
Laodicea	364	136
Myra	360	120
Hierapolis	346	100
Patara	265	96
Teos	285	70
Pompeiopolis	219	138
Smyrna	195	
Anemurium	197	
Selinus in Cilicia	114	
Cnidus	400	

Theatres in European Greece.

	feet	feet
Sparta	457	217
Joannina	445	121
Argos	435	217
Syracusa	342	114
Sicyon	332	100
Mantinea	227	
Delos	175	
Epidamnus		91
Nicopolis	260	120

Theatre of Hierapolis.

6

Pocherd in Sardes.

It was situated at the foot of mount Tmolus, which commands an extensive view to the N. over the valley of Hermus, and the country beyond it. On the S. of the city, in a plain watered by the Pactolus, stood the temple, - of coarse whitish marble. W. front on bank of river, E. under impending heights of the Acropolis. Two columns of the E. front are still standing, with their capitals. The two former still support the stone of the architrave. Columns buried half their length in the accumulated soil. Remains of ancient walls still seen on the acropolis. Excavation would probably expose the greater part of the building.

Dimensions.

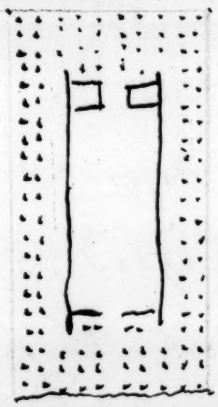
	feet	Inch.
Diam. of exterior. Col. 35 feet below Capital	6	4½
" " " under "	5	6¼
" interior " " "	6	3/4
" " " " under cups	5	3

The column must have weighed 35 tons.

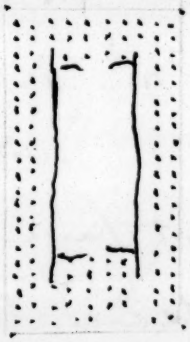
The capital appeared to me to surpass any specimen of the Ionic, I had seen, in design and execution.

Temple of Cybebe at Sardis

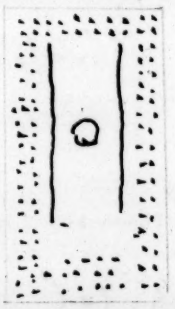
feet
425
220
Ephesus.
Ionic



340
189
Samos.
Ionic

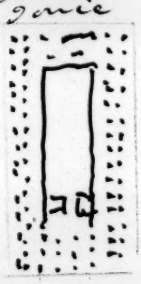


304
165
Branchidae
Ionic



Sardes
Ionic

251
144



Magnesia
Ionic

198
104

Teos
Ionic

122
64

Priene
Ionic

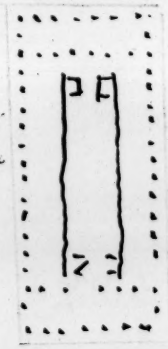
122
63

Agrigentum
Doric

358
172

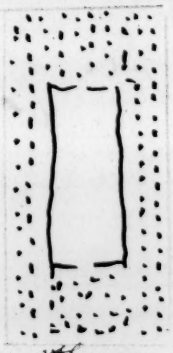
Selinus
Doric

358
164

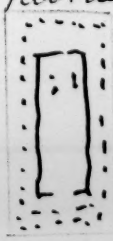


Athens.
Corinthian

354
171



Athens
Parthenon. Doric



Temple of Diana at Ephesus.

Vitruvius mentions this as an example of what he calls the dipteros. One of which characteristics is, 8 column in front. Pliny calls it decastyle - says it was 425 feet by 220, & diam. of col. 1/8 of height. 7½ feet, and height 60. - columns 127.

Temple of Juno at Samos.

Herodotus names it, together with the one at Ephesus, as the most admirable of all the works of the Grecians. and in another place, he calls it the largest temple of which he has any knowledge. One column only now standing. length 340 breadth 180 feet. It was a decastylus dipteros. had 10 col. in front. 21. on side, triple row in the pronaos. Col. 7 feet in diam. at base. 60 high. No appearance of fluting in the columns. - of bluish grey marble of the Island.

Temple of the Apollo Didymeus at Branchidae in the Milesia.

Two col. only with their architrave remain standing. the remainder is an immense mass of ruins. - of white marble - in some parts bluish.

Temple of Cybebe at Sardes.

Temple of Artemis Leucophryene. - now a heap of ruins among the remains of Magnesia on the Meander. It was of white marble, not of the finest kind.

From Mills History of Crusades.

Pilgrimages to Jerusalem common from the earliest ages of the Church, - attributed to
Devotional Curiosity
Desire of expiation.
Collecting of sacred relics.

The holy traveller and the Merchant were often united in the same person. These pilgrimages were greatly multiplied in the tenth Century by the prevalent belief that the Millennium was at hand.

These expeditions very numerous in the eleventh century. These pilgrims were oppressively taxed robbed and many of them murdered by the Turks.

First Crusade.

Peter the hermit, under the direction of Urban II, was the principal instigator to this Crusade.

Walter the pennyless set out in 1096 with his mob of 20.000 They were considered by the Bulgarians as savage intruders and on passing through their country were attacked ~~and~~ routed & dispersed Walter & few of his associates escaped to Constantinople.

Peter himself with 40.000 men, women and children of all nations and languages, followed the route of Walter. Of these 10.000 were routed or destroyed by the Bulgarians. Next day Peter renewed his march with 70,000 which soon increased to 300000. They proceeded to Philippolis and thence to Nice. Peter returned to Constantinople and left Walter, who had now joined him, to command. Turks attacked them on the plains surrounding Nice, and slew all but 3.000. These returned to Constantinople.

Godeschal collected 15.000 in France, these violating hospitality in passing through Hungary were nearly all slain on the plains of Belgrade.

A mob of 200,000 collected in England, France and Flanders. - At Cologne they put 700 Jews to the sword, - attacking the Hungarians, were ~~too~~ most of them slain on the banks of the Danube.

During the same year, viz. 1096 regular armies of French, Flemish, Norman and English Crusaders, proceed to Constantinople, through Italy, and the Frisons and Lorainers, with Godfley at their head much to the same

place, through Hungary and Thrace. The whole army 700,000 besieged and took Nice, where they found immense spoil. Names of the Leaders. Tancred, Robert of Normandy. Stephen of Chartres, Raymond Godfrey, Adhemar & Hugh. Proceeding toward Antioch, they obtain a victory at Dorylaeum. - Experience great privations in passing through Phrygia. Tarsus surrendered without resistance. Antioch ~~was~~ taken after half a years siege, its inhabitants massacred, and the city plundered. In this siege the Crusaders suffer much from famine, as well as the people in the city. Marra besieged, taken, and its inhabitants massacred. Tortosa taken and pillaged. When arrived at Jerusalem, the army diminished to 40.000 - More than 850,000 Europeans had lost their lives in obtaining possession of Nice. Antioch & Edessa. Jerusalem vigorously defended, yet at last taken, and put to the sword. 10.000 were slain in the Mosque of St. Omar. Not even women & children

were spared. This was A.D. 1100. Godfrey was chosen King of Jerusalem. The Holy City continued in the hands of Latins 88 years, and was governed by 9 Latin Kings successively, and then retaken by Saladin.

Second Crusade

St. Bernard was its Instigator. By his eloquence he moved Louis VII. to engage. This resolution was applauded by Pope Eugenius the III. Conrad III. of Germany was reluctantly drawn into it. These armies, after encountering great hardships, met at Philadelphia. They were met in the barren mountains between Phrygia and Pisidia, and routed. — They suffered also from famine. The remainder of both armies, joined by fresh ~~supply~~ recruits besiege Antioch. The siege soon abandoned, and both armies retreat to Jerusalem. Conrad, with the remainder of his host, soon returned to Europe, and was next year followed by Louis.

vessels to Cyprus. - from this to Acre. Damietta besieged and taken, sixty seven thousand, out of the 70,000 of its inhabitants died during the siege. It was soon recaptured.

Seventh Crusade.

Hospitalions of London, and French Lords embarked at Marseilles for Palestine, the Pope endeavouring to prevent them. They soon returned, having effected very little.

Eighth Crusade

By order of Pope Innocent IV. this Crusade was preached throughout Christendom. Louis IX 1248 sailed from France to Cyprus, the next year, to Damietta with 50,000 men. The inhabitants took their most valuable effects, and burnt the ~~[illegible]~~ part of the city containing their merchandise, and fled to Cairo. Here Louis was joined by 200 English Knights led by Wm. Longspee. He was soon slain.

Louis made prisoner and redeemed, and many perished by famine. He made an attempt on Acre, and soon returned to France, having accomplished nothing.

Ninth Crusade.

Commenced by Louis IX. who was encouraged by the Pope. Sailed for the Holy Land with 60.000 soldiers. He took Carthage. Here Louis, and many of his men died of by pestilence. Prince Edward entered Palestine with 1,000 men. - Here ~~he was~~ joined by 6,000 Latins, he defeated a large Turkish force. Ten years truce then ensued on

Third Crusade

Occasioned by the retaking of Jerusalem Philip Augustus, King of France, & Richard Coeur de Lion, set out with 100,000 men. At Lyons they parted, one took the Genoese road, and the other, that of Marseilles. Richard joined his fleet at Messina. Philip proceed first to Acre, in 1791. Two of Richards vessels cast on Cyprus being plundered, he attacked, and made himself lord of the Island. He then joined Philip at Acre. Their united forces took and plundered the city. Philip soon returned to Europe. Richard proceeded toward Jerusalem, fought gallantly at Jaffa which led to an honorable peace. Jaffa & Tyre, with the country between them were given up to the Christians, Pilgrims also were to be exempt from taxes. Richard fleet mostly lost on its return, and himself made prisoner near Vienna, - was sold to the Emperor of Germany, and after long imprisonment was redeemed at a great price. Germans, Pisans & Genoese also bore a part in this Crusade.

Fourth Crusade

Promoted by Pope Celestine III. Germans the principal actors in this crusade. Part becoming disaffected, returned, and the rest were massacred at Jaffa.

Fifth Crusade.

Promoted by the preaching of Fulk, a French man. Seconded by Pope Innocent III. France and Flanders engage in it. They obtain, by engageing to pay a large sum, the maritime aid of Venice. Set out 1202. Besieged and took Constantinople. The plunder immense. Many of the finest specimens of ancient statuary were wantonly destroyed. This was the establishment of the Latins in Constantinople, whose dominion ~~to~~ continued fifty seven years.

Sixth Crusade.

Instigated by Pope Innocent III. who caused the Crusade to be preached by many legates. Forces of Hungary and Lower Germany unite, and are transported, in Venetian

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On board the Packet Dec. 21. 1826.

My Dear Brother.

114

Value of the Gospel.

II. Corinthians, 4:4.

The glorious Gospel.

Few men ever felt more sensibly the value of the gospel, than the Apostle Paul. He had known what it is to lie shrouded in darkness. And he had seen that darkness suddenly dispelled by the gospel: and it was like the full blaze of the meridian sun bursting in upon a starless night. And so powerful was the impression, that ever after, the bare mention of the gospel seemed to fill him with admiration. In his allusions to it, he manifests his feelings. He speaks of it as the glorious gospel: The glorious gospel of the blessed God, — and, as he contemplates its transforming influence on licentious Corinth, he breaks forth into the excla-

mation. – Thanks be unto God for his unspeakable gift.

It is my object, in this discourse, to illustrate the truth brought to view in my text, by considering the influence of the gospel; – its influence upon man, – its influence on man, as a Rational, Social and Moral being.

I. Influence of the gospel on man as a Rational being.

The gospel frees the intellect from the debasing influence of false religion. False religions invariably have a direct, and powerful bearing upon the intellect. They are carefully impressed on the mind in early childhood. To this end, the tales of the nursery are made subservient, and maternal fondness lends all its aid. Appendages, too, of these religions on every side are seen. – Idols, from the shapeless block, to Gods of gold; – temples, from the rude

hovel, to the most splendid edifices, — and priests, — and shrines, — and altars, — and victims, — and crowds of worshippers. And most powerful is the appeal to the senses, which these false religions make in their splendid rites and ceremonies. Besides, these are just such religions as the carnal heart relishes. Hardly, then, can they fail of obtaining a deep, and lasting hold on the mind, — of giving character to all the early habits of thought, — and of engrossing, beyond all things else, the attention in riper years. And so universal, and so powerful is the influence of these false religions, that wherever they prevail, they determine the mode of education, — they shape the government, — they give character to the literature, and the philosophy of the nation.

And this influence is a debasing influence. Their precepts, —

their worship, — their festivals, — their sacred rites and ceremonies, — all show that these false religions do give strength to those corrupt propensities which weaken, — which destroy the human intellect. Scarcely is there a crime that ever debased human nature, which they do not sanction, and even require. Abundantly do they inculcate, and as necessary parts of religious worship, too, drunkenness, impurity and bloodshed. And what must the character of that intellect which is formed under the influence of the Koran, — the Shastras, — the Vedas, — or the sacred writers of any Pagan nation. Though they may be decked in all the elegance of taste, still, they are little else than stories the most improbable, — errors the most palpable, — absurdities the most gross. Yet, all must be received as indubitable truth. Reason, common sense, and even

the testimony of the senses, must be set at defiance. Thus, by constantly believing without evidence, and against evidence, the discriminating powers, - powers, on which progress in knowledge chiefly depend, - become blunted, and the mind is insensibly formed to habits of credulity. That such a man should go and carve a senseless idol from a block, call it his God, and pray unto it; - really believing that it can hear his prayers, and grant him blessings which nothing short of Infinite power can bestow: — this is just what we should expect.

Now from all this influence of false religions, - an influence, which forms, wherever they prevail, a mighty barrier to intellectual improvement, — that mind, on which the gospel shines, is, at once, entirely and forever freed.

The gospel settles many perplexing inquiries. — inquiries, calculated to prevent progress in knowledge. Is the soul immortal? — Can the sinner be restored to the favor of his God? — What atonement will the Most High accept? — these, and a thousand similar inquiries, have long, and deeply agitated the Pagan world. They are constantly recurring; and they do come home with amazing interest; — and they have called forth the utmost strength of the wisest of the Heathen. Now, had all the strength which has been expended on these inquiries, — inquiries which lie beyond the province of unassisted reason, and which, consequently, tends only to bewilder and perplex, — had all this strength been rightly exerted, very great advances in knowledge had been made. And inquiries so obvious, — so important, —

and at the same time, so interesting, can hardly fail of engrossing minds capable of benefitting the world by their researches, and of thus constituting a very serious barrier to intellectual improvement, till they are settled by the Gospel.

The Gospel expands the views. Aided by human reason, merely, man can look but a little way. Though he may successfully cultivate the arts, be learned in the sciences, and make high literary attainments, still is his knowledge bounded by narrow limits. History may indeed tell him something of the past. She goes, however, but a little way, before her light becomes obscure,—and obscurer still,—and soon goes out in darkness. How the world around him came into existence, he cannot tell. Whence he himself came, he knows not.

of the object of his creation, he is ignorant; - and where he is going, at death, he cannot ascertain. But let the light of the gospel once shine in upon him; — the thick mists on every side give way. A new world opens before him. Now he looks beyond where telescopes have reached. He sees the Great Eternal seated on his glorious throne; - before him, ten times ten thousand, thousands of thousands of pure and happy spirits hymning on harps of gold his praises. Now he looks back to that day when the morning stars sang together; and down to that time when the Archangels trump shall proclaim, - There shall be time no longer.

The gospel presents truths the most ennobling, - ennobling to the intellect. The truths there brought to view, are the most grand, - the

most sublime, that mortals ever were permitted to contemplate. Knowledge, - power, -- love, immeasurably beyond what finite minds had ever conceived. — Worlds created at a word; -- a being everywhere present, and to whom all things are known; - the God of glory incarnate, - suffering. To grasp these mighty truths, - truths infinitely momentous, and interesting beyond measure: how do all the powers of the mind expand! Imagination soars to her farthest limits, and still spreads her pinions for a loftier flight.

The gospel presents motives for cultivating the intellect. It tells man that his intellect is immortal; — that all its powers are destined to strengthen, and expand unceasingly; - and that present acquisitions, consequently,

are acquisitions for eternity. It tells us too of an obligation to cultivate those powers;—to cultivate them as means of usefulness. And it points us to the judgement seat, and to the retributions of eternity, and bids us beware of the doom of that servant who improved not the talent committed to his trust.

But I will attempt no farther to show that the gospel must elevate man, as a rational being. Without fear of contradiction, I assert that it does, actually, thus elevate him, wherever it is carried. And here I appeal to facts, and ask.— Where, in our world, does man rise the highest in the scale of inteligence? Is it in lands over which the shades of death are brooding? Is it in Africa;— Africa, destitute beyond most other lands of the light of the gospel. There the human intellect is sunk in its

extremest degradation. Or, is it in the wilds of America? The untutored savage may indeed show the rude workings of a vigorous intellect, in his arts to decoy, and capture his prey. He may, at times, break forth in a strain of native eloquence; -- or he may pour out the feelings of his soul in a death song, at which nations the most polished may listen with delight. Still is his knowledge limited by the mountains he ranges for his prey, and the streams on which he plies his canoe.

Compare, even the fairest portion of the Pagan world, Hindostan, for example, with any land where the light of the gospel shines. There the seventy five millions of females are in the profoundest ignorance, — almost to an individual unable either to write or to read, — no advantages for cultivating the intellect by min-

gling in society: — in childhood, immured in the house of a Father: — in riper years, a prisoner and a slave in the house of a husband. There, too, four fifths of the male population are destitute, even of the rudiments of an education. Point me, now, to that Christian land, where mental degradation like this can be found; — where nine, out of ten, are unable even to read in their own native dialect.

Extend your view, and look at that portion of our world, on which no gospel shines, in comparison with Christian lands. On the one side, you see little but mental degradation, — darkness that may indeed be felt, — whole nations without a written language, and all from age to age, sinking in still deeper degradation.

On the other side, you see

learning and inteligence every where diffused, - schools and colleges in profusion, - the printing presses every where in operation, pouring in a flood of light upon the public mind, and man rising high in the scale of inteligence.

Look at the long catalogue of men, who, for the last thousand years have benefitted the world by their researches. And where have these men originated? Almost exclusively in Christian lands. Yet these Christian lands constitute but a very small portion of our globe. How happens it, then, that almost all the discoveries, - the inventions, - the improvements, - and the enterprize of our world are confined to this little corner? How happens it that here, chiefly, the arts, and sciences, and literature flourish? Will any one pretend this is all adventitious, - a mere matter of

chance? But these lands, too, once lay uncheered by the gospel. The same darkness then brooded over them, as over other Pagan lands. And when did they emerge from that darkness? Almost without an exception, when the light of the gospel broke in upon them. It was with the introduction of the gospel, by Christian Missionaries, that the arts, and sciences, and literature were introduced into Great Britain, France, Germany, Russia, — and invariably have they accompanied that gospel wherever it has gone, and there man has at once assumed a new, and a far more noble intellectual character.

And we have, ourselves, seen examples of the the gospel in elevating the intellect. We lately saw it carried forth to the Savage on our borders. And soon we heard their rei-

crated cries for schools, And soon, we heard them pleading for a College:— and we have seen their catalogues for well selected libraries;— and we now find their names among the subscribers to the most important of the periodical publications of our nation. And we have ourselves seen X the son of the forest, who lately, armed with the tomahawk and bloody knife, and urged on by fell revenge, sought the scalp of his foe;— we have seen him come forth from his haunt, and often have we knelt down by his side, as he called,— in language most appropriate,— upon that God, whom he lately knew not;— and we have heard him, from the sacred desk, address thousands, and so as to make every heart to thrill;— and we bade him godspeed, as he departed, a herald of salvation, to tribes still farther

X David Brown

toward the setting sun.

II. Influence of the gospel on man as a Social being.

Under this head, I shall consider its influence on families. — on society at large, — on civil government. — and on nations.

1. Its influence on families.

The gospel regulates the institution of marriage. Though this institution seems to be every where recognized, still, wherever the gospel does not prevail, it is greatly abused, or entirely neglected. Polygamy, as it is well known, is allowed, and practised to an alarming extent, in Mahomedan countries, and in most Pagan nations. And this alone, wherever it prevails, is sufficient, not only to disturb, but to destroy domestic happiness. The constant jealousies, — the family contentions, —

the innumerable evils which its draws in its train, -need not be dwelt upon. And it is to this, chiefly, that we are to attribute that want of natural affection, which every where characterizes the heathen. That strong bond by which families in Christian lands are held together, is not to be expected where this institution is trampled upon. - Nothing like that strong bond can be known, where this institution is not regulated by the gospel.

2. Its influence on society at large. The gospel does much for society by presenting a correct system of morals. I speak now of morals, so far only, as they relate to duties toward our fellow men. To lay down rules of conduct calculated to promote the best interests of society, is not so easy a matter as some would pretend. Pagan Philosophers have made the attempt, and have entirely failed. Their best systems, pronounce

as virtues, practises inconsistent with the welfare of society, — and as vices, temper and conduct evidently promotive of the public good. But the gospel presents us with a correct system of morals. It lays down just those maxims in regard to social duties, which are adapted to our situation. And this, — wherever the gospel prevails, — this is seen, and felt to be the case; — and very many of these maxims necessarily pass into a law of custom; so that a man is esteemed, or despised in society as he conforms, or transgresses, — so that even the man who has no regard to the law of God, or to the public good; is nevertheless, powerfully restrained by the fear of calling down public indignation on his head.

The gospel also, does much for society by promoting the benevolent affections. It teaches man to be kind, affectionate, to regard the welfare

of others, and to feel in view of human suffering. As an illustration, I will refer you to one of the ten thousand ways in which the influence of the gospel is manifest, — to benevolent institutions. Think of the provision, — the public provision, — in every christian land, for the multitudes reduced by misfortune, to want. Had it not been for the gospel, such provision had never been made.

Look at that orphan, upon whom no kind parent smiles. How cheerfully does charity press it to her bosom, and supply all its wants. Had it not been for the gospel, that orphan had been left to perish by the wayside.

Let the mariner be brought helpless to christian shores; — no matter what country gave him birth, a hospital receives him. Had it not been for the gospel, he had

been plunged in the billows, or had lain gasping on the strand.

See the interesting, unfortunate youth deprived of speech and hearing. How assiduous are the efforts to pour instruction upon his mind. Had it not been for the gospel, he had been murdered in his childhood.

3. Its influence on civil government.

Without the gospel, there can be no such thing as a free government. The state of society will in no case admit of it. Man must be left unrestrained by laws; or if ruled at all, he must be ruled by a rod of iron. Accordingly, a very considerable portion of the Pagan world is destitute of anything deserving the name of civil government. The Pagan governments of Asia, are all all of them completely despotic. In Mahomedan countries, the chief Magis-

trate holds the lives, and the fortunes of his subjects at his own disposal, and he exercises his arbitrary power with military severity.

Without the gospel there can be no such thing as an impartial administration of justice.

Where everyman dispenses justice for himself, and by force asserts his own right, nothing that has even the semblance of justice is to be looked for. And in the Asiatic nations, where the arm of civil power is felt, the administration is usually left to provincial governors, - military despots, - armed by their Sovereigns with absolute power. And even where the laws are good, and those who administer them are wise, and wish to dispense justice; - even there, an impartial administration is not to be expected. Look at the courts of

justice in British India. There, either party can hire any number of witnesses evidences, to testify to any thing. Nor is there, in the whole Heathen world, a single court of justice where testimony can be relied on. But where no confidence can be placed in testimony, how can justice be administered?

And now I ask. What security of rights, can any man hope to enjoy without the gospel? What security has the savage on our borders?

A few years since, the Delawares, in a national council, resolved to hew down, with their hatchets, every man, whom a pretended conjurer should accuse of witchcraft, unless they confessed, and numbers, on his mere accusation, were immediately cut in pieces. And thus have thousands of the savages of our own country been inhumanly murdered.

And what security has the benighted African? Let the mere accusation of witchcraft be brought against him. He is at once arraigned. Not before an impartial jury, but before an imaginary, invisible judge. If he pleads guilty, he is condemned, and sold as a slave. If he asserts his innocence, he must submit to his trial;- not a trial on evidence, but a trial by poison;- he must swallow the deadly draught.

And what security of rights can man hope to enjoy in any land, where veracity is unknown, and the oath has no sanction?

4. Its influence on nations. The gospel confers political power. How happens it that England's power is felt to the remotest corners of the earth, and her flag respected on every sea? How happens it that a few thousand British soldiers can overrun India.

and reduce seventy five millions to the British crown? No answer can be given which does not resolve itself into this:— because the light of the glorious gospel shines upon that favored Isle. Had that little band of missionaries, who first enkindled there this blessed light,— had they gone to Hindostan, Hindostan now might ~~now~~ have given law to the world.

The gospel diminishes the atrocities of war.

But some of the greatest battles have been fought on christian ground,— some of the bloodiest wars have been waged by christian nations,— it will be said. Now all this is granted; and to the disgrace of christian nations it is granted. Still, who dares assert that wars are not conducted by christian nations, in a manner, less merciless, than they are by other nations?

Look at massacred Scio. Now, let the British soldier, against any foe, imitate the merciless Turk, and death would be his portion.

Look at captives in the hands of the most polished of all the ancient Pagan nations. See them chained to the triumphal car, — mangled by the gladiators sword, torn limb from limb by furious beasts, spectacles, to entertain that polished people, — or left to drag out life in servitude more than the most cruel death to be dreaded. And think, too, what is now the fate of the captive in Algiers, among the Arabs, or the Turks. Contrast their condition with the condition of prisoners in the hands of any christian nation, and then tell me, if the gospel does nothing towards diminishing the atrocities of war?

III. Influence of the gospel on man as a moral being.

It gives correct notions of God, — brings life and immortality to light, — and clearly reveals the retributions of eternity.

Now, something of the value of this knowledge, as a means of happiness in the present life, may be learned from the sufferings, which the want of this knowledge occasions.

And here, I shall confine my remarks to two classes of these sufferings. — those which arise from fears, — and from superstitious rites, the offspring of these fears.

The Heathen suffer, not a little, from their apprehension of evil spirits.

They, very generally, believe themselves surrounded by invisible beings who delight in human misery, and who, at the same time, have the power of inflicting misery at

pleasure. And to their agency they attribute all the ills of life. Thus, under these numerous ills, they at once cut themselves off from every source of consolation; and their minds are kept constantly harrassed by the most distressing, superstitious fears. And so powerful is the hold which these fears get upon the mind, that multitudes are made wretched, and not a few, - solely under the influence of these fears, - actually pine away, and die. Instances might be adduced of slave holders thus experiencing heavy losses. And the Planter, sensible of the cause, has been known to intreat the Missionary to bring the gospel to their aid. And the Missionary came, - and the drooping were recovered, - and the wretched were made happy.

The Heathen suffer, not a little, from apprehensions of death. ——

apprehensions arising from the impenetrable veil, which, to them, hangs over futurity. The Heathen looks at the remains of some dear loved friend, and asks, — and he asks with solicitude, too, knowing that he himself must soon lie thus low. — has that intellect perished with the body? That there is something that survives, is his prevailing belief. But of this, he has no evidence; — and without the gospel, he can have none. He inquires again, and the point becomes more and more doubtful. At the thought of annihilation, he shrinks back, and his spirit almost dies away within him.

Again he inquires, — if my friend still lives, where is he, and what is his condition? He is gone to take up his abode in some other body, — is the response which comes back from three fourths of the Pagan world. Now,

perhaps, a beast of prey, he is ranging the mountain, - or an eagle, he is soaring beyond where the eye of man can reach, - or an insect, he is sporting in the sun beam, - or a reptile, he is trodden under foot. How gloomy, how absolutely cheerless is every view of death which the Pagan takes. Well may he, through fear of death, through superstitious fear, be all his life time subject to bondage.

The Heathen suffer not a little from apprehensions of future retribution. They know that they are sinners. They stand condemned at the bar of their own conscience. They know too, that there is a power that can punish, and they tremble, lest they yet be made to feel deserved wrath. And fancy, stimulated by a guilty conscience, creates a hell, dreadful, to the extent of human conception, and lights it with more

than Etnas fires. And how, they then inquire, - how can these miseries be escaped? The impenitent sinner, under the gospel, knows that the blood of Christ can wash away the deepest stain, - and this it is that enables conscience to sleep thus securely, as he passes on in sin. Or if, while there is hope, conscience takes the alarm, the sinner flies to that peace speaking blood. But, to the poor Heathen, there is no peace speaking blood. And when conviction of sin fastens on them, - and there are multitudes of Heathen who do feel conviction of sin deep and pungent, - no way of escape opens before them. Now, this distress, arising from conviction of sin, without any knowledge of an atonement, - any way of escape, - is beyond what we, who know that there is pardon for the sinner, can well conceive.

Look at the impenitent transgressor under the gospel, when death has seized upon his vitals, and the last hope of heaven forever fled, and hell opens before the affrighted sinner; — O, what agonies he feels.

Now something of the extent, and power of these fears, may be learned from those superstitious rites, which are the offspring of these fears. Not that all the rites of Paganism are the immediate result of fear. Multitudes, no doubt, make very great sacrifices, undergo the most excruciating tortures, merely to gain applause. Certain, however, it is, that the rites of Paganism, to a very great extent, are designed as an atonement for sin, — designed to render the Gods propitious. No Hindoo, says Dr. Ward, except he has given all his wealth to the Priests, or has performed some

other act of splendid merit, - or except he drown himself in a sacred river, or perish on the funeral pile, has the least hope of happiness after death. It is then these fears, - these superstitious fears, that have extorted those costly Pagan sacrifices, which have astonished the christian world, and it is in these fears that almost all the rites of Paganism have their origin.

Let me now call your attention to these rites, as sources of human suffering.

They are, to a very great extent, sanguinary rites. 'Tis not the worshippers of Baal, alone, who have lacerated their bodies, and sent their sons and daughters through the fire to Moloch. But human blood has flowed in every Pagan land, and it has flowed in a thousand forms, - and from ten thousand.

Pagan altars, — flowed to appease the wrath of imaginary Deities.

All attempts to describe these miseries must forever be utterly vain. We may indeed, tell of men, who inflict upon themselves every species of torture, which the power of man can invent; — of infants without number murdered, and murdered by a parents hand; — of human victims slain on Pagan altars; — of Indian's two thousand widows, ~~in~~ yearly immolated on the funeral pile; — of human bodies crushed beneath the Idols car; — of crowds of immortals madly seeking death beneath a watery grave. — Still, faint indeed, are the most vivid conceptions of these scenes, which we, far off from miseries like these, can form.

But, could we see the deluded, self torturing throng, now pass along

before us, and we, ourselves, gaze upon the palsied limb, - the lacerated bodies, - the streaming blood, — could we stand by the side of some Pagan altar, and hear the groans of the expiring victim, — could we visit the Isles of the Pacific, almost depopulated by infanticide, and walk along the moras, and survey those piles of ghastly skulls, - sad monuments of superstitious rites, — could we see the darkened cloud arising from the funeral pile, - and gaze upon the plains of India, white with the bones of Pilgrims, — would the Ganges disclose her blood, and the whole earth refuse longer to cover her slain, — slain, to appease the wrath of imaginary Deities, — then might we know something of the miseries, under which, the darkened nations have for ages groaned; — and then, too, might we know something of the value

of that gospel, before whose rays, these superstitious rites, like morning clouds flee away.

Thus far, we have considered the influence of the gospel upon man in his present state, merely; and we have seen that it is to the influence of the gospel that man is indebted for nearly all his comforts here. Yes, even that man, whose heart is filled with malice at the glorious truths there revealed, — that infidel, who pronounces it all a fable, and would gladly destroy it from the earth, — that infidel is actually indebted to its influence for almost every thing which renders life desireable.

Now, in view of the influence which the gospel exerts upon man in his present state merely, — who is not ready to exclaim, in the language of the Apostle, — Thanks be unto God

for his unspeakable gift.

Yes, were man, at last, like the beast, to lie down in the grave that knows no resurrection, still would the gospel be an unspeakable gift; and Philanthropy would say, carry it to all nations. Should Indifference, with a sneer, reply,— life is short and will soon be over. — Should Avarice complain,—it will squander precious treasure,— should Timidity whisper,—it will cost many lives.— how would Philanthropy still plead,—do send them the gospel. Because the term of mans existence is short, shall he be suffered to drag out that existence, in misery unrespited, till the grave, his only friend, can give him rest? And what is treasure, compared with intellect, and social enjoyment, and freedom from all the miseries of Pagan

superstition?—and what is life, where one will save a thousand?

But there are yet other miseries, which man, as a moral being, without this gospel, must feel,—and miseries, too, compared with which, all that we have considered,—all that can be undergone in this transitory life, is undeserving of one anxious thought.

The Heathen, like ourselves, have commenced an existence which can never terminate. Those powers which God has given them, will survive the wreck of nature. When these heavens, and this earth, shall have passed away,—still, will they be, but in the morning of their existence,—still expanding,—still gathering new strength.

Now, were these Heathen, at death, to be forever freed from sin,—were they then to be made holy,

and thus capacitated for enjoyment,— though we should still feel,-and deeply feel, in view of their present unhappy condition, yet, in view of all these miseries, we should have one consolation. Then might we say to them.-happy people. What though you are now wretched in the extreme,—degraded by vile excesses to a level with the beast,- envy, malice, revenge, and the whole host of tormenting passions continually rankleing in your breast, still, we say to you,-happy people. For soon, you are to emerge from this depth of misery. These sufferings, though keen indeed, are but for a moment, and are soon to be forgotten in that endless round of blissful ages, on which you, after a few short days will enter.

But for the Heathen,-far different are the prospects which open

beyond the tomb.

We know that the character which they are now forming, they are forming for eternity. — that beyond the grave, there is, — there can be, no radical change of character. And we know, too, that their present character, is a character absolutely inconsistent with happiness. What though God now shed around them the choicest of temporal blessings in profusion, — what though he give them an Eden to dwell in, they turn that Paradise into a hell.

Overwhelmed at the thought of unnumbered millions sinking to perdition, the Christian still inquires, — Are there not among them, those, whose hearts, in some mysterious way, are, by Divine Grace, renewed? He resorts to the testimony of those who have gone a-

mong them. And of those millions that have been seen, and conversed with, by christian Mipionaries, he can hear of only three, or four persons, in whom there appeared, at first, any thing like a preparedness of heart to greet an offered Savior. - and that, almost to an individual, they have been found evidently in an unconverted state. Whole nations, he learns, are so sunk in sin, that not an individual can be found, who does not freely indulge in the grofsest of vices.

Again, he inquires at the oracles of the living God. There, the most dreadful imprecations of the Divine fury upon the Heathen, meet his eye. - There he is assured that all these nations that have forgotten God, shall be turned into hell. There he finds Jesus Christ

writhing under some deadly malady, and I feel no compassion for him, I am more cruel than the Tyger. If I know some effectual remedy for that malady, and yet, through indifference, I leave him to pine away and die, - at the bar of my own conscience, I stand condemned a murderer.

What, then, must be the cruelty of that man, who can look on all these complicated miseries of the Heathen, and still remain unmoved? And what must be his guilt, who has in his hands the gospel, - the sovereign remedy for all these miseries, - and yet refuses to make one effort to send it to them; - and that, too, in the face of the positive command of his ascending Saviour. Will such a man pretend to call himself a christian? Will he pretend that

he has a heart to feel?

3. The promoters of missions will yet be numbered among the noblest benefactors of our race.

Let the world now cast the sneer of contempt upon them, - let it pronounce their zeal, enthusiasm, and their sacrifices, folly. - let it charge with madness, him who bears the standard of the cross to insalubrious climes, - and let it heap its bitterest reproaches upon that female, whom love to souls constrains to forsake kindred, and friends, and native land: — and let it lavish its applauses upon that man who makes any sacrifices to amass a fortune, - let it encircle, with its laurels, that patriot, who sacrifices all to his countries welfare, - and let it seek, on tablets of brass, to immortalize that hero, who bears his countries standard where thou-

sands are falling by his side. —
when that fortune shall have been
scattered to the winds of heaven, —
and that patriots laurels shall
have faded from his brow, —
and that hero's monument
shall have crumbled into dust. —
— Worcester will still live, — the
name of Harriet Newell will
still be pleading, in every chris-
tian land, with irresistible el-
oquence for the Heathen, — or pro-
claiming to a renovated world,
its obligations to that eloquence. —
Warren, Richards, Newell, will
be held in grateful remberance
by Indias happy millions; — and
the grave of Parsons will still
be known, — and still will it con-
tinue to call forth the tenderest
emotions, — not of Christian Mision-
aries, as there, far from the home
they love, they sit and sing, —

"Brother, thou hast gone before us."—
but Judah's captive, restored from
more than Babylonish exile.—and
the Arab, reclaimed from his wan-
derings,—and the Turk, softened
down into the Christian,—and the
Greek, set free from more than
Turkish thraldom,—all, united
in the bond of christian love, shall
yet stand around that grave, and
say,—here lies the man who left
all to bring this glorious gospel to
our shores.

Yes, when the proudest mon-
ument of human genius shall
have crumbled into dust,—when
this earth, and all that is therein
shall have been burned up,—
then shall they, who have turned
many to righteousness, shine forth
as the stars in the firmament
forever and ever.

himself, commissioning an Apostle to go to the Heathen, to turn them from the power of Satan, that so they might receive forgiveness of sins. And there, too, he finds such a description of the character of these Heathen, drawn by that same Apostle in the first chapter of his Epistle to the Romans, as clearly shows what must be their final destiny.

However wretched, then, the Heathen, in the present life, may be, for the want of the gospel, what they now feel, is but the foretaste of that anguish which awaits them hereafter, — anguish which knows no end.

Think, now, of the value of the soul. — Think of the miseries of the damned, — think of the joys of the blessed. — And then tell me, if you can, the value of that gospel through which the Spirit sanctifies the soul.

From this subject, I draw three Inferences.

1. The cause of Missions, is the cause of benevolence.

We have seen that the gospel is the grand remedy, - and the only remedy, for human misery. That without it, man must be wretched, — wretched here, miserable hereafter. But what avail is it to them, that God has provided a remedy, so long as that remedy is unknown, and unapplied. What avail is it to me, while writhing under a burning fever, that there is some cooling ~~remedy~~ medicine, which would afford immediate relief; so long as I know it not, and no one administers it?

Now, the grand object of Missionary effort is, to apply this remedy, - to apply it to all nations. It is not to lead forth a few captives

from their sickly dungeons, which it proposes, but to rescue unnumbered millions from the prison of despair. It proposes nothing less, than to sweep forever from our earth, Paganism, with all her cruel rites, - and every false religion, with all the miseries which they draw in their train, - to bring wars, and the effusion of blood in every form, to a perpetual end, - to transform the ferocious New Zealander, into the peaceful citizen, - to raise the stupid African from his degraded state, - and to carry civilization, with all its attendant blessings, to the haunts of the remotest savage, - to give to every nation, and to every tribe, a written language, - to establish schools and colleges in every land, - and to cause the arts, and sciences, and litera-

tue, every where to flourish.

It is no small good, then, which Missionary effort proposes to effect. It is not merely to make a single nation happy, but to free, forever, the nations of the earth, from most of those miseries under which they now are groaning, and to diffuse joy and gladness throughout our world.

And all this is but a little of that vast plan of benevolence which it proposes. It looks beyond the happy ages of millennial day. It looks to countless millions of pure and happy spirits, who otherwise had taken up their eternal abode with the damned, bowing before the throne of ~~God~~ the Almighty, ages without end.

2. Indifference to the cause of Missions is criminal.

If I see my fellow creature

115 1827

Wednesday Morn Jan 24.

My Dear Brother,

We are now just below the second Dardanelles, 11 o'clock A.M. Monday morning 2 A.M. we got under way and sailed a few miles but the Commodore not being ready, we let go our anchor a few miles below the town. Tuesday night we again got under weigh, but only passed the castle. at 2 A.M. yesterday morning the Commodore passed and gave us a hail, since which time under very pleasant sail, we have passed between Mytilene, Tenedos & the main near the ruins of Troy. A vessel bound to Smyrna takes this line. All well & prospect of passing the Dardanelles. Your affectionate J. Rum

Rev. Mr. Gridley,
care of John Lee Esq
Smyrna.

Politenell of Capt —

1827

Constantinople, Feb 22

My Dear Brother,

I received your letter of Feb 1, (enclosing one from the Misses Mengoos) on the 7th of the month. A day or two after also the package containing letters from America, and the joint letter from Brother Temple with the melancholy tidings of Mrs. E's death. I have written him a letter of condolence, informing him also that it was possible I might open the summer in the vicinity. Mrs. Leeves is about returning to England with part of her family for a short time. Rev. Mr. L. whom I see every day or two, and in whom I find a truly Christian

Mr. Perry had 100 or 120 men under his command here.

Mr. Leeves's the corpus Lapidum. I wish much to get it. Also if convenient, my inkstand perhaps by the Leeves.

brother, proposes to accompany her
as far as Smyrna on her way. By
him or by the comet which sails in
eight or ten days, I shall send
you a package of letters for Amer=
ica unsealed, from which you will
learn more fully my present
state, Jewish matters &c. This
must be my excuse for not writing
more particularly. Mr. S. wishes
me to remain in town during his
absence to look a little to Jewish
affairs, which remain in statu quo.

We have had some alarm respecting
the plague, which has in a degree
subsided, I think therefore I shall stay

I have not as yet obtained letters
from Smitty firmly. One of the letters
will you state to Mr. Reones you
wishing a firman. Will

in Pera for the present, and in one or two months, retire to the Princes Islands or one of the villages on the Bosphorus. My letters from America mention nothing of importance. They have from my sister and cousin about the Ch. bor. Revivals of religion in Lee, New Marlborough &c. If you have any papers, please send them. — I think though it may be premature to speak of it, that Brother F. will find a mother for the little ones, among the Malta Missionaries. Much love to the family, to whom I shall write by the next opportunity. I suppose you will retire with them into the country. It would please me much could you come and spend the summer with me

It seems not to acquite of Lady as formerly & fugue
me, or absent Mr. Cunning is much coarser.

in the isle of Princes where is a considerable Greek population

——— I fear you will like myself be somewhat lonely. Mr. Hartley may be expected at ~~Malta~~ Smyrna, to remain for a season, but it is not certain.

Excuse this hasty scroll over my pipe, which I have made just to keep you easy.

Rev. Mr. Priddey,
care of J. Longden Esq.
Smyrna.

and believe yours, affectionately, J. Smith Mr

P.S. This place is very quiet. A Janissary from Constantinople was shot to death to day. health as usual; Epidemics great. J.B

117

Constantinople, Feb. 23. 1827

Mr. Gridley,

My Dear Brother,

This will be handed you by the Rev. Padre Thomaso, of whose persecutions for supposed attachment to Protestantism, I have spoken more fully heretofore. Though he has hitherto served under a different uniform, I trust you will find in him a fellow soldier of the cross. I need not ask you to render him any service in your power, as also, should he wish it, not to speak publicly of his visit.

Yours in the fellowship of the gospel

Josiah Brewer

in the isle of Princes where is a considerable Greek population

——— I fear you will like myself be somewhat lonely. Mr. Hartley may be expected at ~~Malta~~ Smyrna, to remain for a season, but it is not certain.

Excuse this hasty scroll over my pipe, which I have made just to keep you easy,

Rev. Mr. Gridley,
care of J. Longdon Esq.
Smyrna.

and believe yours, affectionately, J. Wilson Ross

P.S. This place is very quiet. A Janissary from Constantinople was hung to death to day. health as usual; expenses great. J.W.R.

117

Constantinople, Feb. 23. 1827

Mr. Gridley,

My Dear Brother,

This will be handed you by the Rev. Padre Thomaso, of whose persecutions for supposed attachment to Protestantism, I have spoken more fully heretofore. Though he has hitherto served under a different uniform, I trust you will find in him a fellow soldier of the cross. I need not ask you to render him any service in your power, as also, should he wish it, not to speak publicly of his visit.

Yours in the fellowship of the gospel

Josiah Brewer

Rev. Elnathan Gridley,

Smyrna.

Rev. Padre Thumato

Constantinople, Feb. 27. 1827

My Dear Mother,

Providentially I have to day found two packages on board the new Brig directed to us jointly at Smyrna. — The contents are as follows.

Herald for October —

Recorder from 22d Sept to Nov 17 (one in Oct. is missing)

Nat. Preacher No 5. Two nos. Christ Almanac of which (with the above) I forward one; & My Reland's Palestine. (By the way, Mr. Wolf writes that he is to be married to a daughter of the Earl of Bexford, & to come out to Constantinople & Jerusalem, as I have given up my Persian expedition perhaps I may go up with him to the Holy Land.) The other package is from Mr. Jowett, containing a set of his sermons

chet, of which we can now each have one, as you have an American copy, also several nos. of English tract of which I forward a part, and the Report of the Church Missionary Society, which I hope you will excuse me for keeping. You will of course find all the interesting items of news in the papers, and make your own reflections.

March 3rd.

We have some encouragement that our Jews will be released, but cannot speak confidently. By the Comet, I have sent a package of letters and Jewish tracts, which I hope you will find some ways of circulating. Have you sold your tracts?

Yours &c. R. Brown

Rev. Mr. Gridley,
Smyrna.

119 1827

Constantinople, March 5.

My Dear Brother,

I am about going to the Princes Islands, to look out a summer residence, and therefore close my package for fear the vessel may sail before my return. I think of nothing important in addition to what you will find in my unsealed letters.

Mr. Belford, the English traveller you will find to be polite, learned, not very communicative, of his plans, cosmopolitical, & resolute. He would regard the feelings of a clergyman so as not to use profane language in his presence. Perhaps you may go to Athens with him.

Yours truly, J. B.

Aurelian Gridley
Smyrna.

P.S. per. Leines will sail in about a week for Smirna or I suppose ~~where~~ you may hear from me again.

120. 1827

Constantinople, March 9.

My dear "Companion in tribulation", &c.

(By the way, it is not every one who can enter into the spirit of that passage just as we can,) My dear Companion, I was going to say, "as cold water to the thirsty soul", so was your favor of March 2d. It enclosed one from David Green of the 23d Dec., a month later than yours. The Recorders which I have sent by the new Mary, will inform you something further of the state of religion in Boston. For fear I shall not be able to send Mr. G's letter, I will say that Mr. Beecher was to be ordained on the 27th Dec. —— My tracts are nearly gone. Do you sell yours however? Do look well to the schools. I like your

remarks respecting them very well.
The American gentlemen I shall welcome most cordially. I have made some experiments of which more hereafter. Good news from Bayrout. You will see that I have followed up the same matter, in the letters by the Comet or New Monthly.

My best love to Peter. I am decidedly of opinion that he had not better go to America, at present. I believe I have a greater supply of books in the sciences. If you will send him up to me, I will open a College this present summer in the Princes Islands. We can educate young men cheaper here than we can in America. Can you spare him for the summer? I have one or two Jews in train, and have engaged a house in the

islands large enough for half a dozen. I almost think you had better come up with him. Taking a servant, we can all three board together for a dollar, in addition to what I pay for rent. If you will send him, I will guarantee his passage money and board. You can with him visit hundreds + thousands of Greeks on the ~~islands~~ islands and on the main, half an hour's sail, and in the autumn, return to Smyrna. Unless you have weighty objections, do come. I shall not wish to send this by Mr Leeves, but by mail, that you may make early arrangements. They seldom or never have the plague in the islands, to one or the other, if it is at all convenient. Change of circumstances may

be of advantage to Peter, and will perhaps reconcile him to remaining here, at least till one of us return. Love to the family.

Greene is in Lieut. Watts' family: writes in an excellent spirit. Has been supplying Park Street for a while. Was applied to, for the Cayenne College, since that was given up, for Bombay. Does not think himself qualified & doubts whether he shall go. Other perhaps he may.

Yours affectionately J. Brown

Rev. Mr. Gridley
care of J. W. Langdon Esq.
Portsmouth

PS. I am sorry to inform that one of our three Jews is not likely to escape the fire of persecution. It is Dovid the Rabbi. Can we do better than to take up young men with a collegiate education? If you continue at Smyrna perhaps we can divide labor. You begin with them & fit them for the future. J. B.

14 Constantinople, March 9. 1827

My Dear Brother, Though I have written you to day by the post, I must improve the opportunity of Mr. Leeves' departure to say a few words. He goes rather sooner than I had expected, and will be absent about a month. During his absence, service at the chapel, where I have regularly attended will I suppose, be suspended. —— You will be interested I do not doubt in both Mr. & Mrs. L. Perhaps you have some little medical notions which will be of use to her on the voyage. Their mode of treatment here is however very simple and widely different from that in use with us. Bleeding is the great remedy

Calomel is thought highly detrimental.
Perhaps I have not mentioned
in any of my letters, that I am about
establishing a school for a month, by way
of experiment. Antonio Schembri, a Maltese
son of the Physician in the Maltese Regiment
is to be the master. He left Malta without
his father's knowledge, something more than
a year ago. Has been a good deal with
Mr. Tempsee & Mr. Wilson. At present
he is destitute of employment.
When do you think of going
home? If our lines are opened, it is time to
think of ultimate arrangements. ——
Amidst the numerous uncertainties,
however which hang over the future, it
is better to ~~cultivate~~ cherish more ardent
desires, for that better home of the ch

of God beyond the grave.

Let us not forget to pray that we may both may find grace to ~~arrive~~ at that "rest which remaineth"

Yours with Christian affection
Josiah Brown.

P.S. I wish you would send me by Mr. L. the spelling book which Peter has, if he has no present use for it. [I was forgetting my plan]
If Peter comes, the sooner, the better can let him at mid day in Galata on the east side of the Turkish Chancellor's quarters, give two piastres, for a passage in the regular boats to Principo, the largest of the Islands. By him also will you send some essence of wormwood & peppermint (by accident I have lost all), also a lancet and similar notions: my inkstand &c. J.B.

Rev. Elnathan Gridley,
& Smyrna.

Rev. Mr. Leeves.

122 Isle of Princes, April 5. 1827.

My Dear Brother,

I failed writing by last post in consequence of my removal to this place for the summer. The cause of your failure I have supposed to be a journey to Ephesus, or a voyage to Constantinople. When I heard that an English Papa had come and visited to see me, I concluded that it was you rather than Mr. Hartley. I shall find in him however much to console me for the loss of your company for the summer. It would please me better however if it were us three, rather than two. Mr. H. takes a room in Galata or Pera for two months longer and after that may spend some time in Chalke — another of the four Principal Princes' Islands. He takes up the Turkish language, perhaps with an eye to the Armenians. Of this last I cannot

I was sorry not to wait on Capt. Lyons, but the strong wind made it impossible for them not to weather the point. In my guardian, but the strong wind made it impossible for them not to weather the point. Give my kind regards to Mr. Hartley and other friends.

me, as I have had as yet but little conversation with him. The letters from Mr. Temple and Dr Naudi, together with the verbal intelligence which he brings, seem to be decisive of our future residence.

Yet I must confess, my Dear Brother, it is not without painful feelings that I seem to hear this voice of Providence which bids us hence asunder. Yet we may sometimes visit each other, and as Mr. H says it will be well occasionally to visit each other's diocese for a few months. Now for a summary of the intelligence. Mr. Lewis comes in the autumn to Smyrna, a fine missionary for that place and perhaps for an occasional tour to the Holy land. Should the chaplaincy become vacant as I suppose it may after Mr. Arundell leaves, he will of course be a very acceptable ~~to the~~ minister for the English merchants. Must I not on this account, poor necessity relinquish the idea of a Smyrna residence?

Matters go on well with the German Brethren in Egypt. Brother F. does speak of Brother Smith, but Mr. H. says he understood he was in Cairo & well. Shone at last sent his sermon. Good news still from Syria. Asad is still firm, though in confinement. His brother has fled from his persecutors and arrived at Malta. Still the language from Malta (verbal) is stronger than ever against our going to Syria, unless it be for an occasional visit in future years. Constantinople I suppose to be Mr. Hartley's headquarters, until at least Greece is quiet. Of this I believe there are some new hopes, from the united influence of all the ambassadors but the Austrian. Even after that desirable event, I imagine that his Turkish will direct his attention to Asia Minor rather than the Morea. He expects a brother missionary (a medical man) to come out shortly to look after the Greeks. No doubt also in case of peace, the Germans and many others would pour down upon Greece so that I think Smyrna and perhaps the islands may make you an appropriate Bishopric. Dr. Naudi and Mr. H. seem to wish me to turn my thoughts towards Salonica, whether exclusively or in conjunction with Constantinople, I am not quite sure. I suppose they speak the language of Malta on this subject. The Dr. also wishes the Jewish Spanish to be pressed, that I think at present the most important.

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Brother Temper writes in that strain of deep toned piety, which we might properly expect from what we know of his character. The little William whose birth he writes his mother survive only 17 days has taken his leave of me out of this sinful world and now sleeps quietly in the grave close by the side of her, who just introduced him to the light of this world and then retired to her long home among the dead." I am sorry to add that apprehensions are entertained (so Mr. H. says) for the life of the long continuance of the little girl.

Brother Temper refers me to you for tracts, and must therefore request you to forward without delay a large stock. Packages by wagon may go to the care of Mr. Sondiver, but letters by post. I will not observe more than yours affectionately J. Brown

P.S. I find I must take another sheet to enclose my American letters. I should not wonder if you begin to have some suspicions from the number of packages directed to the care of [redacted]. Such and so painful have been subjects of this kind in time past, and so great are the uncertainties attending them, that I dont wish to say or think much of them at present. To you however I ought to say in confidence that I am not without hopes of a favorable answer to some of these letters. Should this be the case my wish is early next spring or summer (perhaps after visiting Salonica (or Jerusalem with Mr. Wolf) to return for the summer only to America. Will such a plan interfere with yours? If I receive a negative, I shall probably relinquish the idea of ever seeing the "Land where the bones of my Father are sleeping" — I have ~~[illegible]~~ in former times to say "the will of the Lord be done" — and hope still to be enabled to do the same. I expect to send this by Mr. Bowring, who is in the house of Mr. Vanlennep. He speaks English and

I think yet would find his acquaintance agreeable, as I have done. J. B.

Principe, April 20. 1827

My Dear Brother,

I thank you for the letter by Mr. Leeves, and also for the Concert. Mr. L. advises me to vaccinate the poor on the island gratuitously, and I am inclined to make the attempt. Can you send me some vaccine matter, and also give me some hints as to the mode of treatment? When shall I obtain fresh matter from those I have vaccinated? — My "Thomas" is unhappily deficient on two points which interest me — the English articles are entirely omitted, on the plague & the small pox. Will you write me something respecting them in your next. Ten or eleven years ago there was much of the plague in this island. 60 or 70 died, in a village

Mr. Wright to Mr. Englehart merchant
by a Mr. Leeves
Forwarded on this occasion

of 120 houses. I think it was the same year in which 6000 died daily in Constantinople. Since that time this island has been pretty free from this sweeping pestilence, though the neighbouring island of Chalke suffered from it the last year. At present we are happily quiet in this respect and free from political apprehensions. I walk about in Asia, and in Constantinople with far less apprehension from the Turks than when I was in Smyrna. A considerable portion of the Turkish fleet has sailed, but it is said to be badly manned. Five or eighteen thousand soldiers have departed by land. 30 or 40 thousand are said to remain.

In case of peace with the Greeks and you visit the Morea, we had better go to

Perhaps at any rate you had better come to this place in the autumn and go with me to Thessalonica, Adrianople &c. Any time in the summer it will be easy to step into a boat at Galata (Constantinople) and come to this island, or perhaps you will come up by land, and by boat directly from the Gulf of Modina. ——— Many of the things on board the Sappho were sold, but I can learn nothing as yet of mi[illegible] Will you give a more particular account of them? Had you a letter from brother Anderson? My last letter for Bowring forwarded by land, as he has not yet returned. My best respects to Mr. Belford, whose society I miss. Salutations also to Mr. L's and his Mengoni families. Perhaps Peter had better go to Malta to finish his education. Christian regards to Mr. Lee, whose line I rec'd by Mr. Leevet. Mr. L. arrived well. He opened the

summer in Pera. Mr. Hartley I hope will come to the islands in the end of the month. When I saw him last he was considerable ill. He studies Turkish with a view to all the people, but I believe especially to the Armenians. I have purchased furniture and have a Greek servant from Cerigotto not very faithful. My Maltese friend is well

Rev. Elizabeth Fridley,
Smyrna.

yet still. Capt Nash I suspect will visit you on his way to Malta. A christian indeed I have engaged our Greek master (in private work) to take all the children for two nights each month. Pain not to write every post, Yours affectionately J. Brewer

the certainty of the Turkish people. I have no doubt the Greek church in Smyrna

124 Isle of Princes, April 13 1827

My dear Brother Gridley,

I wrote you a few days since inclosing my letter to Mr. Longdon, through whom I have drawn on Mr. Hill for five hundred dollars. I am happy now to have it in my power to add, that your favor of March 14. enclosing letters from Mr. Temple of the 24 Feb. & Mr Anderson of Dec 26. has at length been received. With it also were sent from the wreck of the Sappho, the Oct, Nov. & Dec. Nos of the Herald the Nov & Jan Nos. of the Jew.h Expositor, Dr. Griffin's sermon, the last Report of the Board,

the remainder of the Fifth Report, yours of the 17th Jan. & Conversation on the Greek Church in Russia, & my letter of Oct.

fifteen or twenty Italian tracts, and one Greek. The package was indeed open, and had been wet with salt water so that it would not be strange and I should not regret, at another time, if a considerable number of Greek tracts had been taken. Still as you do not mention tracts in your last letter I am inclined to think you did not forward many. Yet Brother Lempee has referred me to you for tracts and now in a fortnight we shall have hundreds of the wealthier Greeks from all the regions round assembled in this island to keep the feast of St. George. I sincerely hope Providence may send us a supply but fear we shall be quite unprepared.

I intend shortly writing fur-
ther at some length on the missionary
prospects of Constantinople, and will
as usual send the letter unsealed.
It seems from the report which I devoured
in one night, that Mr. Fisk had
permission to go home. Had we better
go together? Perhaps light will shine
on our path before the time proposed
arrives, but I wish your sentiments
at length on the course you prefer.
Connecticut it seems has paid in
her auxiliaries half as much as all
Massachusetts, and more than Maine
New Hampshire & Vermont. The seed
you have sown has taken deep root.
Honorable mention is made of Mr. Stewart.
I have preached but once in English, since
I received Constantinople. Even Mr. Hartley, who has not the
~~[illegible]~~ acquaintance of the Ambassador, did not preach
or read prayers in Mr. Leeds' absence. He has

been quite ill but is now mending. My own health has been better than when I was with you. A Greek master in this place (Constantinople) has prepared a small geography which Mr. L. sent to Mr. Wilson to have printed. Books of that description (a Greek) it would be easy to have prepared. One of my masters has declined opening a school for girls, professedly through fear of the Turks, but as much, I suspect through jealousy of the Protestants. — I thank you for ~~sending another~~ Temple's letter, and will

Rev. Elnathan Gridley,
Smyrna.

endeavour to return it by the first convenient opportunity. I am hoping for one of the Jews with the bagpipes to be on my Sponsor. May you continue to find the donors [illegible]

My Dear Brother, 125 Principe, May 13. 1827.

I received yesterday your most welcome folio of May 3. enclosing one from Brother Smith of Feb. 20: Also a second letter of the 4th May, enclosing a line from Mr. Lee. I thought I had mentioned a joint letter from Brother Anderson, of Dec. 26, enclosed in yours, by the Sappho.

I doubt not you feel with me, under the trials to which we have been called, no small satisfaction from the prompt and cordial sympathy which our brethren at Beyroot extend to us, also in their most decided expression of their sentiments in our favor. — I cannot but think myself that the battle has been fought, and that it will be a matter of little consequence when or how we go home. Still I would not speak decidedly.

It appears to me that the Lord will appear
less deserted if we go home at different tim
at a future time, I will write you on this poin
more fully. — When we receive the approb
tion of the Board to our arrangements since we left
Malta, which I trust they will not withold, might
it not be well to write them, that having sele
ted a place for our labors, we propose shortly
to return for our fellow-laborers? —
Do you think Brother Smith will go up to
Abyssinia? Perhaps it might be well.
When you have opportunity, please to send
further particulars of the Syrian news. I did
not think of your preaching in Greek so
soon — but this comes of doing one thing at
a time. I thank you for the directions respecting
the small-pox: as yet I cannot obtain any
vaccine matter. All medicines are exceed
ingly dear in this place; and at a conve
ient opportunity I should be thankful
therefore, for a supply. I have sometimes a lit
palpitation of the heart, and some other weak
but generally is better than when with you
this place has a cooler and finer climate than

Smyrna, but then the plague makes the balance even again. You do not write where Mr. Jones is going. My cordial salutations to him, should he still be with you. I will try to engage Mr. Hartley to write Mr. Lee. I am distressed for want of Greek tracts having scarcely a dozen when the festival of St. George brought hundreds of Greeks from various parts to this place. Letters may be directed to A. Wright Esq. Mr. W. is a very friendly English merchant, who spends much of his time in the island.

May 15.

Padre Tomaso has been summoned as a witness in the affair of the lady persecuted by the Catholics, of whom I have written. When escarotics have been applied to the eye to remove specks and a little light is still discerned, can there be hopes of a recovery? How long after a limb has been dislocated is possible to restore it again? Yours affectionately, J. Brewer

30
31
4
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Rev. Elnathan Gridley,

Smyrna.

To Jos. Tod Evart, Esq.
Cor. Sec. A. B. C. F. M.

(Surgeon)

Lazaret Rooms, Malta, June 18, 1828.

Dear Sir,

It is with heartfelt regret that we are, once more, called to address you from this island. Could we have had our wish, some of us at least would have continued, to our dying day, to breathe the air of Syria. But circumstances, the general nature of which must be already within your knowledge, have conspired against our wishes, & induced us, for a time, to absent ourselves from our appointed station. On the 23d of April, our whole missionary company, English & American, after repeated consultations, decided that Christian prudence required us to improve a favorable opportunity which then offered, & quit the Ottoman dominions. We accordingly ~~embarked, 21 souls in number, on~~ twenty-one souls, on board a small Austrian vessel ~~chartered for the purpose~~, & on Friday May 2d, set sail from Beyroot. At Cyprus we spent a few days in taking in provisions, & then steered directly for this port, where we arrived, through divine mercy, in good health, on the 29th ult. – The Board will feel that a step so important in its bearings on our mission, ought not to have been taken without solid reasons. We therefore hasten to lay before them the considerations which had the chief influence in bringing us to decide upon such a measure.

1. Prospect of War. – Till very lately, the threatening rupture between the Allies & the Porte, appeared distant, & in many ways capable of prevention. Even the battle of Navarino, attended as it was with so many palliating as well as appalling circumstances, did not, as might otherwise have been the case, apparently hasten on the crisis of war, nor, after the first impression was passed, did it render our residence in Turkey more immediately dangerous than before. But we saw, that neither that destructive battle, nor the retirement of the Ambassadors from Constantinople,

nor

nor the continued active preparations that had been from that moment making against the Sultan, had compelled him to recede essentially from the gr[illegible] he had taken. On the contrary, some of his later measures indicated, that he was more than ever given up to the power of obstinacy & blind fanaticism. On other hand, the latest news from Europe represented the sovereigns as being inflexible in their demands, & war as being inevitable.

2. Want of an asylum in case of war. — "Heretofore when pursued as outlaw by papal fury, we had found a quiet refuge among the Moslems of Syria. These, therefore, become our enemies, what resort should we have left? The Prince of the mountains had been at the pains to send a special warn[illegible] to the English Consul, that neither he nor any under his protection could, in case of war, be allowed a refuge in his dominions. Flight, or captivity, therefore, was our only alternative.

3. Want of Consular protection. — Not only had the ordinary representation ceased at Constantinople, but also, with the exception of Egypt in every part of the Lev[illegible] The British flag had ceased to fly, & all British Consulates were closed. In an[illegible] case, we might have put ourselves under the guardianship of some other nati[illegible] as we had already done under the English, but such a change both the Sultan & the Pasha had taken upon themselves to forbid. — We had written to the American squadron to spare, if it were possible, one of their vessels to visit the coast, & cause us to be acknowledged in our proper character as Americans; but whether our letter would be seasonably received, or whether if it were, our request could be complied with, remained alike u[illegible] certain.

4. Our solitary situation. — Although the authority of the Consul had ceased, yet so long as he remained with us, his simple presence was, in some sort, a protection. But he had gone. One protestant European, & he ready to leave at any moment, alone remained to be a witness of whatever insu[illegible] or violence might be offered us.

5. The character of the Pasha. — He is a young man, exceedingly fickle & capricious, & surrounded by men who harbor against us, & against our work[illegible]

settled hatred. The Pasha, having been opposed in many of his designs of speculation & injustice, by the Consul, & having, once at least, received a reprimand from his Court for his ill treatment of that gentleman, seems to have owed him, for some time past, a special grudge; so that when Mr. Abbott of late made known his intention to leave the country, to his no small surprise, he was denied that liberty, was put under the inspection of guards, & escaped at last only by stealth, leaving all his household furniture & nearly every article of his wearing apparel behind him. From this rash step on the part of the Pasha, we inferred that, disappointed of his designs upon the Consul's person, he might seize the first occasion to gratify his revenge upon those who had enjoyed his protection, & especially upon such as, being on terms of intimacy with him, might be easily accused of [redacted] having been abettors in his escape.

5. Pecuniary embarrassment. — The stagnation of trade, the precarious existence of all European establishments in the country, & the consequent annihilation of trust, rendered it next to impossible for us to obtain money for our bills, & indeed at one time, poverty & distress actually stared us in the face. Even the Consul himself was scarcely less perplexed on this subject than we. [redacted]

6. The Plague. — This scourge of the East, which imprisoned us in our houses last year, for about three months, had again made its appearance. The circumstance had no inconsiderable weight in our decision. It might enter our families: but a thing certain was, that it would render our residence for a considerable time, very irksome. The constant apprehension of danger, the interruption of our work, the natural tedium of confinement, & the incessant care necessary to manage the concerns of a quarantine, were all unavoidable. And what if, when the disease were at its height, we should be sent for to occupy a Turkish prison at Acre, or should be driven out upon the world by the sudden tumult of war, or, wishing to escape by sea, no vessel would dare receive us, for fear of the infection.

7. The scarcity of vessels. – Few came, & fewer were likely to come; few that had cargoes could accommodate us on account of our numbers, & few were free, like the one now offered, to go where we chose. The coast might soon be declared in a state of blockade, & not a merchantman be suffered to approach it. No vessel of war could be expected to take on board such a number as we made up, & no such vessel could lawfully take the Armenians that were with us, they being subjects of the Grand Seignor. Again, this scarcity of opportunities, should we wait till our necessity of going became apparent would throw us quite into the power of a ship master to exact of us for our passage whatever sum he might choose.

8. The immediate call for some of us at Malta. – Mr. Temple had been sent for, to return to America, & the Armenian, if not the Arabic, types, were waiting the arrival of some of us to be put into successful operation. Besides, we hoped, under the instructions of our young Arab friend, & other teachers which Malta affords, to improve ourselves farther in the languages, & if our stay should be prolonged to make perhaps some exploring tours in the neighboring coasts.

These, Sir, are the main reasons which influenced our decision in favor of our removal. We submit them with deference to the consideration of the Board, hoping that they will strike them as they have done us, & that the step we have taken will not seem to them to have been premature or ill judged. Communications lately received from some of our particular friends shew that they have been under much apprehension for our safety, & that they will be glad to hear that we are, at the present moment, safe in Malta. But not to be guided by the partialities of friends, we are chiefly solicitous that our measures should be approved, next to God, by those under whose special direction & guardianship we have been sent forth.

Our present plan is

is, after we shall have finished our 30 days of quarantine, to take houses in the city, & employ ourselves in the manner already hinted at, or in any other way which Providence may, in the mean time, open for the more effectual promotion of his kingdom, until such time as it shall appear safe & prudent for us again to resume our labors in the borders of the Holy Land. —

In what condition was the station at Beyroot when we left, you will learn sufficiently from our public journals. - Of the effect of our removal upon it, we hardly dare risk an opinion. It may give the ecclesiastical authorities courage & zeal to attempt the destruction of our depôt of Scriptures, as well as the suppression of all the copies of them that may still be found in circulation among the people. They may be more unrestrained in their measures to root out every vestige of spiritual seed we may have sown. But we hope in God that the effect of our removal will be of an opposite nature - that it will lead many to sober reflection - to inquire what harm we have done, what crimes we have committed - what unhallowed, ambitious projects we have been setting on foot, - whether our great object has been to preach ourselves & our party, or whether it has been to preach Christ & him crucified. We entertain the hope that the authorities finding themselves rid of the heresiarchs, will relax in their vigilance & virulence in regard to those tinctured with our heresy. Particularly do we hope that "His Holiness" of Cannobeen may now regard, with less jealousy & alarm, his long oppressed prisoner, & be induced to set him once more at large. - The parting scene at our leaving, was more tender & affecting than we could have expected, & afforded a comforting evidence that whatever may be the impres-

impression we have left on the general population; there are some hearts in Syria, which are sincerely attached to us. Many, as we passed them, prayed for the divine protection upon us in our voyage. A considerable number notwithstanding the plague, came to our houses to bid us farewell. Our domestics all wept profusely. One thoughtful youth, who was with us daily, belonging to one of the first Greek families, was full of grief for several days, & earnestly begged us to take him with us though contrary to the will of his parents. Another, of much the same age & standing, who had once been almost persuaded to be a Christian & afterward became bitterly opposed to the doctrines of grace, came & with tears confessed his faults, & begged us to forgive him & never to forget him in our prayers. Another, whom we have not until lately reckoned among the number of those who love the Lord, hung upon our necks, with strong grief, as if he could not endure the separation. The great Lord of the Vineyard is able to make the good seed rise, & flourish, & spread in every direction. To him we commend it. His is the work, be his the glory.

From this asylum where we are, we look back, with sad & powerful interest, to the dark dominions we have left, in doubt what is to befal that unhappy country. In deep suspense we survey the gathering tempest. Up to this hour it continues to thicken, & every moment threatens to burst with terrible destruction. It seems to us to constitute one of the most important "signs of the times." We would not be positive or hasty in our conclusions about the future, but we should not be greatly disappointed if the Lord should make this his time to answer the prayer "of them that were slain for the word of God & the testimony which they held," who cried with a loud voice from under the altar saying

saying, "how long O Lord, holy & true, dost thou not judge & avenge our blood on them that dwell on the earth?" At this awful, critical moment, we would pray continually & exhort all who are waiting for the consolation of Israel to do the same; that the "Lord, holy & true" would so regulate the events that are about to succeed, that the rod of the oppressor shall be broken, & that those eastern churches which are called by his name, may be set free from that civil & spiritual bondage under which they have so long groaned. "Return, O Lord, how long & let it repent thee concerning thy servants: make them glad according to the days wherein thou hast afflicted them & the years wherein they have seen evil".

Your friends & fellow servants
in the Gospel,

W. Goodell
Tr. Eli Smith
J. Bird

Messrs Goodell, Smith & Bird.

Sept. 20, 1828.

Rev. Sir.

Jeremiah Evarts Esq.
Cor. Sec. A.B.C.F.M.
Boston

By Rev. D. Temple.

Copy of a Letter from the Missionaries at Malta to Mr. Jowett.

Malta, Feb. 4. 1829.

To the
Rev. Wm. Jowett,

Dear Sir,

As you were made acquainted with many circumstances of a subject, which has of late been the cause of some mutual uneasiness between the Prudential Committee of the Am. Board of Missions, & their missionaries in this quarter, we deem it our duty, to state to you our present views on that subject. The Rev. Mr. Anderson, one of the Secretaries of the Board, being now on an official visit in the Mediterranean, has communicated to us a free & full statement of facts relative to such measures & principles of the Committee as we had thought objectionable, & suffice it to say that, on every material point, our minds have been fully relieved. It is really remarkable what a concatenation of circumstances were capable of being brought together in such a way as to mislead one in judging of the views of the Committee in taking the steps they did; but we are very happy to find, on seeing these circumstances in their proper place & connexion, of how different a construction they are susceptible.

We had supposed, from a number of facts, that the Committee had suffered a change of views on the expediency of sending abroad married missionaries. They have, however, furnished us with what we consider complete proof that their views in this particular are the same as ever. They still hold, as they always have done, that in the great majority of cases, missionaries ought to be married persons. If, at any time, they have given advice in favor of a single state, it has been where some special service was to be rendered, by some person of peculiar qualifications, & for a limited time. In some cases where members of the Committee have made inquiries of missionary candidates about their matrimonial concerns, it has been with a view solely to obtain information necessary in assigning them their respective fields of labor; in other cases, it has been to induce them, by way of friendly counsel, not to avoid altogether, but simply to postpone to a proper period, their connexions.

In the particular case of Mr. Brewer, we do not well see how the Committee could have been expected to give different advice, or take different measures from those they did; nor do we see sufficient reasons for believing that they were not, in all their dealings with Mr. B. commendably just, open, candid, & sincere. - The resolutions lately taken by the Committee in regard to Mr. B. together with their explanations, which Mr. Anderson will probably send you, will prevent the necessity of our saying more on this branch of our subject.

As to the case of Mr. Bridley, the Committee had, professedly, strong hopes, at first, on account of some of his peculiar qualities, that he would go out single. And such was Mr. B's own expectation until the time of his leaving America approached. His mind then underwent a

change, & as he was, at that time, living in the family of Mr. Evarts, the subject was brought forward by Mr. G., & discussed, on both sides, like a great many others, with unusual freedom & familiarity. Mr. G. did not plead his feelings in favor of marriage, & the reasons he did advance were not sufficient to convince Mr. E. Yet the latter, though not convinced, was not, on that account, to be suspected of being opposed to Mr. G's marrying, in case he, after mature deliberation, should be strongly set on doing so. When, some time after this, the Committee were informed of the actual engagement of Mr. G., it called forth an expression of surprise from some of the members, because it was an event quite unexpected by them. All the members, however, agree in declaring, that, whatever may have been the appearances to Mr. G. at that time, nothing was, in fact, farther from their hearts, than the wish to break off his connexion, or in any way to constrain him in the matter contrary to his own serious convictions of duty. — In the process of the subsequent dissolution of Mr. G's engagement, the following things are made clearly to appear; viz.

1. That the Committee can not under no suspicion of having been the original movers of the inquiry which led to such dissolution.
2. That, in the beginning of the inquiry, the Com. had little or no expectation that any very unpleasant result would follow from it.
3. That the final decision of the Comm. regarded simply the relation of the young lady to the Board, & had no view whatever to the connexion subsisting between her & Mr. G.; the Committee thinking it not unlikely that Mr. G. would still consummate that connexion, & detach himself from the Board.
4. That the letters sent abroad by the Com. in the prosecution of the inquiry, were unexceptionable in their language, & exhibited a tender regard to the feelings & the character of the interested individuals.
5. That the whole investigation, so far as the Com. were concerned, was characterized by much calmness, patience, kindness, delicacy, & decorum.
6. That, in their decision to release the young lady from her engagement to the Board, they acted conscientiously, &, in view of the facts before them, according to their best judgment of what was demanded by the highest interests of the cause of missions.

In our present communication, we are obviously not called upon to speak of any other agency in this matter, than that of the Com., nor do we attempt to maintain that this agency was, in every step of the process, entirely judicious. But however this may be, it is, on the other hand, evident, that our two brethren were mis-

informed in regard to some facts, - that they put a wrong construction on others, - that they misunderstood the character of the information & advice which they in some instances received from the secretaries & individuals of the Committee - that in cases where appearances were against the Com., the brethren neglected to seek explanations in their proper season, & thus left the way open for those annoying suspicions which their own reflections, or the comparison of their two cases afterwards suggested. — Divine Providence having removed both these brethren from this field, we, of course, have not, in forming our present judgment, had the advantage of their suggestions; but from the evident authenticity & fulness of the history before us, we are well assured that we cannot have materially mistaken the merits of the case. -

Hoping, dear Sir, that your own mind may be relieved in regard to this matter as ours have been, & praying that your life & health may be long preserved to bless your family & this part of the vineyard of the Lord, we remain

Yours &c

Signed { J. Bird
W. Goodell
E. Smith

A true Copy of the Original
Attest J. Bird

Copy of a letter from the
Rev. Messrs. Bird, Goodell & Smith
to Rev. Wm. Jowett.

Feb. 4, 1829.

(Duplicate. No. 10) 128 Beyroot Oct. 31. 1825

My dear brother,

I sent the last by way of Malta. We have recently written a joint letter to Mr. Evarts by way of Smyrna, & sent a Duplicate by way of Malta. We hope these will reach you in good time, though the contents will fill your hearts with grief. —

	8 A.M.	wind	3 P.M.	wind	
Oct. Sat. 1	78	S.W.	82	S.W.	
Sab. 2	78	S.W. a few drops of rain	80	W. a few drops of rain.	
Mon. 3	78	S.W. a few drops of rain	80	N.W.	
Tues. 4	76	S.W.	78	S.W.	a comet seen about 9 in the evening, in the East, with an unusually long train.
Wed. 5	74	N.W.	78	N.	
Thurs. 6	74	S.W.	78	N.	
Frid. 7	75	S.W.	80	N.	
Sat. 8	75	N.	80	W.	
Sab. 9	77	S.W.	79	W.	
Mon. 10	75	S.W.	78	N.W.	
Tues. 11	74	N.E.	79	N.E.	
Wed. 12	76	N.E.	79	N.E.	
Thurs. 13	73	S.W.	78	N.	
Frid. 14	74	S.W.	78	S.W.	
Sat. 15	74	S.W. rainy	76	N.E.	
Sab. 16	71	N.E.	74	N.E.	
Mon. 17	70	N.E.	74	N.E.	
Tues. 18	73	S.W.	76	N.E.	
Wed. 19	73	S.W.	77	N.E.	
Thurs. 20	73	S.W.	77	W.	
Frid. 21	74	N.	78	N.E.	
Sat. 22	74	N.	79	N.E.	Comet disappeared about this time. It rose every night further South.
Sab. 23	74	N.	79	N.E.	
Mon. 24	74	W.	79	W.	
Tues. 25	74	W.	78	N.E.	
Wed. 26	74	W.	79	N.E.	
Thurs. 27	76	N.	81	N.E.	
Frid. 28	76	N.E.	81	N.E.	
Sat. 29	78	N.E.	81	N.E.	
Sab. 30	79	S.E.	82	N.E.	
Mon. 31	79	S.W.	84	W.	

The fever still prevails in the country, though not to such a degree, as in August. Two English travellers of our acquaintance have fallen victims to it; viz. Dr. Broomhead on his way to Constantinople, & Mr. Blane on his way to Smyrna in company with Mr. King. The season

Copy of a letter from Rev. Messrs. Pliny Fisk & Levi Smith

has been more sickly, than the Franks, who have resided longest in the country, recollect to have known before. It is attributed by some to the uncommon snow & cold of the last winter —

In regard to the medical treatment, which Mr. Fisk received, we have been much relieved by a letter from Dr. Dalton, in which, after regretting the impossibility of his being with us, he says, that, from our account of the symptoms &c., we seem to have acted, as he should have acted himself. Still we feel, that, though perhaps we did nothing, which an experienced Physician would not have done, yet he would probably have done many things, which we did not do.

The question has again & again returned, "Why did our dear brother die? Why did it please Him, who loves the church infinitely more than we do, thus early to remove him?" The Providence is surely a mysterious one; but there are some circumstances, which even to us, shortsighted as we are, appear to have been ordered in great mercy. There has probably been no time, since the commencement of this mission, when, to human view, he could be spared so well as at the present moment. He had lived to see the press in successful operation at Malta, & the mission in Syria established under some favorable tokens of the divine regard. He had explored nearly the whole country, & left us in possession of the results of his investigations; & he did not think it particularly desirable in the present state of things to explore farther. He had scattered widely "the incorruptible seed, the word of God"; and the Firman of the Grand Signor now discouraged, in a great measure, his performing any additional journeys for this purpose. He was engaged in preparing a Dictionary in English & Arabic for the Missionaries; but the very day, on which he was seized with his last illness, he brought it to a conclusion; or, in other words, he put down the last word in Arabic, which he knew, against the English in the letter Z. This work he intended to revise & print. He often remarked in the course of the summer, that he knew not what to do. It did not seem right, that he should continue so long with us at Beyroot, & yet he saw no special reason for going away. He could as well attend to his Dictionary here as elsewhere; he had many more comforts here, & was at less expence.

It seems also a circumstance of great mercy, that he died with us, & not abroad among strangers. This he often mentioned with thankfulness in the course of his illness. It appeared a comfort to have us about him to converse with him, read to him, pray for him, & strengthen his faith in God. We administered to his wants. We had also the opportunity of listening to his dying counsels, of witnessing his dying behavior, of giving a satisfactory account of his last hours to his friends, & of improving the event in this place in our public discourses & in our intercourse with the natives to deepen the solemn impressions, which were made on the minds of many. Precious in the sight of the Lord is the death of his saints; & in infinite wisdom & goodness does he order all the circumstances of their removal from us —

But, though these merciful dealings of our gracious Lord in the midst of his judgments deserve our grateful notice, yet do we feel, that we have been broken with a very grievous blow. Our dear brother was blest with talents, which peculiarly fitted him for a Missionary. He was "apt to teach"; and had made such attainments in Italian, French, Modern Greek, & Arabic, that he could preach in all these languages. "His doctrine dropped as the rain, & his speech distilled as the dew". He had a vigorous constitution, a discriminating judgment, an ardent spirit of enterprize, an entire devotedness to the service of his Lord, a facility in acquiring the languages & learning the customs of the people, & a happy talent in accommodating himself to times, & places, & companies. If, to this rare assemblage, we add his long experience, it only awakens us to a more affecting sense of our loss. We should have done very differently. But it is all right — infinitely right. "It is well", for God hath done it. May we "behave & quiet ourselves as a child, that is weaned of his mother"! The great & good Shepherd still survives. "The Lord liveth, & blessed be our Rock." O may his tender mercies speedily prevent us, for we are brought very low! —

Do you know, that Mr. Temple is now the only Missionary of the Board at all competent to superintend the press in Modern Greek; that Mr. Bird is the only one engaged in the study of Arabic; & that I am alone in Turkish? If either should be removed, the work in his department must cease. This is especially true of our dear brother Temple. Have pity upon us, have pity upon us. We stretch forth our hands to the church, & implore that aid, which she has pledged to give. Jesus wept & died; & are there no bowels of compassion in his followers? O yes; their hearts have been touched by his Spirit, & are melted into tenderness for the sorrows of Jerusalem; & their tears & prayers & efforts will not cease, till they are exchanged for "songs & everlasting joy".

"The Lord bless us & keep us!"

Yours in the tribulation & patience of the saints,

W. Goodell

Mr. R. Anderson ——

Nov. 2. Messrs. Evarts & Hill's letters to Mr. Fisk came yesterday — others also to him & to us. There are probably pamphlets on board for us, but we have not yet received them. Mr. Bird wrote you about a month ago. He & Mrs. Bird & Mrs. Goodell unite in love to yourself, & to our friends ——

Rev. Wm. Goodell.

March 13. 1826.

Mr. Rufus Anderson,
Care of J. Evarts Esq. No. 69 Market Street,
Boston,
State of Massachusetts,
U. S. A.

Care of J. Van Lennep & Co
at Smyrna

J. Evarts Esq.
Boston.

No. 64. Beyroot June 19. 1826

(129)

My dear Sir,

I recently forwarded letters for Mr. Anderson, & a journal for yourself. Mr. Bird also forwarded a journal, & a very long & interesting account of Asaad Shediak, who still has "trials of cruel mockings & scourgings, yea moreover of bonds & imprisonment." And though we have had serious apprehensions, that he would be taken away by poison or by some other foreign way, yet we could not but rejoice, that one was to be found in Syria, who was counted worthy to suffer for the name of Christ. We have now some hope of being able to deliver him from the hands of his persecutors.

My design in this is to state a few facts, which have an important bearing on this mission, which will place before you some of its interesting features; and, as they are entirely unconnected with each other, I shall arrange them under separate heads.

1. Of the Jews.

When we first came to Beyroot, the Jews had no more dealings with us, than they had of old with the Samaritans. We could not induce them even to call upon us; and, if we visited them or their school, they looked upon us with the eye of suspicion. But a course of uniform kindness on our part has apparently overcome many of their prejudices, & inspired them with confidence; and we now have much intercourse & much religious conversation with them. Two years ago, they would purchase only a certain edition of the Old Testament; now they come a journey of several days, & purchase even the prohibited edition. Then they would not purchase the Prophets by themselves, & the very name of the New Testament appeared to excite great uneasiness & abhorrence in their mind; now they purchase not only the Prophets, but even the New Testament# also, when it is bound up with their own Scriptures. Then they had no other idea of Christianity, than what they had acquired by seeing the superstitions, idolatries, & abominations of the corrupt churches; now a few of those in Beyroot have had entirely different views presented to their minds, & many solemn considerations urged upon them. One individual, with whom we have had the most conversation, has promised to read the New Testament, & to believe in Christ, if he finds evidence, that he is the true Messiah. We had just succeeded in establishing a school among them, when it was

Note. Since writing the above, we have learnt with grief, that the Jews, who bought the whole Bible in Hebrew, cut out the New Testament in many instances, if not in every one, & sold it in the Bazar for waste paper.

broken up amidst those terrible occurrences, which followed the visit of the Greeks & has not been since renewed. The Jews, like the Christians, are lamentably ignorant of their own Scriptures; and, like the latter, have incorporated with divine truth so many ten thous of their own traditionary legends & absurd tales, that to bring them back to the simple wo of God, is like clearing away piles of rubbish, which have been accumulating for ma centuries.

2. Of the Armenians.

You already know, that the Archbishop at Sidon, the Archbishop in my family, the monk in my service, have married wives, in violation of the most sacred cano of their own & of all the Oriental churches. This bold step of theirs in breaking away fro the customs of their fathers has been noised abroad through the whole country, & ha produced not a little excitement. Another Armenian monk, who has also recent followed their example under circumstances of special interest, which are as follows:

Archbishop Jacob Aga at Sidon sent him to Damascus to transact bus ness with the Pasha. The Pasha made many particular inquiries respecting the Ar bishop, his age, circumstances, family, character, &c.; & similar inquiries also resp ing the Archbishop, who is with me at Beyroot. He then said to the Cadi, the Mood the Mufti, & to all his courtiers about him, "Listen; one year ago, while I was with the Grand Vizier at Constantinople, the Armenian Patriarch came before him with a long complaint in writing against Jacob Aga & Signor Carabet for marrying wives, saying it was contrary to their sacred books, an innovation in their chur &c. &c. But, before he had half finished what he had written, the Grand Vizier, looking at him with a smile of contempt, said, 'You may put up your papers. If your books are opposed to the marriage of the clergy, your books are not sacred; they are fa Our books are true & sacred. The Koran is from God, & commends marriage in all.' With this he dismissed the Patriarch." Then turning to the Armenian, the Pasha said, "Are you not also a monk?" Being answered in the affirmative, "I ad vise you as a friend," said he, "to follow your false books no longer, but to take a wife." The Armenian, [illegible]erjoyed, hastened back to Sidon, on the next day after his arrival married [illegible] wife, & the day following came to Beyroot to inform us of all, that had passed.

One important benefit of these marriages has been to excite inquiry, to bring the Bible into notice, & to lead to the examination of other customs & canons, which have had the sanction of ages, & all the corroboration, which pretended miracles could give. I do not th[illegible]k I state more, than sober facts will justify, when I say, that the Armenians a[illegible]ear to be awaking from the slumber of many generations & to be in a state well suited to receive a powerful & desirable impression from the labors, & examples, & instructions of able & devoted Missionaries.

Jacob Aga at Sidon collects his neighbors every Sabbath, & reads with them or to them the sacred Scriptures, interspersing the same with remarks, which, though probo

ably not very experimental or spiritual, but confined to the external affairs of the church, yet serve to direct men's attention to the Bible, & thus to "prepare the way of the Lord"- Two or three individuals, & one of them of the Greek Catholic church, now enter into all his views, & take part with him in all his discussions.

Signor Wortabet in my service, who left the Convent about a year & half ago, as wild & as thoughtless, as it was in the nature of a Convent to make him, has now apparently conviction of sin, & is an earnest inquirer, not so much to know what is truth, as to know what salvation is, & how it is to be obtained. After a deeply interesting conversation with him a few evenings since, in which I seemed really to have come once more into the province of the Holy Spirit, he made a request, which, as it was the first of the kind ever made to me in Syria, was deeply affecting to me;- "I wish you", said he, "to pray for me. Pray, that God would send his Holy Spirit to form in me a new nature. I pray more earnestly for this every day, & desire it more ardently, than any thing else or all things else in the world. But I fear, God will not hear my prayers. I think, he will hear yours"- In this request, he was joined by another individual, of whom more presently-

3. Of Individual Inquirers.

It was not till within a few months, that we found any among the Arabs, who would acknowledge themselves to be in a state of sin & death. Every body "fasted twice a week, & thanked God, that he was not as other men." Several individuals appear now to be convinced, that they are in a state of condemnation; and, when asked the question, frankly confess, "I have not been born again; I am dead in trespasses & sins; I am in the broad road, that leadeth to destruction"- On such minds divine truth of course falls with additional power- Of this class are three of our schoolmasters-

A few no longer frequent the churches, nor confess to the priests, nor observe the fasts, nor pray to the saints, nor bow down before the images, nor regard the festivals in honor of them. Of this class is an Arab youth of the Greek church who has been with me (as a servant) near two years. It is now more than six months, that he has professed to renounce all dependance for salvation upon the intercessions of the saints, the numerous fasts, the oft repeated prayers, & prescribed nostrums of his church, & to believe, that the blood of Christ alone could cleanse him from guilt- On the recent death of his mother, he refused to pay any thing to the priest, to secure their prayers for her benefit. His father & brother & friends first entreated & then reviled him, & the priests threatened him; but he still persisted, saying, "I had better buy bread, & give to the poor, for

this will be a real charity; whereas praying forever for my mother will not alter her condition". The priests said, that perhaps he would soon die, & no body would pray for him. He replied, "I wish no one to pray for me, after I am dead. It will be of no avail. Now, while I am in life, I must love God, read his word, & believe on Christ, & that is sufficient" — "What! have you turned English?" they exclaimed. "It makes no difference what I am", said he, "if I am right."

He has since said, that he did not think it duty, even to give any thing more to the priests, for they give no Christian instruction, but lode their ease, drink wine, & hate the truth —

Of this class also is another Arab youth of the same church, about thirteen years of age, whom we have instructed in Italian & English, & caused to be instructed in the Grammar of his own language, & in ancient & Modern Greek. His name is Asaad ~~Shadi~~ Jacob. For more than three months he has been in my family, & is now of use to me in copying English & Italian, & writing Arabic & Greek. He was thoroughly superstitious, & really believed, as he recently told me, that the priests were able to pardon whatever sins he might be guilty of; & that, on this presumption, he might deliberately commit beforehand any sin, which it might be for his interest or pleasure to commit. Many have been the conversations we have had with him during eighteen months past, many the opportunities we have embraced of reading the Scriptures with him, & many & various the arguments we have set before him from the Bible; but not till after a long time did there appear to be the least surrender of his former erroneous opinions, or the least abatement of his confidence in the councils & fathers, & in the dogmas of the church. But, in regard to all these things, he is now entirely changed, & in consequence has brought down upon himself the displeasure of his parents & friends, & the indignation of the priesthood. "Ah"! said one of his brothers, after urging him in vain to attend upon some of their foolish ceremonies, "you have become what I always said you would, if you had so much intercourse with these men, viz. a heretic." One of the priests, after railing at him a considerable time in the church, broke out into exclamations like these, "Alas! unhappy youth! lost! lost! lost! gone beyond redemption! undone forever!" — He paused. — "But is there no help? Can nothing be done to avert divine vengeance, & to save this youth from everlasting fire?" — After a second pause, he turned to Asaad, & said with softened tones, "But perhaps there may yet be hope. If you will purchase a few candles to burn before the Blessed Virgin, I will undertake your cause, & will save your soul from eternal death" — This took place, before he had broken off from all connection with his church, & tended greatly to hasten his entire separation from it.

After such a change in his views, he thought himself (as it would be very nat-

ural for him to think) renewed in heart; but having become more acquainted with the nature of this change, he is now without hope, & is the individual, who united with Signor Wortabet in that interesting request, abovementioned, that I would pray the Father to send them the Holy Spirit.

Of the younger brother of Asaad Shediak, we know but little at present, except that he refuses to go to confession, desires us to remember him in our prayers, & is called by the Patriarch a heretic & accursed.

Another Maronite youth near us appears to be in as interesting a state of mind, as any I have described. He had imbibed strong prejudices against us, & had avoided all intercourse with us, till his own mind had become deeply impressed by reading a New Testament, that fell in his way. He now comes almost every night to read the Scriptures with Mr. Bird, & to beg his prayers. He himself thinks, that he has been born again; but, though his case appears hopeful, we choose for the present to suspend our opinion. The persecutions, which, unless "a Great Company of the Priests become obedient to the Faith", seem likely to fall heavily upon all, who openly espouse the cause & the religion of the Bible, will doubtless have the effect of preventing many from permanently joining us, whose hearts are not under an influence more than human. That such an influence begins to be felt here, we can no longer doubt. It really seems, as if this were "the acceptable year of the Lord", & as if the Holy Comforter, so long banished from these regions, had come back in triumph, to make these "tents of Kedar" once more the sweet abode of peace & love. We have joy in our hearts. We have joy in our dwellings. And we look with the most devout earnestness & delightful anticipations to the day, when such "times of refreshing shall come", as shall give joy to all the churches, & shall fill all heaven with praise.

Yours affectionately

W. Goodell

Rev. William Goodell.

Dec. 18, 1826.

Ack.d March 7, 1827

Jeremiah Evarts Esq.

Missionary Rooms.

Boston

State of Massachusetts

U.S.A.

Corig. [illegible]

[illegible] Consul

[illegible]

130 Beyroot Sept. 15. 1826

To J. Courts Esq.
Boston

My dear Sir,

You doubtless are aware of many of the difficulties & dangers, attending this mission. It is a great grief to us, that we can do nothing directly to diminish the political evils of the country; nothing to insure protection for the innocent, or to bring the guilty, to justice; nothing to abate national guilt by being instrumental in promoting a national reform. In this respect, our circumstances are widely different from those of our brethren at the Sandwich Islands, or among the Indian tribes of the west, whose labors have a direct & efficient bearing on the body politic, & an influence more or less powerful on the minds of those, who enact laws, & who control the opinions & practices of others.

The Turks do indeed in some respects exhibit ~~more excellent~~ better traits of character, than do the various sects of nominal Christians. They will sometimes do an honorable action, or rather will sometimes not do a dishonorable one; while the idea of not acting dishonorably seems very rarely indeed to visit the bosom of a Christian. The universal testimony of Frank merchants in the Levant is, that there is more honesty, more fair dealing, & more punctuality to engagements among the Turks, than among the Christians; & my own experience perfectly coincides with this testimony

But, after all, the government of this country, like the fourth beast in Daniel's vision, "is diverse from all others" in the w & is "exceedingly dreadful." Injustice, bribery, oppression, & treach — these are as regular occurrences, as though they were the immove ble corner stones, on which it rested. Justice is almost as much to be bought & sold, as any commodity in the coun When one Christian has a spite against another, he mak a representation of real or feigned injuries to the Turks, who usually glad of a pretence to extort money; but, should th manifest a reluctance, he blinds their eyes with a gift. Sho the person accused have the good fortune to escape out of the hands, his friends must frequently be the sufferers. Th every abandoned wretch, however great his crimes, & to wh ever Christian sect he belongs, receives protection from them all, even from his enemies, lest, if he should be delivered up to the public authorities, he should, to save his heels or his head, embrace Mohammed nism. Such a thing, as a prosecution from love of justi seems to be entirely unknown. Nothing certainly appe ordinarily to be thought of but retaliation & revenge Such being the state of things in Turkey, where almost every one is in his turn oppressed, it will be no matter of surprize, should those, who begin to read & especially to believe & obey the Holy Scriptures, b called in consequence to suffer oppression & wrong throu the false accusations of Nominal Christians.

The change, that has taken place in the religious opinions of Ysaad Jacob, which I have mentio in a former communication, has exposed him t the ridicule & contempt of many. But as he i in [illegible] service, & they can consequently do no mor

to him, than call him by some opprobrious appellation, whenever he goes abroad; they have, therefore, by a manoeuver, which they understand perfectly well in this country, instigated the Turks (without assigning the real cause) to oppress the father on the son's account. While the father is as innocent of this change in his son, as the most perfect opposition to that change can make him.

A Turk, however, in the city takes Assaad's part against the revilings of his Christian acquaintance, congratulates him on his having chosen the best religion in the world, & exclaims in the presence of Turks, & of Christian, of all sects, "I will myself embrace —— the religion of the Protestants. And, if they send me to my brethren, as Wolf was sent to the Jews, I will go through the streets of the city, and with uplifted hands cry with a loud voice, 'there is no religion like the Protestant religion! There is no religion like the Protestant religion'!"

But this instance of oppression, though it be sufficiently grievous to young Assaad's mind, is trifling compared with another, which I am about to relate. What still more deeply affects us, & more deeply concerns this mission is, that the Armenian Patriarch at Constantinople has at length succeeded by money in obtaining from the Grand Signor a Firman to seize upon Jacob Aga, & upon the two Armenian, who are with me. Jacob Aga is more particularly designated in this Firman; & he, being ~~agent~~ agent for the English Consul, would have the best, not to say ample, protection, had not the English Ambassador at Constantinople written to have him removed from office.

It will be a cause of great lamentation throughout all Protestant Christendom, if the agents, Dragomen, & Servants of English Consuls, Merchants, & Travellers in Turkey must be papists; and if, on one's becoming a Protestant, he must be dismissed from service##, & be given up to his enemies to be stoned, drowned, poisoned, & burnt at their pleasure. For nothing less than some such horrible death, do these Armenians expect, if they are given up to the ecclesiastical authority. Did I really think, that we should be unable to protect them, I should send them immediately to Alexandria or Malta, lest the indignation should be overpast. But we have much hope, that God will avert the storm. The house of a Frank in Turkey is, by Treaty, sacred; & to enter this sanctuary by violence is a crime of no ordinary magnitude. Mr. Abbott has written to the Ambassador in respect to his agent at Sidon; & do not cease to pray, that the Patriarch, who is now on his way to execute the Firman, may experience no less a change, than Paul experienced, when he was on his way to Damascus, & drew nigh the city, to persecute the Christians.

Had these Armenians renounced all religion, or had they connected themselves with any other religious sect in the Country, they could easily conceal themselves among their own party; or were they guilty of greater crimes, than drunkenness, fornication, perjury, theft, robbing churches, & such like, they could find refuge among foreign strangers, & elude the search of their enemies. But there is no hiding place in Syria for those, who are guilty of reading God's blessed Book, & of living & walking agreeably to its holy precepts.

Note. By this remark I mean no reflections; for it is most devoutly to be hoped that a proper representation to the R. Hon. Ambassador will prevent any similar occurrence in future.

It is much to our disadvantage, that there is at present a coldness between England & the Ottoman Porte, in consequence of the sympathy & interference of the former in the affairs of the Greeks; & also between the English Consul of this place & his own Pasha, in consequence of the resistance of the former to the merciless exactions & dreadful oppressions of the latter. We have great reason for thankfulness, that we have thus far been preserved to such a degree from the insolence of the Turks; but we "know not what shall be on the morrow." A man's hat is always more safe in America, than a man's head is in Turkey. When we removed the body of our dear brother Fisk to the ground, purchased for the purpose, a neighboring Turk threatened to tear it from the grave; (& that he did not, was perhaps, because God withheld him.) But whatever may become of these our earthly tabernacles, after we shall have put them off, we know, that He, whom we serve, is faithful, & will surely find them all again at the resurrection of the just. In case of an open war between England & the Porte, we should probably be obliged to leave the country, till peace should be restored; for Mount Lebanon, which would afford a secure retreat to all others, would be the last place we should think of resorting to for safety in the present state of feeling among the people, priests, bishops Patriarch, & Emirs towards us. Our hand is against every man, & every man's hand is against us. "The world shall hate you", said Christ, not a particular sect, or denomination, or country, but — "the world". The Bible is in the most perfect opposition to every person & to every thing in this country, & therefore neither it nor its adherents can expect to find much quarter. But

"God is our refuge & strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, & though the mountains be carried into the midst of the sea

Though the waters there of roar, & be troubled; though the mountains shake with the swelling there of. The Lord of Hosts is with us, The God of Jacob is our refuge"-

But, though I have told you only a part of what we sometimes feel & fear, & though our beloved suffering brother Asaad shediak is still in the hands of the Patriarch, "in prison, & in stripes" we know not how excessive, yet I would by no means make the impression on your mind, that there is an end of doing good here. Instead of raising our hands to the Committee to remove us from this scene we would rather raise them, & call with importunity for additional fellow labourers, & for a great increase of fervancy & frequency in your supplications at the throne of grace in our behalf. The heavens do indeed sometimes gather threatening darkness over our heads, but, if we look up, we are always able to descern a "bow in the cloud." The struggle here is doubtless to be a severe one; but, though Gog & Magog be gathered together, "the Lamb shall overcome them".

We are not without tokens even now of our heavenly Father's acceptance of our poor services. At Sidon, the religious inquiry & excitement, since I last wrote, have much increased. The Bishop's Procurator of the Greek Catholic church at that place has renounced publicly all connection with his church, and, with the Bible in his hand, has sustained an important controversy with the people, the priests, & the Bishop, the last of whom has at length ceased to make any reply to his communications. We have had much intercourse & conversation with this man, have also maintained a correspondence with him by letter, & are much pleased with the seriousness of his deportment, & with the constancy, with which he adheres to the truth. He appears convinced, not only of the

corruptions of the church, but of the corruptions of his own heart, & appears really to be preparing, under the guidance of the Holy Spirit, for usefulness & for heaven. He is brother to the wife of Signor Giotabet, & it was by reason of this connection, that he was introduced to our acquaintance.

Signor Giotabet, we hope, is one of God's dear children. He is no longer that vain thoughtless youth, who appeared to have never permitted one solemn thought to enter his mind. There is a perceptible change in his conduct & conversation. He speaks of his spiritual hopes & fears, & makes inquiries on Christian experience like one, who has indeed been converted, & become as a little child. We watch over him with a godly jealousy, when we remember the deceitfulness of the heart; but judging from present appearances, we do cherish a hope, that he has passed from death unto life, & has an inheritance among them, that are sanctified. This change in his feelings was previous to the intelligence of his danger from the Armenian Patriarch, & is such, as causes us to exclaim with joy & gratitude, "What hath God wrought!" A little light in the midst of all this darkness is precious; a few drops in a desert are reviving indeed. The Lord pour down a plentiful shower upon us!

[Oct. 18. pm] We have increasing encouragement & increasing pleasure in expounding the Scriptures in Arabic every evening, & from Sabbath to Sabbath. Our meditations on divine Truth were never more sweet & refreshing, than they have been for several months past. God remembers us with the favor, that he bears to his people; & power from on high seems sometimes to attend our expositions.

We continue to read the Scriptures, & to give religious instruction to the beggars. And, as a famine now pre-

vails in the land, a large number both of Mufsulman & of Christians of all sects, assemble several times a week to hear the word of God, & recieve their bread. They give better attention than formerly, and appear to understand better what is read or spoken to them. Some of them frequently smite upon their breasts (as is the manner of the country) & cry, "God be merciful to me a sinner". The salvation of one of these would give joy to angels. And we know, that, while the rich, the noble, & wise of this world too often despise & reject the gospel, God often chooses the foolish things of the world to confound the wise, & weak things of the world to confound the things, that are mighty.

A Jew from the city visits us several times, frequently every day, during the week, occasionally bringing with him some ~~some~~ of his brethren, & is sure to be present at the service on the Sabbath. He is a Jew outwardly, understanding nothing of the circumcision of the heart. We cannot tell what fruit may hereafter appear from his frequent interviews with us; but we hope, that at last a favorable impression has been made upon his mind, & that many his deep rooted prejudices against the gospel are removed.

We have more or less opportunities every day of preaching Christ boldly to those, who from different motives visit us. And while some yield their assent to divine truth, & bow to the authority of the New Testament, & seem almost persuaded to follow Christ, others are filled with wrath, "contradicting & blaspheming".

To shew you how many ~~felt~~ feel in regard to us; — a Christian made the remark in one of our families, that if Assaad Shediak had adopted the Mufsulman faith, it would have been better, than to have adopted

the Protestant faith; because Mussulmans pay greater respect to the virgin Mary, than Protestants do. But what is the respect, that Mussulmans pay to the virgin? It is this, that, according to a Mussulman tradition, Mary had no child except Jesus, in order that she might be preserved chaste & pure to be one of the wives of Mohommed in Paradise!!! O this baptized paganism!! There is scarcely a religious notion, or a religious ceremony here, which is not perfectly loathsome to my soul; & which does not seem as unlike the pure gospel, as midnight is unlike day, or earth unlike heaven!

But to shew you also, that a change is not considered even by themselves as beyond the bounds of possibility:— a priest in Beyroot ~~remarked, that~~ lately told me all the people were becoming Protestant; & a Marenite Christian from the mountain declared, that, if the Patriarch had not imprisoned & beaten Assaad Shediak, half of the mountain would have been Protestant in six months.

Light is certainly increasing in this land, & so also is hatred of it. The cause of benevolence is steadily & surely advancing, & so also is hostility to it. "The nations are angry"; and "hell itself seems moved", for "captivity is led captive", & Christ himself has come to take unto himself his great power & to reign — Pray for us, that we may be full of faith, & of prayer, & of the holy Ghost, — in nothing terrified by our adversaries, which is, we trust, an evident token to us of salvation —

We have all enjoyed uninterrupted health, except that all our children have suffered more or less from the ophthalmia. Mr Spaulding's description of it, (in the Missionary Herald for July 1825 at the 206 page,) as it exists

in India, will answer for this country, with this difference, that he has described the more aggravated rather than the ordinary symptoms of the desease in this country - The ordinary symptoms being more mild -

Sept. 26. Since writing the above, we have had a very pleasant & unexpected visit of a week from the Rev. Mr. McPherson, Methodist Missionary in Alexandria. We have much sweet counsel with this brother, & the benefits of his visit, we trust, are mutual. He certainly was the means of refreshing our own spirits, & he himself appeared greatly encouraged from what he saw of the work of God among us - By him we — recieved many letters & papers from America, informing us of the arrival of Mr. Smith at Malta, of the probability, that we ourselves should soon be strengthened by a reinforcement; of numerous precious revivals in our Colleges, & in many parts of our beloved country &c. for all of which we feel specially called upon to praise & bless God -

This one year to day, since brother King gave us the parting hand. It has been a year replete with events — a year we shall never forget — a year of weeping & rejoicing — of conflict & triumph — of discouragement & success —

I cannot tell you how much comfort we take in Mrs. Abbott.

1. She was of the _____ Latin Church.
2. Assaad Shediak _____ Maronite church
3. Mrs. Farren _____ English church
4. Signor Wortabet ~~the Armenian priest with me~~ _____ Armenian church

Perhaps I may add also

5. Assaad Jacob _____ Greek church
6. Yoosepk Leftufy _____ Greek Catholic church
7. Signor Carabet, the Armenian Archbishop with me — Armenian church

In the year to come, the Lord add to them an hundred fold! In one of our schools are Forty Two Girls.

Yours affectionately

W. Goodell

Rev. Wm Goodell,
March 1. 1827.

Ack.d March 7. 1827

Jeremiah Evarts Esq.
Store church, Mass. Rooms, Hanover street
Boston.
State of Massachusetts
U. S. A.

Care of Messrs. J. Van-
Lennep & Co. Smyr-
na.

Beyroot Sept. 29. 1826.

Jos. Evarts Esq.
Boston

My dear Sir

Though it was only yesterday, that I sealed & forwarded a long communication for you, yet I cannot refrain from giving you additional information, which has just come to hand from Constantinople. It seems, that Mr. King's Farewell Letter, which (with considerable additions by myself in special reference to the Armenians) we had translated into Turkish, found its way to Constantinople in Signor Wortabet's hand writing, & produced an amazing excitement among the one hundred thousand Armenians of that capital. A council was immediately held, consisting of all the Armenian monks, & priests, & Bishops, & Patriarchs, of whom several happened at that time to be at Constantinople; also of all the principal Armenians of the laity, together with two Greek Patriarchs, viz. the Greek Patriarch of Constantinople, & the Patriarch of Jerusalem. Mr. King's letter with the Scripture proofs, which I had furnished abundantly in the margin, was then read with a suitable pause after each section, & the question was solemnly asked, "Are these things so? Are the facts stated in this letter true? And is the letter itself agreeable to the word of God?" — The Bible, yes the holy, blessed, long neglected Bible was produced, examined, and, when they could not make it speak a different language from the letter, they called for the original Greek in order to be sure, that their translation was a faithful one. In the end, they were forced to acknowledge, that the letter was agreeable to the Holy Scriptures. The monks, & priests, & bishops then said to the Patriarchs; "Three of your principal men have, agreeably to this letter & to

the Bible, married wives; & are now, as you see, engaged in overturning the whole system of our church. If they are doing right, we will all go, & do likewise; but, if they are not doing right, we insist upon your putting an immediate stop to their proceedings, & bringing them to justice." Here the were all in a perfect dilemma, & the council was divided. At last, the principal Armenians said to their ecclesiastics as, "Ye business does not belong to us, it belongs to you. We know very well, that you are all bad men, & a curse to the nation that, with all your professions of purity, you are the most impure among the defiled; (that you have in your cloisters both women & children;) & that you annually pay much money, which all comes from our pockets, (for this abominable purpose.) But this is not our business, it is yours, & we leave it all with you to act as you please."

after much disputation & recrimination, the following resolutions were finally agreed upon

1. That all the former deacons, & priests, & Bishops in the convent at Jerusalem be required to leave the convent immediately, & that the Patriarch put in their place a few persons, whom he may choose; provided they be persons once married, but now widowers.

2. That from this day until Twenty Five Years, not a single individual be allowed to become a monk, or to be ordained a priest.

3. That boys & women be not permitted to go hereafter on a pilgrimage to Jerusalem, & that, if men go, they be not allowed to remain more than four days in Jerusalem, & that they never be permitted again to witness the pretended miracle of the Holy Fire —

To this resolution, the Greek Patriarchs made many objections, & earnestly besought, that it might not pass; "for," said they, if we now let it be known, that the miracle of the Holy Fire was all an imposition, we shall be ridiculed by our enemies, & we shall lose all credit with our people, many of whom will become Turks". But all the

resolutions passed, & the Patriarch of Constantinople sent letters officially through all his Patriarchate to put them in execution—

The first resolution was passed in consequence of the low state of the Convent, the decline of which is attributed in a great measure to the influence of the Armenians, who are with me.

The second resolution was in consequence of the universal complaint of the ignorance, profligacy, & numbers of the clergy. The high probability at present is, that not an other Armenian will ever hereafter take the monastic vow—

To this plain statement, which was made to me yesterday by an Armenian, who was present at the Council, & saw & heard all that passed, I need make no comments. You yourself will perceive, that the Armenians are evidently ripe for a moral revolution. Now for an Armenian press. I most ardently wish to pour fifty thousand Tracts upon Armenia next year, & to bring all her numerous, enterprising, interesting population under the influence of heavenly truth. Is it too much to hope, that, before the expiration of the twenty five years, we shall be instrumental in raising up for her a holy priesthood, & of making even her a peculiar people, zealous of good works?

In the present unsettled state of the country, perhaps it would be imprudent to set up the press at Beyroot, & perhaps Smyrna & Constantinople would be no better. But it can go into immediate operation at Malta, & I can send either my Archbishop or my priest (both of whom, I hope, have become truly regenerated, though the change is more marked in the latter) to conect the proof sheets under the general direction of Mr. Temple or Mr Smith. We do long to see a reinforcement here. I have on my own hands two Dictionaries, a Grammar, the translation of the

New Testament, & the Translation of Tracts. Nothing can go on in these works a single day without me. I have letters & journals to write. I have the Arabic & Turkish languages to acquire, the latter without the usual helps. I have a small school in my own house, in which are daily taught English, Arabic, Turkish, & Modern Greek - taught by Asaad Jacob. I have a large family of wild Arabs to control. And I am liable to be interrupted every hour in the day by the calls of religious inquirers & disputers.

The state of things among the Maronites of Mount Lebanon is also daily assuming a more interesting character. Mr Bird made a remark yesterday, which coming from one, who always perfectly rational & cool, deserves to be repeated, that "even on Mount Lebanon the work of reformation is going on as fast, as we can possibly be prepared to meet it." I sincerely wish, we had a hundred fellow labourers at this moment to act at once upon the whole fermenting mass.

A wide & effectual door does indeed seem to be opening to us, & much more than we can do to be ready prepared for our hands. God is himself certainly, overturning, & overturning; and all that we are doing, appears sometimes so feeble, compared with the mighty results, that we only seem to "stand still, & see the salvation of God."

As to the Firman, one was obtained for about fifteen hundred dollars of the Reis Effendi, at the time of that Council, for certain Armenians; but it seems it was intended for two of their deacons, who had become papists. The Patriarch afterwards endeavored to take them, but they fled for protection to the French Ambassador, who refused to give them up, & so the matter ended. He then commenced his journey to regulate the affairs of the Convent at Jerusalem, & has arrived at Damascus, three days from this. Signor Wortabet has written him a very interesting & pious letter, which, it is hoped, will be the means of leading him still farther to a knowledge of the truth.

When the marriage of these men was first reported at Constantinople, it was supposed, that they had altogether renounced Christianity, & the general impression was, that, like Judas, they had betrayed their master. When it was afterwards received, that they still believed in the Christian religion, & were attentively reading

the Bible, it produced some astonishment. But when Mr. King's letter arrived, & it was ascertained what views they had adopted, & in what labors they were actually engaged, it was like an electric shock, making a sudden & powerful impression upon all-

I find it exceedingly difficult at times to prevent my brain from being fevered, & my midnight hours from being disturbed by the lively & quick alternations of hope & fear, arising from those grand movements, which mark the features of the present age in this oldest & darkest part of the globe — those mighty changes, which amidst terrible obstacles & terrible judgments seem fast coming on; & from the utter impossibility of moulding things according to our wishes, without much help from the churches & from the Most High- Nothing apparently will save multitudes of the half enlightend from falling from the grossest superstitions into the rankest infidelity, but the most extensive & powerful Missionary effort, accompanied by an extraordinary degree of divine influence.

But in such a country & at such a time, as this, we cannot do all, that benevolence would prompt us to do- The elements of government here, so strangely mixed, so strangely unconnected & discordant, & so terrible from the beginning hitherto, are at present also strangely convulsed; & the whole seems more like the ravings of despair, or the struggles of the dying, than like the well directed & gigantic efforts of the living- We have fears, but our hopes preponderate- It was only four days ago, that we received official notice to provide for our personal safety, as the report of the sudden departure of the British Ambassador from Constantinople gave reason to suspect, that a rupture had already taken place between England & the Porte- Mr. Abbott, who is now upon the mountain, has since written to us, that in anticipation of events he had provided a secure retreat for us all, where we can contemplate without fear the raging of the storms below, should they arise — Let not these threatening dangers discourage the Committee- In case even of an open war, let Missionaries come forth as God's host- They can take, from Malta or Smyrna, French or other Passports, as the case may be; & we have much confidence, that all these political commotions will bring, into contact with us, new & important points of observation & labor, & will introduce us to untried & unthought of fields of usefulness- What benevolent eye would be bathed in tears,

unless it were in tears of holy rejoicing, to see "the beast & the false prophet taken", & all these ancient fabrics of superstition & of political despotic dominion, which seem to have sprung up from the bottomless pit, crumble to atoms, & be found no more at all?"

Did not Peter give us expressly to understand, that "no scripture is of any priv interpretation"; I should be strongly inclined to think, that the public edicts, & combined & violent measures against the Scriptures here, were the slaying of the witnesses. At any rate, though they have been killed, yet "their dead bodies have not been put in graves"; but they still literally lie in heaps "in the great city, which spiritually is called Sodom & Egypt, where also our Lord was crucified." And indeed in all the principal cities & towns, in some instances even at the custom houses, there are pi of them, waiting for the prophetic fulfilment of three days & a half, when "the spirit of life from God shall enter into them, & a voice shall be heard from heaven, saying unto them, Come up hither; & their enemies shall behold them". Most of the prophecies certainly had special reference to the state of things in this country.

There is something pleasant in the thought, that you & we may be permitted to live & to look, at the expiration of the twenty five years, upon those brighter scenes of Armenia, & of the countries around her, which seem even now to be unfolding. But that the life of us all should be thus prolonged, is hardly to be expected. May we so live as to be always able like Paul to feel, that to depart & to be with Christ is far better! —

I have recently finished expounding, in course, the New Testament in Arabic; & am now engaged every evening in expounding the Old Testament, in course, to ten or twelve individuals of different communions, who are very punctual in their attendance. This exercise, in which I am occasionally assisted by Mr. Bird & Mr. Nicolayson, is a very delightful one; especially as there is so much reason to believe, that the Holy Spirit is in the midst of us, softening, & enlightening, & new creating, not only the opinions, but the hearts, of a few.

I hope soon to send you a history of the Armenians, who are with me, written by themselves; also translations of some of their recent letters to their patriarch & to their kindred.

You will recollect, that Missionaries must study in private two or three years before they can know enough of the languages to do much in public. Therefore do not delay to send out a strong reinforcement to us ~~without delay~~ immediately. Will you read over twice the following sentence; we do want a thorough bred physician, who has already had practice. You cannot well conceive, how desirable would be the influence of such a man.

Oct. 5. Most of the above information respecting the Armenians has been sin

confirmed; but what relates to the Firman for those connected with me is still involved in uncertainty. There is much reason to fear, that one was obtained, but reason to hope it will be without effect.

In the midst of fear & hope, of lowering & brightening prospects, I close this communication, & recommend this mission to your special prayers.

Yours affectionately

W. Goodell

Rev. Wm Goodell
March 1, 1827.

Ans'd March 7.

Jeremiah Evarts Esq.
Mission. Rooms - Stone Church - Hanover Street,
Boston,
State of Massachusetts.
U. S. A.

Care of Messrs. J. Van Lennep, Smyrna

132 Beyroot Jan. 2. 1827

To J. Evarts Esq.
Cor. Sec. A.B.C.F.M.
Boston. U. S. a

Dear Sir,

Yesterday was to us an exceedingly interesting day. We assembled at 12 o'clock ---- to unite with multitudes of the saints on earth in the petition, "Thy kingdom come"; — to receive Dionysius Carabet, formerly Archbishop in Jerusalem; Gregory Wortabet D.D.#, formerly Secretary of the Patriarch; and a European## lady of distinction & intelligence, to our communion & fellowship; — and to commemorate the dying love of our blessed Lord, who hath purchased the church with his own blood, & to whose sufferings & death we are indebted for all our hopes of heaven. After imploring the divine blessing upon the services of the day, we united in singing; -

"We are a garden wall'd around,
Chosen & made peculiar ground;
A little spot, enclos'd by grace,
Out of the world's wide wilderness." &c.

We read the 54th chap. of Is. & the 2nd chap. of Eph., accompanied with remarks, & fell down before the throne of mercy with ten thousands of God's dear children in various parts of the world to offer our supplications for the spread of the glorious gospel — the salvation of Jew & Gentile — The Articles of Faith, & the Covenant, were then read, in Arabic to the two Armenians; & in English to the other individual; during which much feeling was manifested, & many tears shed by some of those present. A prayer was offered in Arabic, consecrating the three individuals to the Father, Son, & Holy Ghost, & imploring for them grace to walk worthy of their high & holy vocation; and

Wortabet has not exactly the same meaning as D.D.; but it is universally rendered so in all standard works -

Mrs. Abbott, wife of the British Consul, whose name had better not appear in the Missionary Herald —

they were addressed in Arabic on their duties & dangers. After this followed the administration of the Lord's Supper. The address to the communicants & the prayer previous to the distribution of the bread were in English, and previous to the distribution of the wine in Arabic. The King "brought us to the banqueting house, & his banner over us was love. We sat under his shadow with great delight, & his fruit was sweet to our taste". In conclusion we sung the 13th H. of the 3d B. of Watts, containing the lines,

"Why was I made to hear thy voice,
And enter while there's room?" &c.

But, after the benediction was pronounced, all, as if unwilling to leave the place, took their seats, & we again addressed in Arabic those, who had recently proposed to renounce the world, & made some remarks to the spectators, who were present. The whole was a scene of deep solemnity & interest. It was the day (always dear to us) of the Monthly Concert; it was the first day of the year; it was a renewed consecration of ourselves to Christ, & a presentation to him of the first fruits of this mission; it was the reviving of the stones out of the rubbish, amidst the desolations of many generations — the rearing up of a church "upon the foundation of the Apostles & Prophets, Jesus Christ being the chief corner stone"; which church, we have confidence to believe, will live & flourish, long after we shall have gone to render up our account. We prayed for our beloved brother Assad Shediak, who would doubtless have been with us, were he not in bonds for the testimony of Jesus. We thought of our beloved Fisk & Parsons, whose benevolent hearts would have been filled with unspeakable joy at such a sight, before they went to heaven. We looked round upon several weeping individuals present, of different communions, some of whom are desirous of uniting themselves to us, & whom we shall probably admit to Christian Fellowship on the next Sacramental occasion at the Monthly Concert in February. O that this mission might henceforth be like "the tree of life, bearing twelve manner of fruits, & yielding her fruit every month"!

The following catalogue may be of use to you in forming some idea of our state;—

First. Of individuals, who have for a considerable time given pleasing evidence of piety;—

1. Assad Shediak, formerly Secretary of the Patriarch, now in bonds for Christ — belonged to the _____ Maronite church
2. The European lady, mentioned above _____ Latin church

3. Archbishop Dionysius Carabet, mentioned above ——— Armenian church
4. Gregory Wortabet D.D., mentioned above ——— Armenian church
5. Mrs.** --- who spent several months in this place, & who partook of the holy communion once with us before her return to Europe ——— English church

To these we may add,

6. Jacob, a young man, who died in Nov. (leaving his property to us,) an account of whose last days has been already forwarded to you ——— Armenian church

Secondly. Of those, who are in a more or less interesting state of mind, some of whom will probably ere long be received into the church,—

1. Maria, wife of Carabet ——— Armenian church
2. Susannah Leflufy, wife of Wortabet ——— Greek Catholic church
3. Yooseph Leflufy, brother of the preceding, formerly the Bishop's Procurator, now Superintendant of all our schools ——— Greek Catholic church
4. Afsaad Jacob, the youth in one of our families ——— Greek church
5. Jamoos, our school master in Beyroot ——— Greek church
6. Phares, brother of Afsaad Shidiak, whom for the preservation of his life we have sent to Malta ——— Maronite church
7. Several individuals, who come like Nicodemus in the night to read the Scriptures & converse on religion, not being able to come in open day without forfeiting their liberty or their property. ——— Maronite church
8. Several individuals, who are punctual in their attendance to read the Holy Scriptures with us, & who are convinced of the superstitions & of the ~~want~~ absence of all true religion in their church, & of their own need of the renewing of their hearts by the Spirit of God ——— Greek church

Making a total of about twenty individuals, whose hearts we hope have been moved by an influence more than earthly; besides many others, who appear to be rationally convinced, that the Bible is right, & that they are wrong. (We add, but not to be published, that the daughter of the British Consul is at present deeply solicitous about her immortal interests.) Our prospects daily brighten, & opposition to

** She was exceedingly gay, & living in disgraceful sin, on her first arrival but it may not be published.

Rev. Wm Goodell - April 23. 1827.

up daily increases - almost every day develops something new. There is much commotion, & a great noise, like the breaking up of ice in the spring on the large rivers of North America; and such are the demands made upon our time, that we are sometimes compelled to go without our regular meals & our usual sleep -

Your letters of June & Aug. together with the Pamphlets & box of medicines have all reached us safely. We are now daily looking for those additional fellow laborers, of whom you make mention, & praying, that they may come to us in the fulness of the blessing of the Gospel of Christ.

By your letters, we perceive, that you think unmarried Missionaries are the best for this country. We believe this to be a mistake. We are fully convinced, (& our wives are more than fully convinced,) that for Syria married Missionaries are at present decidedly the best. It is now unnecessary to travel for the sake of searching out the country, for it has already been searched; nor for the sake of distributing the Scriptures, for they are prohibited; nor for the sake of forming an acquaintance with Bishops, Patriarchs, Sheikhs, & Emirs, for the less they know of our movements the better. Their wrath & indignation are sufficiently stirred up from what they already know of us. We want men, who will sit down quietly with a family in some place, to be an example to their neighbors in charity, patience, & all goodness, & to be every day drawing silently a few individuals closer & closer to them; - men, who, being bound by a family, cannot run away in time of danger; but must stand it out, in honor & dishonor, in encouragement & discouragement, in fair weather & foul weather, - suffering with sufferers, mourning with mourners, praying for persecutors, & blessing those that curse - The good, which we trust we have been instrumental of doing, has not been by the residence of a week in a place, or a month, or six months, but of three years; it has not been by conversing with individuals once, or twice, or ten times, or fifty times, but hundreds of times; nor has it been simply by reading & preaching but also by example - the example of families - A good wife, too, is better than ten soldiers to keep a house in order; better than ten washerwomen to preserve one from the filth & vermine of Syria; better than cordials in sickness, or fire places in cold weather. We pray you to send out wives with your Missionaries, if you can possibly prevail on the young men to take them!!

With affectionate salutations, your brethren in the work of the Lord,

J. Bird

W. Goodell

133 Beyrout Feb. 15. 1827

My dear Sir,

Being too sad to joke, & too young to rebuke, I propose in this simply to entreat — to entreat in behalf of my suffering fellow-countrymen, who are driven "vi et armis" to monkhood. To yours of June 29th 1826, in which you expressed the opinion, that unmarried missionaries should be sent to this country, we replied in our joint letter of Jan. 2nd of the present year; and, though you may think our sentiments were rather playfully expressed, yet be assured they were the real unfeigned sentiments of our heads & of our hearts.

A few days since, we received letters from our brethren Temple, Gridley & Brewer, & sat down astonished, & wept. We were grieved to think, that our names should have been made use of in any way, or that we should have contributed in any measure, to strengthen you in that ~~opinion~~ opinion, which we are persuaded is erroneous. I do not know of more than two letters, that have ever been sent from Syria on the subject of married or unmarried Missionaries. One was our joint letter of May 26. 1824, signed by Fisk, King, Bird, & myself, which you will find at the 13th page of the 21st Volume of the Missionary Herald. In that letter, it was stated expressly, that the Mission should be strengthened by at least two Married Missionaries. It was mentioned also as desirable, that there should be two single Missionaries in the field to travel, with particular reference to Armenia & Persia. In regard to Armenia, the case is still the same. It is very desirable, that a single Missionary should be sent to travel through the land in the length & breadth thereof. Perhaps the same in regard to Persia; though, as Martyn & Wolf have already been there as pioneers, I should rather incline to the opinion, that two married Missionaries now go, & settle there, & live there, & die there. But, in regard to all Syria, the state of things is entirely changed, since we wrote that letter. If I were not a married man, I should still not feel it to be my duty to travel. Mr. Nicolayson, sent out by the London Jews Society, is not a married man; but, from what he has seen & known of all the Mission-

any operations in this country, he is fully convinced, that he might travel forty years without the probability of being the means of the conversion of a single Jew; he has, therefore, quietly set himself down in Safet with the full determination of a married man to do little or nothing at roving about; with the full conviction, that, if he ever accomplishes any permanent good, it must be by a long continued uninterrupted residence in one place. Had we the power of working miracles, one sermon in a place might be sufficient to prove the truth of our doctrines beyond contradiction; but now, "line upon line & precept upon precept", are necessary in regard to our instructions; and a residence of more than months is necessary to inspire confidence in those, who are naturally jealous, & who cannot be persuaded at once, that we have no selfish interested unworthy views in our professed regard for their good. Besides; our converts, some of whom will be thrown entirely out of their regular employments, & others driven hither & thither by persecution, will perform to a considerable degree the appropriate work of ~~agents~~ travelling agents —

The other letter was written by Mr Fisk at my house previous to his last illness. I was very sorry at the time he wrote it, & told him he ought not to send it, for that you would take it as serious, whereas he meant only for a pleasant joke. But he thought you would consider it only as pleasantry, & therefore sent it. Mr. Fisk always expressed to us his thankfulness, that we came out married; & he & we regretted, that, as the work of pioneering was over here, he had not himself a wife. He conversed with us very freely about his own case during the last summer of his life; and, as you know, was contemplating a voyage to America for the sole purpose of getting a wife. He often expressed the opinion, that, had Parsons been a married man, he would probably have been alive to this day.

I fear, Sir, you think, that we have not got very good wives; but I assure you, that Mr. Bird thinks he has got a very good wife, & I think I have got a very good wife, & we would not willingly exchange them for any body we know of. ("I speak as a fool. Bear with me a little in my folly. You have compelled me.") I am sure I am far more happy, & always have been, than if I had come out single. I am confident, that I have been more useful, & have done more for Christ & the souls of men. If I have not travelled, the reason has not been, that I was married, but that I could never get my brethren to advise me to travel, though I often myself urged all the arguments in favor I could think of, having had a desire to visit Jerusalem especially. By travelling about we could tell you wonderful things of roads, & roads, & Khans, & Bedowins,

hich might please the literary; but our appropriate business is certainly very wide
om this; & this should only come in by the by; and perhaps only at the commence
ment of a Mission, when one has nothing better to communicate -

In fine, I am heartily glad, we came out married; and I should be heartily
glad to hear, that you had sent out wives by the first vessel, that leaves Boston,
for our disconsolate brethren Gridley & Brewer - After they shall have labored
here several years, they will feel in regard to going back for help meets, as
brother Fisk, viz. that all the good girls they once knew are married; that
all America will know their object; that even modest worthy girl will ~~not~~
veil her face; while all the rest will put their heads out of the window as much
as to say, "Here I am, take me". And the minister & good deacons, rejoicing at the
opportunity of shipping off to the heathen some maiden lady, whom they have
long pitied, will give her ample credentials of her character from her youth
up almost to old age.

The Missionary to the Jews should, I think, be married. The physician
should by all means be married. Two other Missionaries should come mar-
ried, that we may have permanent stations at Jerusalem, Tyre, & other places.
Smyrna too must be occupied. And Constantinople must absolutely be imme-
diately occupied with special reference to the Armenians - After this, you
may send out an army of unmarried Missionaries, if they will enlist
as volunteers; but do not impress a single man. Forcing men into a foreign
service once occasioned a war between America & England -

And now, dear Sir, asking a thousand pardons for the freedom I have taken,
assuring you, that I have great confidence in the Prudential Committee, though
I do not think them infallible; & believing them in this instance to have been
more wise & orthodox, than even St. Paul, who expressly said, "It is better to marry
than to burn", -

I remain as ever your very cordial, sincere, affectionate, faithful friend
W. Goodell -

[illegible]

Feb. 19. My dear Sir,

Brother Smith has arrived - The more we hear & know of the affair of Gridley, the more we are convinced, not only that the general ground you have taken in regard to all Missionaries for Syria is improper, but that the measures you adopted in regard to Gridley to maintain your ground were illegal, unjustifiable, and (do pardon the expression, my dear Sir, for I love you) very, very unchristian - I wish you to shew this to Dr. Woods - We love Dr. Woods. We love you. We love you all. But we feel for Martha more, than you will ever know in this world - We know something of Martha, & something of Tenney - We know, by letters received from time to time by Mrs. Bird from her sisters, that this same Tenney, after he had offered his hand to one of the sisters, & was rejected, goes within a year to another - to Martha, & tells her, that she had possessed all his heart for three years. & that, if Martha ever gave him in any way what could be in any sense construed encouragement, it was only to save his feelings, & that the whole Parker family, though they regarded him as a scholar & as a cousin, yet utterly detested him as a lover - My dear Sir, do pardon me, if I have used any improper expression. I love you, & pray for you. But as all feel

Rev. Wm. Goodell.

July 16, 1827.

Jeremiah Evarts Esq.
Miss. Rooms - Stone church Vesey st.
Boston
Mass.
U.S.A.

I regret to state that Mr. Gridley has entirely lost his temper. He has written to us, nor said any thing, which at all reflects on any one concerned in this affair - We pray, not only that no evil consequences may result from this, but that it may be overruled for good -

Beyroot March 6. 1827

To J. Evarts Esq.
Cor. Sec. A. B. C. F. M.

My dear Sir,

We wrote you a joint letter the 2nd of Jan. I wrote to you, to Mr. Hill, & to Mr. Anderson, sending a memoir of Wortabet to the latter, on the 13th & 15th of Feb. I also wrote to Mr. Hill the 3d. of Jan. If in my last to yourself you shall think me "rude in speech", I hope you will forgive me. I ought to acknowledge, if I have not already, your letter "Private & Confidential" of June 30. 1826. I received it sometime I think in Dec. last. Mr. Bird is now preparing, in many respects, the most interesting journal ever sent from Syria. I will therefore say nothing to anticipate it.

Yesterday was the Monthly Concert; & it was, like the two preceding Monthly Concerts of this year, a season of great solemnity, profit, & joy. We observed the day as a day of fasting, & commemorated, as usual, the dying love of our blessed Lord. At nine o'clock A. M., near twenty Arabs assembled at my house for prayer. The first chapter of Neh., the ninth of Dan., fifty eighth of Isai. & part of the sixth of Matth. were read, accompanied with remarks on the nature of fasting & prayer; & prayers were offered in Arabic by Bishop Carabet, Wortabet, Mr. Nicolayson, & Mr. Bird. It was probably the first season ever known to the Arabs as one of seriousness & solemnity on a day of fasting. "Behold in the day of your fast ye find pleasure, & exact all your labors", could never have been more true of the Jews, than it is of the Nominal Christians of this country.

At eleven o'clock A.M., we met at Mr. Bird's. Damaris, infant child of Bishop Carabet was baptized by Mr. Bird. the exercises in Arabic. Then followed in English,

1. General prayer for the conversion of the world - by Mr. Nicolayson.
2. Prayer especially for the Mission in Beyroot - for those, who persecute, & for the persecuted - by Mr. Gobat.
3. Prayer especially for the Jews - by Mr. Muller.
4. Prayer especially for Egypt & Abyssinia - by Mr. Smith.
5. Distribution of the bread in the Lord's supper - by Mr. Goodell.
6. Distribution of the wine in do - - - - - by Mr. Kugler.

Preceding the prayers, hymns were sung, or portions of Scripture read, or remarks made - From the preceding day at even until the close of all these exercises, we neither ate nor drank - It was pleasing to reflect, that of those, who surrounded the table of the Lord, were individuals, who belonged or had belonged to the English church, the Congregational, Lutheran, Lutheran Reformed, Moravian, Latin, Armenian, Greek Catholic, & Abyssinian. Indeed we were from Europe, Asia, Africa, & America; spoke about as many languages, as were spoken on the day of Pentecost; & represented almost all the principal denominations of christians in the whole world. And, though we were literally from the four quarters of the globe, & represented so many churches, yet we were in all but sixteen souls. Four were German Missionaries, sent out by the London Jews Society, & the Church Missionary Society; two of whom are soon to proceed to Abyssinia. The Abyssinian they met with in Egypt. He came from the King of his country after a Bishop. He is "black but comely, as the tents of Kedar, as the curtains of Solomon", possessing, to appearance, the graces of the Holy Spirit.

Our enemies continue to devise evil devices against us; and think it very strange, that they, being many thousands, cannot counteract the influence of two strangers, who seldom go out of doors, & who can speak the language of the country only with stammering tongues; & that they can find no means of destroying us. It is a mercy & a wonder, that we enjoy so much quietness. In no other country on the globe, should we be probably suffered a single day in the midst of so much indignation, wrath, & wickedness, as are here arrayed against us. The Governor of the city told us more than a month since, that whatever violence was done to us, he would not interfere to protect us. This, however, he uttered in a passion, & was probably blinded by bribes. And the treaty between England & the Ottoman Porte is of such a

nature, that I do not see how they can banish us, or how they can avoid protecting us, at least so long as we remain quietly in our houses. But they can give us a great deal of trouble, & this they will be likely to do. They can prohibit, as they have recently done at Beyroot, the further importation of all books & tracts in the languages of this country, but we shall only employ so many more scribes to copy for us, & thus bring a greater number of individuals within the influence of divine truth. They can continue to imprison & distress the followers of the Bible, and we may at last have to make our appeal to the Sultan himself, & thus ascertain by a final decision, whether the Christian population are to be compelled by fire & sword to worship images, or whether liberty of conscience is to be enjoyed, & the spiritual worshippers of God are to remain unmolested in the enjoyment of their religion. But whatever toleration or countenance we may receive from Pashas & Sultans, we cannot expect peace, till all these "spiritual wickedness in high places" are demolished. There must be an eternal war between the kingdom of light & the kingdom of darkness. The soldiers of Christ in this country — this strong hold of the enemy — will have to fight on a long time to come — though "faint, yet pursuing".

We are comforted by the coming of Mr. Smith. We trust he will be a precious brother to us, & we pray the Great Head of the church to make him a blessing unto many. He is now attending to the study of Arabic — will probably after a little commence the Turkish — and, unless he is much wanted at Malta, may finally go to Constantinople. It will be advisable & perhaps necessary, that we have some one stationed there, at head quarters, in addition to the importance of his being stationed there as a Missionary — But it is impossible to foresee what will be — what turn our affairs will take — or what expedients we shall be forced to adopt. Let all the churches pray earnestly to the God of heaven, who rules the affairs of men, that he would be pleased to bring the counsels of the wicked to nought, cause light to arise out of obscurity, & his holy name to be praised & glorified in this land.

We appear to want now, more than any thing earthly which you can send us, a good married physician — One, who is not a minister, we all think would be preferable — the reasons of which I have not now time to explain. Such a man might do a vast deal in procuring favor towards the oppressed.

We have now three services in Arabic every Lord's day & one in English.

We have also one in Arabic every evening - and one every Thursday morning resembling frequently the inquiring meetings in America. And we have encouraging tokens, that the Spirit of the Lord is amongst us —

I will, God willing, inform you at a future occasion what I am doing in Turkish Armenian, & what I have already prepared for the press — You will not fail to offer frequent & fervant intercession for us. Affectionate salutations to you all —

Your fellow servant in the work of the Lord,

W. Goodell

Rev. Wm. Goodell,
Sep. 7. 1827.

Rec. for Oct.

Jeremiah Evarts Esq.
Mis. Rooms - Stone Church - Hanover Street.
Boston,
State of Massachusetts
U. S. A.

Care of Rev. D. Temple.
at Malta -

Mr. Little in reference to a copy of a sermon by the Editor for letter. B. Smith

Malta June 20. 1827

No. 11. Beyroot April 3. 1827

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My dear brother Anderson,

Yours of Oct. 7. 1826, together with Mr. Evarts' of the same date, reached us safely the 19th ult. Before you shall receive this, you will, from the tenor of our former numerous communications, have become satisfied, I trust, with the reasons, on account of which we have kept ourselves so quiet at Beyroot, & have not travelled at all, during the year past - Whenever I have proposed to take a journey, Mr. Bird has never advised me to it; and, whenever he has proposed to take even a short trip to some village, I have always, from an imperious sense of duty, dissuaded him from it. The fact is, that, on the one hand, our hands have been full here; &, on the other, we did not wish needlessly to excite public notice & in consequence public opposition. Perhaps you on the other side of the water will think, that we have manifested unreasonable timidity & tameness; but I assure you, we are "among lions; among them, that are set on fire; even the sons of men, whose teeth are spears & arrows, & their tongue a sharp sword."

I do not wonder, you began to feel impatient in not receiving letters from us for so long a time. Soon after the death of our beloved brother Fisk, our hearts began to be cheered by indications of the presence of the Holy Spirit; and Mr. Bird & myself concluded to write you immediately of our prospects, in order to counteract the discouraging tendency of the distressing intelligence we had then recently forwarded - We accordingly wrote to yourself, to Mr. Evarts, to Mr. Hill, & to Gregory Perdican, the latter part of Dec. & the former part of Jan.; which letters arrived safely at Malta in Feb. 1826; & why they never reached you, I am unable to conjecture. But thus it was ordered in Providence, & perhaps the reason was, that you might in your extremity be brought to feel more entirely your dependance upon God, & thus be better prepared to glorify & praise his holy name for the subsequent intelligence of the wondrous works he has wrought in the midst of us - That God has been here, we have no more reason to doubt, than Martha & Mary had, that Christ had been at the grave of Lazarus, when this their brother, being raised from the dead, afterwards lived, & ate, & drank with them.

A short letter from me of Feb. 16th, it seems, was received. We wrote letters to you also in March, a few days before the Greeks came; but they never

reached Malta, for what reason I never learnt - After the visit of the Greeks, no opportunity occurred of forwarding a single letter, till near the middle of June -

All these things were beyond our control, & the reason therefore, of your receiving so little intelligence from us for so long a time will, I trust, be deemed satisfactory by you.

Mr. Evarts sometime since requested us, if in our power, to furnish an account of Messrs Fisk & King's last visit to Jerusalem, as Mr. King's journal went with other public & private papers to join the Greeks. Mr. King can very easily, as we well know, furnish the required journal from his own copious notes; but we can make out little or nothing from what Mr. Fisk has left, as he depended entirely on Mr. King, & gave up entirely to him the privilege of describing their joint labors, on account of Mr. King's being on the eve of departure from Syria.

You requested minerals & curiosities for your Missionary Cabinet - I sent a quantity to Mr. Hill by Mr. King; I sent also at the same time a few bottles of Missionary wine; but the whole went to enrich Greece - poor Greece - We shall not probably send any thing more of the like nature, till the Levant conveyances shall be more safe, than they are at present - But setting the poor Greeks aside, we still have troubles from another quarter. The pope & all his crew of Cardinals, Consuls, &c. &c. have manifested of late such a spirit towards us, that we dare not often trust our letters except to vessels bearing the English flag. We have recently written to our correspondents in Alexandria & Smyrna to put all letters for us under cover to Mr. Abbott. "Without are fightings, within are fears" — Mr. Bird has just forwarded to Mr. Evarts a very interesting journal, & ~~will send~~ has sent also a duplicate of it ~~probably with this~~ —

I wrote you on the 13th of Feb. last, & intended to have forwarded the letter with the memoir of Wortabet, but I mislaid it. It was sent subsequently; but, as it may be lost, while the memoir may reach you safely, I remark here what I there stated more at large, that you are at liberty to publish any part or all of it in any manner you please, & to make such alterations, as you please, in the language, in order to elevate it to such purity, that respectable people can read it. I assure you I really wish at times to take an emetic in order to disgorge what of moral pollution I have seen & heard in this country — I am now translating & abridging a memoir of Carabet, which is of a different character - I hope to forward it hereafter -

We have translated & have now ready for the press in Turkish Armenian, as follows:-

1. The Four Gospels, translated from the Original Greek, & carefully revised the fifth time ——————————— by Carabet & myself.
2. A sermon on "A new heart the child's best portion", Ezek. 36.26 from the sermons of George Burder
3. A sermon on "The Lord's Prayer", Matth. 6. 9,10,11,12,13. — from — do —

4. A sermon on "Thy kingdom come", Matth. 6.10, written at my request — by Wortabet.
5. A sermon on "Christ the way to God & Heaven", John 14.6. from the sermons of G. Bunder.
6. A sermon on "The great salvation, & danger of neglecting it", Heb. 2.3 — by Myself —
7. Mr. King's farewell letter with alterations & additions suited to the Armenians —

Extracts from the Gospels, particularly Christ's sermon on the mount, also Mr. King's letter, & several of the sermons have been already as extensively circulated in manuscript, as was practicable - Indeed Stephanos Wortabet D.D. is employed every moment in transcribing them for distribution. I have also done so much at an English & Turkish Armenian Grammar, that it can now be made ready for the press with comparatively little additional trouble. The Dictionaries in English & Turkish Armenian, & in Turkish Armenian & English, advancing no faster, than words occur in the ordinary daily work of translating, are of course very far from a finished state. In both Dictionaries, we have all the words written and arranged Alphabetically, which, in regard to the Turkish Armenian, was attended with much difficulty, we not being able to get any Dictionary in any language which had the Turkish or Turkish Armenian words in Alphabetical order - ~~The~~ Our translation of the Gospels possesses two advantages over every other translation of the whole or any part of the Bible, which has been put into our hands to distribute among the Armenians; one is, that it is better understood by the common peoples, and the other is, that it is faithfully made from the Greek. The Lord make it the means of saving many souls!

On the evening of the 29th ult., a fine son was given to Jacob & Susan Wortabet. It is no small job, I assure you, to have one's family disturbed by three new comers within a single year; though Wortabet is not now, properly speaking, a member of my family, we having constituted Mr. Smith the master of his family. Carabet's, Damais, is now about six weeks old. Ours, Abigail Davis, a year old to day - A child has also been added to Mr. Bird's family within a year. We have great reason for thankfulness, that all this has been with so little trouble; especially considering, not only that we have no physician, but that even the native women, who assist on such occasions, are forbidden by the angry priests to come nigh us in these hours of distress - They are worse even, than proud, hardened, rebellious Pharaoh; for they seem determined upon the destruction, not only of our sons, but also of our daughters --- But it does not exactly fall within your province to sympathize with us in these respects -

(4 inches) The opposition to us, or rather to God's truth, has been carried to such a pitch,

that, I think, it will be overruled ultimately for good. It is a singular fact, that we are so associated, or rather identified, with the Gospel of our Lord Jesus Christ, that no distinction is ever made, by any of the people, between us & the Gospel. Our unworthy selves & the blessed Gospel are every where considered, & talked of, & treated as one & the same thing. To be a follower of us is the same, as to be a follower of the Gospel; & to believe with us, the same, as to receive one's faith from the Gospel. This is the universal feeling. The consequence will probably be, that many will, from this fact, be convinced of the truth. The consequence so far as respects ourselves is this, that we feel the cause to be God's & not ours, & the opposition to be against him & not against us; and, therefore, with some degree of confidence we commit the whole to him; believing, that he will maintain his own honor & vindicate his own cause.

(2 inches) This opposition has also furnished us with powerful arguments, which we do not fail to use, & occasionally with effect. For example. I sometimes say to them, — "My friends, you have known us for three years. Have you ever known of our lying, stealing, oppressing, cheating, defrauding, or killing, in a single instance?" — "No" — "Have you ever known of our endeavoring to poison any person, or of our doing or trying to do any injury whatever to any individual whatever, let him be old or young, let him be rich or poor?" — "No" — "Have you ever known of our doing any kindnesses to the people — succoring them in their oppressions — relieving them in their distresses — providing gratuitous instruction for their children — and assisting the widow & the orphan?" — "O yes; nobody has ever done so much as you" — "Very well. Now, have you ever known of our saying a single thing on religion, which is not found in the New Testament?" — "No" — "Have you ever perceived, that there was the least difference between our faith & the faith of the Apostles & the Primitive Christians, so far as can be gathered from the New Testament?" — "No" — "Have you ever discovered, that a single iota of our religion was derived from any other book than the Bible?" — "No" — "Very well. Now look at your conduct. You accuse us of no crime. You acknowledge us to be virtuous & to be benefactors. You acknowledge, that we preach no other doctrines, than those, which Paul preached. And yet you oppose us with all the power you possess, & say we are worse than the Turks. We bring you no other Gospel, than the Gospel of our Lord Jesus Christ; we preach to you no other sermons, than those of Paul, & Peter, & John; but this Gospel & these sermons you throw into a fiery furnace, & would have long ago cast us there, had we not been under the protection of a nation more powerful than yourselves. Now, in what respects do you differ from Jezebel & Nero? Is it not as evident, as it is, that there is a sun in the heavens, that you hate the truth; that you are fighting against God; that you take counsel against the Lord & against his Anointed; and that you are associated

with the crucifiers of our blessed Savior, with the murderers of Stephen, & with the persecutors of Paul & of the Primitive Christians? – But you say, 'No; this cannot be; for we honor those ancient saints' – I answer, so did the Jews honor the ancient prophets, & garnish the sepulchres of those, whom their fathers killed, while they themselves manifested the same wicked spirit, which their fathers had manifested; and thence the awful woe pronounced upon them by our Lord. Thus it is with you. You pretend to honor the martyrs of Jesus; and yet, whoever comes, manifesting, from your own confession, the same spirit, & preaching the same doctrines, him you hate & persecute, & in his blood would most gladly imbue your hands" –

"The Scriptures are a Firman from Heaven. I bring you a Firman from the King of kings, from your Governor – your Sultan; but you, instead of opening it, & reading it with attention to know the wishes of your Sovereign, you cast it with great anger into the fire, & threaten to destroy the body & soul of every one, who takes a copy of it, or listens to it, or regulates his life by it. Is not this rebellion? Would not Sultan Mahmood at Constantinople call it rebellion? Even to condescend to give permission for men to listen to the Firman, would be rebellion; for who but a rebel would ever presume to give the Sultan leave to speak to his subjects, or give them permission to listen to him? How much more, then, is it rebellion to burn his edicts in the face of the world! — But you say, that these remarks do not apply to you, but to your priests. I ask, then, why you join them in this rebellion! Why do you not protest against it? Why do you not come out from among them, & be separate, & shew yourselves to be on the Lord's side? If you continue with the enemies of your King, you will surely be overtaken by the sword of divine justice, & will perish everlastingly" –

"Our religion & yours are widely different. From your own confessions, from the public acts of all your churches, it is evident, that, even in your own estimation, our religion & yours are as different, as midnight & noon; and that, if you are in the road to heaven, we certainly are in the road to hell. Now, why is it, that no one of your Patriarchs, or Bishops, or priests, or people, has ever come to converse seriously with us about the salvation of our souls, as we have often often requested, to pray with & for us, that God would be pleased to give us abundantly of his Holy Spirit, to dissipate all the darkness of our minds, & to turn us from every error to truth, & from all sin to holiness? Have you no bowels of compassion? Instead of making one effort to convert us, you only heap curses upon us. This did not Paul. Is our salvation of no consequence? Or would our

change of views be of no benefit to your cause? — The difference between your belief & ours is, both in your estimation & in ours, an infinite difference; but the priests, instead of exhorting the people, as did our Savior, to "search the Scriptures" daily in order to come to a knowledge of the truth, command them, on pain of eternal death in case of disobedience, to search them not. Does not this look like "loving darkness rather than light"? – Why are you so afraid of the Bible? Does it condemn your customs! Then abandon them. Is it opposed to your faith? Then renounce it. This is the only safe way. Terrible beyond description will be the end of those, who build up a religion in opposition to the religion of the Bible. When I stand upon the Bible, I feel, that I am upon the rock of ages. I have not a single doubt as to the way of a sinner's acceptance with God. Let the winds blow & the floods come, let earth & hell oppose, I am not afraid. I am safe. But, let me leave this rock, & cling to the councils, or to the doctrines of any man or any body of men, & I am in darkness & uncertainty. I am attempting to walk upon the water. I am scared at every wind. I am, like Peter sinking in the waves, in the most imminent danger of perishing forever" —

In this way, I have frequently endeavored of late to fasten conviction on their minds, & to bring them to reflect seriously on their ways. And the force of arguments like these has appeared at times to have been felt — And, while I am on this subject, you will excuse me, if I mention briefly a few other arguments, which I have occasionally used, since I have been in the country, in conversing with the people, in order to arrest their attention, & awaken them from their lethargy to a state of mind sufficiently active to comprehend something of divine truth —

I have sometimes risen up very gravely before them, and, facing the North with great exactness, have struck with my fist several times upon the table with all my might; and then asked them, why I did not take that position, & strike in that way every day precisely at 12 o'clock, in order to go to heaven — They would sit, their mouth half open with surprise, & would look at me & at one another, unable to give any answer, or to assign any reason, why I did not do so daily in order to be saved. I would then tell them, that I did not do it, simply because God had not told me I must do it in order to go to heaven. And, for the same reason, I did not perform the numerous superstitious ceremonies of their church. God had never informed me, that the performance of them was the way to be saved. He had undertaken to tell me, how I could be saved; but had said nothing about my striking upon the table, or performing the equally trivial ceremonies of their church —

I sometimes ask them, why for above a thousand years they have had few, if any, called Saints in their church, & why most or all of those, who are canonized,

lived in the days of the Apostles, or soon after. They cannot tell — I assure them, that it is in consequence of their departing so far from the simplicity of the Gospel; that there is nothing in the instructions or ceremonies of their church, which is calculated in the least degree to make men holy; that wherever the Gospel is faithfully preached, we see men & women, living above the world, in some good degree, like the Primitive Christians — "But do they work miracles?" — "No; nor is it necessary that they should. Miracles were never performed to prove men to be holy, for unholy men have performed them; but they were designed to prove the truth of the Gospel; and this, being now sufficiently established, does not require the further aid of miracles" —

Again. "What reason do you suppose it is, that I never pray for the devil?" — No individual could ever answer so puzzling a question; & every one seemed to suppose, that I must have recently received some fresh instructions on the subject from above. "The answer", I tell them, "is simply this; — God has never told me to pray for him. And it is for the same reason, that I do not pray for the dead; God has never required it of me" —

"With the councils, I have nothing to do. It makes no difference with me, what they have said, or what they have taught. The great & the only question with me is, What has God taught? He has said of Christ, 'This is my beloved son, hear him'; but he has never said this of the Councils. If the instructions of Christ & his Apostles were sufficient to make men saints, & guide them to heaven, in the first ages of the church, they are sufficient now. The sacred Canon was closed before the existence of a Council; and it was closed with a curse of tremendous import on those, who should presume to add thereto, or diminish therefrom" —

"I call upon you all to bear witness, that, in regard to the great subject of salvation, we have 'known nothing among you, save Jesus Christ & him crucified'; and that we have been doing here exactly the same thing, which Paul protests he did during his three years abode at Ephesus, viz. 'testifying repentance towards God, & faith in the Lord Jesus Christ'. And you yourselves know, that it is on this ground, & on this ground only, that you say all manner of evil against us, and aim at our utter extermination. Had we never said a word to you of the blessed Redeemer, who shed his blood for us, & only joined with you in worshipping the virgin Mary as the "Mother of God", as the "Queen of Heaven", & in rendering to the other saints their proportion of fealty & homage, you would have considered us as very little inferior to Saint Antonio, & would doubtless make pictures or images of us, & place them in your churches, to burn candles before them after our death. Have we therefore become your enemy, because we tell you the truth?" —

The situation of this people, my dear brother, is deeply affecting. The heart of benevolence weeps over their pride, & ignorance, & superstition, & wickedness; their perversion of reason & Scripture; their insufferable shamelessness & insolence; & their insatiable thirst for gain, with the almost sure prospect before them of having all their hard earned & wickedly gotten treasures unjustly wrested from them in a moment by the hand of violence. The pure Gospel is the only remedy & it is a complete remedy, for all their wants and woes - Here, then, we would labor for their good, though the more abundantly we love, the less we be loved -

The following, we have reason to think, have been born again - of the Spirit of God; - Mrs. Abbott, Miss Abbott, an English lady heretofore mentioned, Afsaad Shidiak, Corabet & wife, Wortabet & wife, Sannoos the School master, Yooseph Leflufy, & Yooseph —, who has been obliged to leave house, & wife, & land; & will perhaps go to Abyssinia with the German brethren - Eleven in all - To these we may perhaps add Nassy, a young Sheikh. Of Phares we have heard nothing, since his arrival at Malta - Besides these, a great number have apparently become perfectly infidel on the subject of being prepared for heaven by observing the fasts, & attending to confession & other superstitious rites of their church -

Prevail on Mr. King, if you can, to return with a brother Missionary (neither of them monks) to Jerusalem, or to some other part of Palestine or Syria - We all think that brother King will do more good here, than he can ever do by filling an Oriental Professorship in the Colleges of America -

Afsaad Jacob & Stephanos Wortabet I wish you to remember particularly in your prayers - Against light, & knowledge, & the convictions of their own conscience they have turned again to the beggarly elements of the world, & their last state seems to be seven fold worse than the first - They are very bitter against the truth; & frequently manifest the same disposition, as the Pharisees, when, with desperate malice, they attributed the benevolent works of Christ to the agency of the Prince of the devils - Indeed they appear to be in a state of mind very similar to that of a few I have known in America after a powerful revival of religion, who gave fearful evidence of having "done despite unto the Spirit of grace" - The doctrine of the new birth by the power of the Holy Ghost is very offensive, particularly to Stephanos - Any thing but a new heart - No matter how many & how great corruptions & errors there may be in his church, they are all sweet & pleasant, compared with the bitterness of forsaking sin, & possessing holiness of heart - As we were recently reading, in course, at one of our meetings with the Arabs, concerning the heretics, (mentioned in the 4th chap. of the 1st Epis. to Timothy,) who were to "come in the last days, forbidding to marry, & commanding to abstain from meats," he & Afsaad contended obstinately, that these heretics were the Protestants;

and, to prove the point, what they lacked in sound argument, they made up in abuse. Assad, has, at times, manifested real concern for his soul; and, by the knowledge he has acquired, since he has been with us, of English, Italian, Greek, and his own language, he might be of great use to us, should he be recovered from this snare of the devil. The difference we have made between nominal & real Christians, by admitting those, who appeared to be of the latter description, to our fellowship & communion — a difference, which has not probably been made in this country before for sixteen hundred years. — has evidently contributed not a little to induce this state of feeling — Wortabet, in his broken English, says; "Holy Spirit & the satan fight now in Stephanos' heart. I think Holy Spirit conquer, & the satan escape" — That such may be the happy issue, we do not cease to make supplication unto Him, who can subdue the most rebellious, & lay the proudest sinner in the dust.

Carabet went to Jerusalem with the German Missionaries. We hope he will be brought back safely to us, though we have our fears.

We are unable to get any books or tracts in the Oriental languages passed the custom house in Beyroot. All this from the Christians. We have now several boxes of Hebrew books, piled up at the custom house. The Jews call loudly for them; but the Christians seem to be afraid, that we shall succeed in converting even Jews; and, I have no doubt, they would rather give all they possess, than that we should convert Mussulmans. We can still get books passed at Tyre and other places, where the Christians have not had their fears particularly awakened in regard to us. Their object is to drive us from the country. "God is in the midst of us, we shall not be moved; God shall help us, & that right early".

You speak of the uncertainty of life. Every parcel of Boston Recorders we receive reminds us of this, as we hastily & anxiously run over the list of deaths, to ascertain who & how many of those, whom we once knew & loved, have gone before us. We have a more abiding sense of this truth in Syria, than we had in America, also, from our being exposed to so many dangers. The peculiarity of our situation, too, being in many respects similar to that of the Primitive christians, & the despair of our enjoying rest this side of heaven, are calculated to give permanency to the feeling, that we are "strangers & sojourners, as all

our fathers were"- I think I may say, that, since the death of our beloved Fisk, we have ordinarily felt, that there has been "but one step between us & death"- May heaven, from you & from us, be at no greater distance, than the grave!

Thus pray your affectionate brother

W. Goodell-

P.S. In my remarks at the close of the Memoir of Wortabet, I forgot to mention, that, when Jacob Aga went from this region to Erkniazin, a journey of forty or fifty days, to be made a Bishop, he dressed, in man's clothes, & took with him, as a man servant, the woman, with whom he was then living on terms of unlawful intimacy; and that this fact, though well known at the time to all concerned, was no objection to his being made a Bishop-

We have just read Memoirs of that dear woman, Mrs. Huntingdon, & feel a lively interest in the welfare of her children. Can you tell us, whether any of them are hopefully pious? — Send us, if convenient, "Little Lucy"; & the "Letter to a friend recovered from sickness"—

I wish one of you at the Missionary Rooms to send regularly (perhaps better send by way of Malta) the Missionary Herald & other Missionary publications to John Gliddon Esq. of Alexandria, a very gentlemanly man, who is constantly doing kind offices for us, & who with his wife profess to have received much spiritual benefit from Mr. Fisk & his associates, as you will learn by my letters of Dec. 1825, should you ever receive them - Indeed they both entertain a hope, that they have been changed in heart - We can indeed furnish him with the Herald without any difficulty, but he is entitled to the particular respect & notice of your good selves -

April 20. The change in Mrs. & Miss Abbott is very striking - Mr. Abbott is also now devouring all the religious books we put into his hands — prays with his family every evening — and, though he has met with difficulties on account of our operations in the country, yet he appears more & more friendly to us, & essentially aids us, not only in his public but also in his private capacity - The whole family is almost a perfect contrast to what it formerly was - "Bless the Lord, O our souls, & forget not all his benefits"-

We & all the Franks in Beyroot are now taking special precautions, & keeping ourselves & all connected with us in close quarters, on account of the plague - The plague from Alexandria, as I think I have informed you before, seldom if ever rages here - But that from Smyrna, Constantinople, Aleppo,

Damascus, &c., when it comes, (which is not very often,) is sometimes terrible. It has been approaching us for several months from Aleppo, & is now in our own neighborhood. Several accidents have occured at a little distance on the mountain, but, as the Christian Emeers take almost as energetic measures to suppress it, as they do to suppress the Bible, we have little to fear from that quarter. But it has recently made its appearance in Damascus, and, on account of the constant intercourse between this place & that, we can hardly expect to escape being visited with this awful scourge.

We have not yet heard of the arrival of the Rev. Messrs. Brewer & Gridley at Smyrna from Malta.

Please to inform Mrs. Hill, that I wrote her a few lines on the 12th ult.; & again on the 23d. I hope she will receive both.

You can send Mr. Ghiddon's Heralds in the same bundle with Mr. Barker's, directed to Alexandria. Mr. Barker is now Consul at Alexandria. And almost every thing we get, whether by way of Malta or Smyrna, comes by way of Alexandria.

Mr. Bird & myself are allowed to be Bishops here, but Mr. Smith is not allowed that title, because he is not "the husband of one wife". I do not say this, because Mr. Smith is not dear to us. He is a precious brother. And we hope, all you may send will be men of like spirit.

April 26. We have received letters from Mr. Brewer, dated Jan. 13. Smyrna. Smyrna & Constantinople are too important to remain unoccupied a moment. Two more should be sent there immediately. two for Cyprus. two for Jerusalem. two for Tripoli. & two for Tyre.

New & interesting cases of religious inquiry have occured, of which more hereafter. This year seems to be a jubilee.

The Turks & Christians in the city are in a great panic from various reports, that Lord Cockran will probably come this way, & are in consequence moving out of the city. How great the danger may be to ourselves, I cannot even conjecture; but trust, that through divine favor we shall get along as always heretofore, "some on boards, & some on broken pieces of the ship". Troublous times, by diverting public attention, seem upon the whole to be most favorable for our object.

Rev. William Goodell,
Oct. 6, 1827.

Pub.d Dec. 1827

Ack.d Apr. 12, 1828

Wishes sent "Little Lucy."
"Letters to parents &c.."

Rev. Rufus Anderson,
Boston,
State of Massachusetts,
M. S. A.

136 Beyroot May 3. 1827

To J. Evarts Esq.
Cor. Sec. A. B. C. F. M.

My dear sir,

For a few weeks, we have had a little respite from the violence of wicked men, & the strife of tongues. I now venture to sit by a window in the evening — a thing, which for a considerable time I did not deem it prudent to do. I have at times during the last ten months suffered exceedingly, partly from sympathy with Asaad Esh Shidiak; partly from the threatenings and determined opposition of our enemies; & partly from ~~ignorance~~ anxiety, arising from ignorance of what, from existing circumstances & existing treaties, they would be able to effect; knowing full well, that they would do what they could. From these causes, I have more than once been so weak, as to be hardly able to walk across the room. I trembled in every limb, not so much from actual fear, as from a most agonizing uncertainty. This cowardice, weakness, or whatever it may be called, has, I suspect, been confined to myself; though, for aught I know, all have been affected in a similar manner; for I have not disclosed my feelings to them, nor have they disclosed theirs to me. I do not expect to be equally disturbed in future, & can look forward with much calmness in anticipation of greater troubles than any, that have yet come upon us — troubles, from which we cannot reasonably expect to be exempted. They will at least be divested of the terrors of novelty.

For a long time, I have seldom preached on any subject but Christ, and, instead of feeling, that I have exhausted it, I find myself in regard to it to be, as it were, in the midst of a boundless ocean. There is a "length, & breadth, and depth, & heighth" to every thing of Christ, which I was never perhaps so well able before "to comprehend with all saints". It is worth a voyage to Syria — it is worth any trouble or affliction, to see & feel the value, & power, & glory of the Gospel of Christ.

[Copy of Carabet on a separate paper]

Carabet returned from Jerusalem on the 28th ult., in peace & good health; thankful for his visit there, though he did not succeed in the particular object he had in view, viz. in obtaining the whole or a part of his property, which he had left in the Convent —

Copied.

He wrote me on the 16th ult., that there were about eight hundred Armenian pilgrims at Jerusalem, but that the door seemed completely shut against him; that he could neither sow spiritual things, nor reap temporal; that besides the Greeks no one even returned the morning salutation, or looked upon him with an expression of good will; that every Armenian, whether a pilgrim, an inhabitant of the city, or living in the Convent, was forbidden to speak to him; and that all seemed ready to rush upon him like hungry wolves upon a defenceless lamb.

Since his return, I have received from him the following particulars; —

The Armenians did what they could to inflame the minds of the Turks against him, & went repeatedly to the Mufti, the Cadi, & the Governor to get him apprehended & were exceedingly chagrined, that they could not accomplish their object. They had frequently reported, that a Firman had been obtained against him & against the others, who are connected with us, & that they had fled for concealment, one upon the mountain, & the others to Malta. But behold! Bishop Dionysius comes boldly to Jerusalem even at the feast, & walks publicly through the streets in the open face of day, & nothing is done to him! They would rather, as the Greeks themselves well observed to Carabet, have given thousands of dollars, than have seen him there under those circumstances. The Turks did not choose to meddle with him, as he had English protection, was in the company of several Englishmen, & was mentioned by name as their interpreter in the order of the Pasha of Damascus, giving them permission to travel in his Pashalic without molestation. And the Armenians dared not do any thing without leave from their Mohammedan masters, lest it should cost them all their heads. The Greeks seemed well pleased with the disgrace of their rivals, the Armenians; & received him with as much apparent cordiality, as they have been accustomed to receive those, who belong to us. Some of the principal Musulmans also treated him with attention. The Governor was very friendly. Omar Effendi sent him two lambs to make merry with his friends. The Mufti, who is a sort of high priest among Musulmans, called with his retinue to visit him, & they had much religious discussion together. The Mufti expressed himself satisfied with his answers to the questions proposed to him, but asked further, whether he had not probably done wrong in marrying — Carabet. "Which do you follow, the Koran, or books written several hundred years after?" — Mufti. "The Koran to be sure" — Carabet. "So I follow the Bible & nothing else. God has said, Thou shalt not commit adultery; but has he ever said, Thou shalt not marry?" — Mufti. "No" — Carabet. "Then, whether you try me by the Koran or by the Bible, it cannot be shewn, that I have done wrong" —

Two respectable Musulmans were also sent (Carabet supposed by the Armenian

Convent) to make inquiries concerning his faith, & to bring some charge against him - After he had explained, apparently to their satisfaction, the difference between his faith & that of his enemies, he added in reference to the imputation of his having committed sin; - "If I have sinned, why do not the Bishops call me before them, & entreat me to forsake my errors, shewing me, wherein I have erred, from authority, which they & I acknowledge? I am one, & they are many; let them call me before twenty of their Bishops, or let them summon me before all the Bishops & Patriarchs in the whole Ottoman Empire, to answer from the Bible to the crimes alledged against me - I am ready at any moment to appear before them, and answer for myself - But they dare not give me the opportunity - They know I have done nothing against those books, which they themselves call holy - Therefore it is, that they shut the door against me, forbid any one to speak with me, & go about to kill me" - The Mussulmans acknowledged, that the truth was with him, but asked why he came to Jerusalem - He answered; "For the same reason, that Paul once came here, not to be bound only, but also to die for the name of the Lord Jesus, if they are determined to take my life" -

When he left Jerusalem, he intended to take a different road from that of the pilgrims, as they might lie in wait by the way to kill him; but, hearing reports of danger (which however afterwards proved to be false) on his intended route, he took the same road as the Armenian pilgrims; & the consequence was, that he had a company of three hundred of them all the way to Beyroot - "Here," said Carabet, "a great & effectual door was opened to me - They almost immediately became very civil, treated me with kindness & respect, & were full of inquiries about what I believed, what I was doing, what was the faith of the Protestants, what ordinances they observed, in what manner they observed them, and many other things of the like nature - I was engaged in conversation with them day & night, & had an opportunity of fully explaining my views on religion, & shewing them the difference between the Christianity of the New Testament & the Christianity of this country - Frequently after travelling & talking all day, I was kept up till midnight in answering their numerous inquiries - When I had given them an unreserved account of my faith, practice, employment at present, & intention as to the future, &c. they appeared to be filled with astonishment" - Some of them were persons of much respectability & influence; and, after expressing their indignation at the treatment he had met with from the Convent, & especially at the often reiterated & indefatiously circulated charge against him, as being worse than a Turk, they said; - "Had we known as much about you in Jerusalem as we do now, we should have taken & put you into the Convent as Patriarch

by force, for no one at present is to be found there at all capable of managing its concerns" — Some of the Turks at Jerusalem also expressed a wish for his return, & said, that there was no individual in the Convent, who was worthy to be called a man - He answered, that, if he returned to the Convent, he must now return with a wife & family, at the idea of which they laughed very heartily -

Carabet was at Jerusalem eighteen days - It was his first visit, since he has been with us - On his first arrival there, he wrote a friendly letter to the principal individuals in the Armenian Convent, & received a short answer, expressive of their bad feelings, informing him, that the doors of the Convent were closed against him, that they should not transact any business with him in regard to his money, & that they should not speak with him themselves, nor suffer others to do so - But he rejoices, & we all rejoice, that he went to Jerusalem at this feast - He appears to be nobly indifferent about his money, though he is really destitute; & to have lost nothing of belief in the truth or of spiritual feeling from his journey; and it is to be hoped, that another day will shew much fruit to have been produced from his discussions with so many of his countrymen on the way -

(The following copy is another paper)

On the 29th ult., I received a letter from Jacob Aga, who now lives a day's distance from us on the mountain, in which he communicates the following intelligence; — That a short time since, the Greek Catholic Bishop, who lives in the same village, called upon him; and, it being necessary to return the visit he took (according to the custom here) a feast day for this purpose - The Bishop, seeing him in the church, had him brought through the crowd to his own seat, and insisted upon his reading in the Holy Scriptures; he accordingly read two chapters in Arabic - After the ceremonies were concluded, the Bishop took him to the room of the Superior of the Convent, & then to his own room; where several individuals being present, the conversation turned upon the writings of the Apostles, & the duties of Bishops & priests - Jacob Aga (whose mind fixes strongly on this one qualification of a Bishop) pointed out to them the necessity, that a Bishop should be "the husband of one wife", which was admitted, but the subject waved - He spent the whole evening with the Bishop - Two days afterwards, the Bishop went & spent the whole evening with him, & they had much interesting conversation together -

Not long after, an affair of some moment took place in the Convent; one of the monks fled - All the other monks with the Superior at their head went in a body, and, breaking into the room of the Bishop's Deacon, rushed upon him, saying - "You are the cause of his escape. Either you must leave the Convent, or we"; and were about to cut off his beard - But one among them said; - "Stop; do nothing till the Bishop awakes, & we go & see what he says" The Bishop being awaked from sleep, they all went to him - He, being a timid man, seeing such a mob, & hearing

them say;- "We will write to the Emeer Besheer. What is this? You are bringing in the English hither, & scattering the monks of the Convent"; - began to tremble, & said to his Deacon;- "I can protect you no longer. Go flee to your own country. You are the cause of this. You have written to Yooseph Leflufy, & have kept up a correspondence with him", &c. &c.

They then began writing to different places; "and the Deacon", says Jacob Aga, "secretly sent a messenger to me to day, saying, "what shall I do"? I answered, "with what information I have, I am not prepared to give advice. If he please, let him come himself, & make me understand the whole affair; and, if he wishes to remain in the Convent, God is merciful, I will write to the Superior & to the Bishop in his behalf. If not, let him do as he thinks best" — To this moment I have received nothing further; I will write again, when I hear what has occured"

Such is the substance of the letter. This Yooseph Leflufy, with whom the Bishop accused his Deacon of corresponding, is living with Mr. Bird. He has written several times to the Deacon. His last letter to him was shewn by him to the monks, & one of them immediately wrote to Yooseph Leflufy, saying; "I have read one hundred & twenty books in the Convent, & in them all have not found so much of the Gospel, as I found in your letter. And, if you are such, what are your teachers?" — He expressed a determination of escaping from the Convent, & coming to us to learn more of the Gospel. And it was doubtless he, whose escape occasioned the disturbance above mentioned. He has not yet made his appearance here, & has probably hidden himself, till he can come with less danger of being discovered. The Deacon himself has long been on the point of visiting us, and, whether his coming will be hastened or entirely prevented by what has occured, it is impossible to say.

But such eruptions may henceforward be expected to take place frequently on Mount Lebanon. The fires within cannot be smothered forever. And the longer they are kept under, the greater will be the explosion at last. It would not be surprising if, in some favorable juncture, brought about by the strong arm of God in his overruling Providence, half of the mountain should burst forth spontaneously & simultaneously with the Declaration of Liberty of Conscience. He alone, who rules over all, & loves the church infinitely more than we do, can thus order events. May we commit all to him, & daily increase in our labors, prayers, & expectations for the enlargement of ~~Lion~~ Zion!

Yours affectionately — W. Goodell

Jeremiah Evarts Esq.

Miss. Rooms – Stone Church – Hanover Street

Boston.

State of Massachusetts

U. S. A –

Chas. Mtn. Lyman.

Dec. 6. 1827.

Ans. Jan. 1827.

Cpt. Hassanamisco

Cambridge Mass.

Ack. & Jan. 12, 1828.

Jeremiah Evarts Esq.
Miss. Rooms – Stone Church – Hanover Street
Boston.
State of Massachusetts
U. S. A –

Mass. Hist. Society.
Dec. 6. 1829.

Rec'd Nov. 1827.
John Greenleaf
Date? August 12, 1828.
Committee of Pub.

137 Beyroot Nov. 7. 1827

To J. Evarts Esq.
Cor. Sec. A. B. C. F. M.

Rec'd Apr. 21. 1828.

My dear Sir,

On the 27th of July I received Mr. Anderson's favor of March 7th & Mr. Hill's of March 5th; and on the 17th of Sept. Mr. Anderson's of April 14th & May 2nd with a short postscript from your own hand. At the same time we received the boxes from North Yarmouth & Templeton & the Missionary Heralds from January to June inclusive. I wrote to Mr. Hill June 30th. & Mrs. Goodell wrote by the same opportunity to Mrs. Hill.

On the 20th of Aug. I wrote to Mr. Anderson giving him a brief account of Mr. Bird's situation, & of the interference of the Emeer Besheer in preventing me from going upon the mountain for a change of air. Soon after almost every thing here assumed the appearance of war. Many of the Franks left the city & the native Christians fled in a great panic to the Mountain. The Pasha of Acre was not only raising regular troops, but was leaving us at the mercy of a lawless banditti, by requiring all Mussulmans to carry their arms, to sleep with them under their pillows & to suffer no European vessel of war to anchor before the city. Tartar followed Tartar in quick succession from Constantinople, & the minds of men were in a state to make inferences of the most gloomy character. It was known, that the European powers were interfering with an armed mediation in the affairs of Greece. The precise nature of the negotiations, that were pending was not known; but it was supposed that the terms would be so humiliating that the haughty Turk would never submit to them; and it was feared by some, that driven to desperation he might order the seizure of all Franks, or the general massacre of all Christians. The mussulmans in this quarter considered the English as the sole cause of this armed interference, & talked loudly, how they would cut the English armies to pieces. Though we ourselves were not ordinarily a prey to such gloomy forebodings, yet, as fear is very infectious, we did not escape it altogether; and indeed such was the state of things here for a few days, that I think we should have left the country, had there been any European vessel in port.

With the advice of Mr Abbott, I sent, on the 6th september, Mrs Goodell & the children, & the two Armenians & their families, with most of the books & furniture most important to be preserved, to him

at Der Calaat. This was formerly an old Roman castle, but is now a Maronite Convent. It is about three hours from Beyroot, is very high & healthy, & is supplied with excellent water. The house occupied by Mr. Abbott & family (and but for the letter of the Emeer Besheer would have been occupied in part by ourselves also) belongs to the Convent, & is only a few yards from it.

In case of war, I determined if I could not flee from the country, it would be more safe, for in fact there was reason to apprehend to go also upon the mountain; not be cause I supposed it would be less so; but because my fate, whatever it might be, would be there connected with the religion of Jesus, but here with the politics of Europe. Mr. Smith, unwilling to leave me alone, continued with me at Beyroot. Here we read the scriptures every evening, & twice on the Sabbath, with a few Arabs, & prayed with them in their native tongue, that God would pour out his spirit upon them & bless them. The principal Greek priest of this place also, taking advantge of the times to visit us without fear, was several times present at these religious services, & expressed his approbation of them.

We shall probably have much occasion to rejoice hereafter, both that Mr. Bird went to Ehdeen, & that I was prevented from going to Der Calaat. More good seems likely to be done in the overruling Providence of God. The Armenians & their families occupied a chapel, or religious house, of the Druses near Der Calaat, and, as I was not on the mountain to excite alarm, persons of all descriptions & religions visited them, & conversed freely on the great & fundamental points of difference between them & us. The Druses, Maronites, Greeks, & Greek Catholics, both of the clergy & laity, old & young, male & female had an opportunity of seeing for themselves, that we belonged to the human species, that we walked, & spoke, & looked like other human beings, & that we were neither heretics nor madmen, but had both scripture & reason on our side. Even the Emeer Ali, who governs in that district, called upon them with his

train; at which time they had a long & apparently a profitable conversation with him on the worship of images, praing for the dead, &c. An individual present, asserting a particular passage to be contained in the Bible, which the Armenians denied to be found there, he began searching for it. After he had searched a while in vain, another person present said; "why do you look for the passage? These men know the Bible as well as you know the bread you hold in your hands. If they say, that any thing is in the Bible, it is there; but, if they say that it is not there, it is not there."

The Armenians seldom had occasion to introduce religious conversation, but found the people ready enough of their own accord to converse on the subject. The most they did was to answer the many questions proposed to them; & this they generally did by opening the Bible, & letting Paul, Peter, or some other inspired man give the answer. So far as appears, a favorable impression was made on the minds of a number of individuals of different communions. They acknowledged themselves greatly indebted to the Armenians for the instruction they had received from them on the doctrines & duties of Christianity; & expressed deep regret, when they were no longer to enjoy their society & conversation.

The Druses became very friendly & exceedingly inquisitive on the subject of religion; & gave their hearty assent to most of the great doctrines of the Reformation. One of them said; "our faith is the same with that of Assad Esh Shidiak; but we dare not avow it, lest our fate should be like his."

We have no reason however, to think that the above declaration is true. But, from all that could be gathered from many conversations with various individuals of them, it appears that they are opposed to the practice, so prevalent in all the Oriental Churches, of worshipping images & pictures, & praying to saints & angels; and that, when they declare, in the presence of Musulmans, their belief in Mohammed they mean simply, that he was sent from God in anger to chastise the nations, as an evil spirit from God troubled Saul. It would be to us no matter of surprise, if a door should at no distant period be opened to preach the glorious Gospel of the blessed God among them, & that many, both of men & women, should become "fellow citizens with the saints & of the house-

hold of God." The singular fact of their being prepossed with the idea, that there are Druses in England, may itself favor any efforts we may here after make to introduce a pure Christianity among them -

As we heard more favorable reports from Constantinople & as the air began to be cooler from the setting in of the early rains, Mrs Goodell & the children returned to Beyroot on the 30th ult., the Armenians a few days before. I visited my family several times in their retreat - going up in the evening after dark - crawling in at a back window - staying a sort of prisoner in Mrs. Goodell's room during one day - crawling back again out of the window in the night, or rather very early in the morning - & so down to Beyroot - And thus I repeatedly went & came without turning the mountain upside down - The monks generally, if not always, found out that I was there, but my stay was too short to excite much alarm. They had previously threatened to burn down their Convent, & leave the place, if I presumed to go up; but whether, it being made entirely of stone, except the doors, it was found to be in combustible, or whether from some other cause, it still remains - a monument perhaps of their long suffering - In one of my visits I was unintentionally detained a day, & stayed two days instead of one, which gave much uneasiness to the more orthodox monks; especially as they saw, that some of their number were swerving from the rules & instructions inculcated in the Convent, & were fond of stealing away to the Druse chapel to converse with the Armenians. The superior & some others finally made a complaint against me to the English Consul; and when, a short time after, a monk, whom they had bound to prevent his going any more to the afore said chapel, made an unlooked for escape from their hands, they made still louder complaints against me.## They thought it very unreasonable that I should be permitted to walk abroad like other men upon the face of all the earth; for besides all the injury I might do to their Convent, I might perhaps on the way, in going or returning, salute some person, & if he should return the salutation he would be "ipso facto" under the Patriarch's great excommunication; or some individual might have the ill luck to give me a glass of water, & thereby fall into the same condemnation. The Consul, in the course of several different conversations with them, told them, that we had as much right to go to any part of

see note at the end of this letter.

the country as they had, for we had a Firman from the Grand Signior, giving us the privilege; and assured them, that, while they were pouring out curses upon us, we were praying, that God would bless them; &, while they were plotting all manner of evil against us, we were attempting all manner of good for their souls & bodies.

Becoming more civil in one of their visits, they made many inquiries respecting the faith & ordinances of the English church; & they especially wished to know, how we went to work to make men Protestants — what we did to them. They were told, that we did nothing; that men made themselves Protestants & that without the aid of any enchantment or magic; that they simply took the Bible, & read it, & believed it, — and they were in all respects Protestants.

On account of the severe public measures, which have been taken against us, — on account of the dangers, which we have apprehended from war, — and on account of our being separated from one another, we have thought it prudent, for a considerable time past, to pursue our work with as much quietness as possible, that the public mind might be rather allayed, than excited. But we see much evidence, that light is gradually increasing, & the knowledge of divine truth, by various ways & means, extending. And, though there is much less, that looks like a direct influence of the Holy Spirit upon men's hearts, than there was a year ago, yet it is worthy of devout thankfulness, that so many of those, who were then awakened, appear to have been truly converted — are adorning, in some good measure, the doctrine of God their Savior — and are becoming important helpers in the high & holy work of bringing men to Christ & salvation —

Jannoos, our former Schoolmaster in Beyroot, appears to be truly a humble, prayerful, godly man; & has apparently been useful in enlightening his priest, & several members of his church —

Assaad Esh Shidiak, you will rejoice to hear, is still alive, & is an eminent instance of the power of divine grace in supporting his afflicted servant under all his sufferings. O what a religion is that, which can convert a prison into a palace, & look upon tortures & death with a smile! It has been satisfactorily ascertained, also, that his bodily health is at present very good, which his enemies pretend to construe into evidence, that he is possessed with a devil. From the fact, that he has been so long preserved, we are encouraged to hope, that he will in some way be yet delivered; and, having learned many important lessons under divine teaching in his prison, may be prepared for more extensive usefulness — and, when we think of Joseph's imprisonment before his exaltation, & indeed of God's ordinary dealings with his people in all ages, we are the more encouraged in this hope — If it would give joy to the Churches to hear

hear, that his bands of iron were broken, & his prison door set open; & that his powerful eloquence was thrilling through the hearts of ten thousands "from the land of Jordan & of the Hermonites," throughout all the hill country of Judea", & even to the utmost heights of Lebanon, — there let them "desire mercies of the God of heaven concerning this" matter. Yea, let them with one accord pray to the God of Daniel — the unfailing Refuge of his people in all generations —

Mr. Nicolayson & Mrs. Dalton left Syria, in the midst of the alarm of war, about the 12th of Septe, to return by way of Alexandria to their native countries — They had been with us, & we with them, in many times of sorrow & of joy; & they & we had always been on much the same terms of intimacy as though we were all from the same country, & under the direction of the same Society — It is Mr. Nicolayson's intention to study medicine, & to return again to the scene of his labors, hoping by his medical knowledge to find more free access to the Jews in Palestine — No Missionary, so far as we know is now to be found between Egypt & Constantinople, besides ourselves —

A copy of Mr. Bird's journal down to the last of June which he forwarded to me yesterday, goes with this — also a letter for the Revd Asa Cummings, ~~& one for Mrs. Leland~~, which I send open to you, not because ~~they~~ it contains any thing important, but simply out of regard to Mr. Anderson's very wise suggestions. But pray dont detain it ~~them~~ long

With affectionate salutations.

Yours truly

W. Goodell

I ought to observe, that, though the monks strongly suspected, I had a hand in the business, & made a search for me among the rocks of Mount Lebanon, yet I was at the very time quiet at Beyroot, & knew nothing of the monk's escape, till afterwards; — and that, though my Americans had frequently conversed with the monk, yet they never advised him to run away from the Convent, but strongly urged him to remain, & endeavor to serve God in the situation, in which he was placed.

Nov. 21.

The above was copied by a Jew, who is now, with his wife and family, connected with us — They have so far overcome their Jewish scruples, as to eat & drink with us — They read the New Testament, & are, speculatively believers in the Messiah, therein revealed —

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Jeremiah Evarts Esq.
Miss. Rooms – Stone church – Bo
Boston,
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Care of Rev. D.
Temple, Malta

Rev. William Goodell.

Apr. 21, 1868.

Ack.d June 20, 1870

s Esq.,
h - Hanover Street,
n,
te of Massachusetts
U. S. A.

(copy all) 135 Manpoorea Nov. 27. 1827

To J. Evarts Esq.
Cor. Sec. A. B. C. F. M.
Boston.

My dear Sir,

I prepared letters to send you on the 7th ins. by a French Corvette, which came in early in the morning to convoy vessels, it was said or supposed, to Alexandria - As one had been daily expected for this purpose more than a week, & as favorable accounts of the progress of the negotiations at Constantinople had been received, nothing of an adverse nature was apprehended - I sent twice into the city, however, in the course of the day to know, if there was any thing new, & was assured there was nothing - Just at dark, the unexpected intelligence reached us, that a terrible battle had been fought somewhere on the 20th ult. between the combined European fleets & the Turkish fleet, in which the latter were entirely destroyed; - & that all the Franks in Beyroot had already fled in great precipitation from the city, some to the mountain, & others on board the Corvette -

It was one of those dark nights of thunder, storm, & tempest, when every man in this country, who has a cloak & a hut, feels happy in wrapping himself up, & lying secure in a dry corner - The Corvette, it was said, would be off before morning to go we could not learn whither -

Mrs. Goodell was very ill in bed, & unable even to sit up - It had become no longer advisable for me to go to Der Calaat, much less to reside there, even if I should succeed in getting my family there in safety. The flight of the Franks at such an hour, in such a storm, & on the arrival too of the Corvette, very justly excited much alarm in the city; & it could not be conjectured what the Musulmans would do in their rage & fury, when they should first hear the report of the battle - There was no time for delay - There was no one to advise - and we must, if possible, be in some place of security by morning light - We promised a handsome reward to an Arab, if he would grope his way through the darkness & storm with a few lines to the English Consul at Der Calaat, & return with an answer before 3 o. clock in the morning - After having consulted very seriously with one of us, whether he should take his pipe on so perilous an expedition, he finally concluded to go without it - In the mean time, we put into trunks, boxes, & pillow cases, our books, papers, & whatever was most valuable & most important to be preserved; and endeavored to procure camels, mules, & asses, to convey away ourselves & effects we knew not yet whither. But all the animals had been previously engaged by others, we were able to find but two

ases- Precisely at half past 2 o' clock, the messenger returned, & had as much to say of his "hair breadth escapes", amidst darkness, & thunder, & head long steeps, as though he had barely survived some bloody political revolution.

The Consul wrote, that, only a few hours before, he had very providentially taken of the Emeer Shedeed a large and, for this country, commodious house at Mansoorecca; & he advised, that we betake ourselves thither, where he & his family would join us at their leisure, & consult what steps were to be taken for our further security-

At day light, we were all ready to start, except Mrs. Goodell, who appeared really too ill even to leave the bed- Fortunately, at this moment, several Arabs came & reported to us, that the Governor sent ten soldiers after the French Consul the evening before, who followed him, till the darkness & storm forced them to give up the chase- This so counteracted the debilitating effects of pain & disease, that, before sunrise, we were all, in company with Mr. Smith & an English gentleman, on the way, most of us of course on foot. As it was very muddy, & as we had to stop occasionally to rest, we did not reach our place of destination till near noon; but "some on boards, & some on broken pieces of the ship, we all escaped safe," Mr. Smith & his companion to Der Calaat, & the remainder to Mansoorecca. The storm had providentially spent itself in the night; but we experienced the effects of it to such a degree in the badness of the road, that we could not but remember the exhortation of our Savior, "Pray ye, that your flight be not in the winter". We immediately dispatched a messenger to inform Mr. Bird of what had happened; and, about sunset, obtained some refreshment for ourselves & little ones, having tasted scarcely any thing for twenty four hours-

Mr. Bird was in a Greek Convent near Tripoli- We have since learnt, that the French & English Consuls there were put under an arrest, & not suffered to leave the city; - that the French agent at Damascus fled with his wife on foot & both of them walked twenty four hours to Zahley, a christian village on the mountain; - & that a French merchant from Beyroot fell & broke his arm in his flight -

The Corvette came to Beyroot expressly to bring the intelligence to the French Consul; and, though he received it early on the morning of the 7th, yet he communicated it to none, except a very few of his most confidential friends, & that too, it is said, under an oath of maintaining the most profound secrecy- It was not a private concern, but a common cause, which interested all of the French as much as a few of them, & the English equally with the French-

The French Consul left his family at Bâbda, & has since fled with other French agents & subjects to Antoora for greater security.

A second Corvette came in, a few days after the first, & brought the offi

cial account of the battle at Navarino on the 20th ult; from which we learn, that we had really less cause for alarm, than we at first supposed; since it appeared, that there was at that time no declaration of war, but that the whole was occasioned by the indiscretion or madness of a Captain in the Turkish fleet; and that immediately after the battle, the same good feeling was restored, which existed previously, between the commanders of the combined European fleets & the Turkish authorities - We think it the part of prudence, however, to continue in our present situation, till we hear, how the matter is viewed, & what is determined on, at Constantinople; as he, who in his mighty decision could sweep off the formidable Janizzaries at a stroke, could easily sweep off our own heads, if he should happen to be more furious than wise -

The official account has been translated into Arabic, & Copies sent to the Pasha, to the Emeer Besheer, & to many of the other Emeers. As the Emeer Besher holds his office under the Pasha, he is of course guarded in expressing his feelings; but the other Emeers, all holding their office under the Emeer Besheer, are unbounded in their expressions of joy at what has happened; & desire nothing so much, as that it may be followed by other similar events, equally tending to the destruction of the Ottoman Empire -

The day we left Beyroot, The Tufenkchy Bashy (a Turkish officier,) seing our servant in the city, took him aside, & enquired very particularly, whether the French Consul had been with us, whither he had fled, whether by land or sea, &c.; also whether we had gone -

The Armenians & their families came to Mansoorea early the following morning - We have since secured most of our & Mr. Bird's effects through the activity of our Arab friends, some of whom appeared ready to shed their blood for us -

This Village, in which we have thus far resided in all peace & tranquillity, consists of about thirty houses, and, for a foot messenger, is scarcely two hours & a half from Beyroot. The people all profess the Greek faith, & appear very quiet & inoffensive. They are friendly to the distribution of the Holy Scriptures, & the Priest visits us every day - If hostilities should be commenced in earnest, & the Pasha should demand us to be delivered up, & no man of war be sent to our relief, I should probably leave my family here with that of the English Consul, & Mr. Smith & my-self with the few other English should go with him from place to place on the mountain; thus evading all the attempts of the Pasha to get us, unless the Emeer Besheer himself was to be so wanting in magnanimity, as to be tray us -

As I think I mentioned in a former communication, that about the 1st of July, we joined with the few English here in making known our situation to the British Ambassador & admiral, requesting not be for-gotten in case of war - I thought to add, that, in his answer of Sept. 6th, the Ambassador acknowledged, that our fears were not groundless; but he hoped, that every thing would be yet happily arranged; & assured us, that in the event of war, we should be remembered -

I ought also to add, that the fright & flight, together with the change of air & of circumstances, entirely restored Mrs. Goodell to health, & that our children were never more lively & healthy, than they are at present — Mr. Bird & family, though much alarmed on account of their unprotected situation, and the steps taken in Tripoli, have nevertheless not been seriously molested — And from the considerable time, that has already elapsed since the event of Octo. 20th, & no news of any thing more hostile reaching us, as well as from other circumstances, we are encouraged to hope, that in a few days we shall all be permitted to meet together again at Beyroot, to recount the mercies of our heavenly Father to us in all our wanderings & dangers, & to sing with joyful & grateful hearts, —

"God is the refuge of his saints," &c —

Desiring your prayers, that all these political disturbances may be overruled for good, beyond what we can ask or think,

I remain, with affectionate salutations,

Yours &c.

W. Goodell

copied by the Jew —

Rev. William Goodell.

Apr. 21, 1828.

Acte 2 June 20, 1828.

Jeremiah Evarts Esq.

Boston

Care of Rev. D.

Temple, Malta

To the Rev. R. Anderson,
Boston

139

Beyroot April 3. 1828

My dear brother,

I received yours of Sept. 11. 1827, on the 15th ult., in which you say, "we are preparing letters to send you & your associates, but they are not ready to send by the vessel, that takes this". These have not yet come to hand; though Mr. Hill's of Nov. 14th & note of 24th arrived at the time of yours. The boxes, of which Mr. Hill's letter & invoice give us notice, were detained at Malta, till it should be known what [illegible]ed or would become of us in these perilous times.

In the extract of the letter you made from Prof. Tholock, he says, "I have read in a letter of Mr. Goodell, that he is employed in collecting all the Turkish roots, which he says have never before been collected". Now I think I never before used precisely such language, though I have repeatedly said & written, that I had not been able to find any Dictionary in any language, which contained the Turkish words alphabetically arranged. When Mr. King left Beyroot [illegible] gave him a note of what books I had, & what I wanted, & [illegible]oned especially such a Dictionary, charging him, if he [illegible] with it, to procure it for me, in whatever language it might be. Mr. King sent several valuable books from Constantinople & Paris, but sent no such Dictionary; I therefore infer, that he found none.

I now send you a list of what [illegible]aries & Grammars I have, that, as you have opportuni[illegible] may supply what is lacking.

1. A Dictionary in Italian, & Turkish, Arabic, & Persian; compiled by M. R. P. F. Bernard of Paris; translated from the French into the Italian by P. F. Pietra d' Abbavilla; the edition I have, printed at Rome 1665; the words alphabetically arranged, of course, the Italian; the Turkish written with the Persian or Arabic character. This has been of much use to me, though it is defective & very ancient.

2. A Dictionary in Italian, & Armenian & Turkish; by Emmanuele Ciakciak; printed at Venice in 1804; the words alphabetically arranged, of course, the Italian. It is properly speaking an Italian & Armenian Dictionary, the author only putting down Turkish words, when he happened to know them. But it has been more useful to me than the former, both because the Turkish words are with the Armenian character, & because the Armenians, who are with me, can explain to me the Turkish from the Armenian.

3. An Italian, & Modern Greek, & Turkish Grammar; by Nicolo Dottori da Smirne; printed at Padova in 1789; the characters used for all three are Italian or Roman. This is very defective.

4. A French & Turkish Grammar by M. Le Comte De Choiseul Gouffier; printed in 1790; all the characters, French or Roman. It is very voluminous & complex, though it would doubtless have been of more use to me, had I understood the French better.

5. An Armenian, Turkish, & Italian Grammar; printed at Venice in 1792; designed [illegible] Armenians to learn Italian, & not for English to learn Turk[illegible] explanations all in the Armenian language; consequently of no great use to me, though in fact by far the best I had, until, a few months ago, I received the one sent by Mr. King from Paris, which is

6. A Latin, Turkish, Arabic, & Persian Grammar; by Adamus Franciscus Kollar; printed at Vindobonae in 1756; the Turkish words with [illegible] Persian or Arabic character. This I have found to be a very valua[illegible]k; much more complete & correct, than any of the others. [illegible] of these four Grammars, (& I may add

a fifth, sent by Mr. King, in French & Turkish, by Amedee Jaubert, which is in Mr. Smith's possession,) not any two conjugate the verbs alike. The difference, however, is only in a few of the tenses; and, in other respects, the conjugation of the verbs is very ~~simple~~ easy. The declension of nouns is extremely simple. The Turkish language admits of neither Gender nor Article; and, when written with the Persian or Arabic character, it has neither vowels nor ~~diphthongs~~ punctuation. It is, of course, barren in Theological & Scientific terms; but, if it were enriched from the Arabic, Persian, or ancient Armenian, as the English has been from Greek, Latin, &c., it would be worthy of a people, more polished & refined, than Turks. In softness, it is much superior to the Arabic; & in flexibility & strength, it is inferior to few. By writing it with the Armenian character, (as is indispensable, when intended for the use of the Armenians,) we have the advantage of vowels & punctuation; and, as every vowel has but one sound, its orthography is much less difficult, than that of the English, & the art of reading correctly, easily acquired. The verbs are made expressive beyond any thing I ever before conceived, by inserting a letter or letters before the last syllable in the Infinitive Mode, in other words adding them to the radical of the verb, thus;-

1. sevmek to love
2. sevmemek not to love
3. sevémemek not to be able to love
4. sevilmek to be loved
5. sevilmemek not to be loved
6. sevilémemek not to be able to be loved
7. sevdirmek to cause to love
8. sevdirmemek not to cause to love
9. sevdirémemek not to be able to cause to love
10. sevdirtmek to cause one to cause another to love
11. sevdirtmemek not to cause one to cause another to love
12. sevdirdémemek not to be able to cause one to cause another to love
13. sevinmek to love himself, to be pleased with himself, to rejoice

14. sevinmemek not to love himself, &c
15. sevinémemek not to be able to love himself, &c.
16. sevindirmek to make one love himself, &c.
17. sevindirmemek not to make one love himself, &c.
18. sevindirémemek not to be able to make one love himself, &c.
19. sevindirtmek to cause one to cause another to love himself, &c
20. sevindirtmemek not to cause one to cause another to love himself, &c.
21. sevindirdémemek not to be able to cause one to cause another to love himself, &c
22. sevishmek to love one another
23. sevishmemek not to love one another
24. sevishémemek not to be able to love one another
25. sevishdirmek to cause to love one another
26. sevishdirmemek not to cause to love one another
27. sevishdirémemek not to be able to cause to love one another.
28. sevishdirtmek to cause one to cause to love one another
29. sevishdirtmemek not to cause one to cause to love one another
30. sevishdirdémemek not to be able to cause one to cause to love one another
31. sevishilmek to be loved by one another
32. sevishilmemek not to be loved by one another
33. sevishilémemek not to be able to be loved by one another
34. sevdirilmek to be caused to be loved
35. sevdirilmemek not to be caused to be loved
36. sevdirilémemek not to be able to be caused to be loved
37. sevishdirilmek to be caused to be loved by one another
38. sevishdirilmemek not to be caused to be loved by one another
39. sevishdirilémemek not to be able to be caused to be loved by one another

Verbs are capable of still more modifications, rendering the expressive to a degree, which is probably without a parallel in any language. As a general thing also, fewer words are employed in Turkish than in English to express a proposition. For instance, "The man who came ~~yesterday~~ from Cyprus, is gone", is expressed in three or most four words in Turkish; "He arrived at the house, in which his father died", is expressed in four words; "The thing, which he sought after, he has obtained", is expressed in two words.

I wrote to Mr. Hill Dec. 31st 1827, & a few lines to Mr. Evarts Feb. 5th 1828, inclosing a letter from Wortabet; and Mr. Bird sent, I think in February, his long & affecting account of what befel him & his family on the mountain — Abigail Davis is two years old to day. You recollect, that, when she was born, we were all thrown together at Mr. Bird's in consequence of the visit of the Greeks. Mr. Bird & Wortabet have recently been under the necessity of giving up their houses, & are now all crowded together in my house, making my family to consist of not less than 27 souls, & Mr. Smith & his teacher being now with us increase it to 29 — The English Consul struck his flag about ten days ago, (the French Consul previously,) & is on the point of sailing with his family for Cyprus. We are now at the disposal of a capricious Pasha, who is half a madman, & half [illegible]l; we cannot trust to the mountains; we are surrounded [illegible] ked Patriarchs & Princes, priests & people; & we have no pro[illegible] except that, which comes from above. What adds to our distresses is, the plague has recently commenced its ravages amongst us; & we cannot be disturbed by Pope or Pasha without the most imminent danger of our lives. Whether our enemies will take advantage our situation, is yet to be seen, but we deeply feel, that our safety depends much less on their will, than on His, who knows how to manage the rage of men & devils — The Hon. Mr. Elphinstone, late Governor of Bombay, recently called upon us. He is on his way, with his private secretary & Physician, over land to England, from which he has been absent more than thirty years. He gave us some account of the moral state of India, & inquired concerning our prospects in Syria. We were much pleased with his liberal & [illegible]tened views, & were happy to acknowledge, in behalf of the [illegible]nches, the favor shewn by the Government at Bombay to the [illegible]merican mission established there. [illegible] can write no more, as I must prepare a letter for the Commodore of the American Squadron in the Mediterranean, acquainting with our situation, and, in case of war between the Allied Powers & the Ottoman Porte, requesting a convoy — A kind remembrance to all at the Missionary Rooms, requesting your prayers, I remain your brother

W. Goodell

Rev. William Goodell,
Nov. 20, 1828.

The Rev. Rufus Anderson,
Miss. Rooms - Stone Church - Hanover street,
Boston,
State of Massachusetts
U. S. A.

April 9. Soldiers are stationed at all the avenues leading to Malta to prevent his baggage, forbidding even his horses to be watered. He will attempt to escape to-night, if all his efforts be vain. What will be consequences I know not; we have written both to the English Admiral & to the American Commodore, & shall probably be soon inquired after. Let prayers be offered by the church unto God for us —

Your brother
W. Goodell

My dear brother,

As soon as you get into the Lazzaretto, let us know how you are, & what we can do to make you more comfortable — The Mis. Herald for Nov. we should like to see, therefore send us two or three copies to day or to morrow morning early —

Beef is 2½ farrees a ~~pound~~ pound
mutton 2 do — pound
fresh pork 2¼ do — ~~do~~

You need not pay for provisions from to day — When you have performed quarantine, some of us will settle your bills — or tomorrow, if the weather be good, you may expect to see some of us — My Goodell's & my love

yours W Goodell

Shada Vescovo no. 48

Rev. Wm. Goodell

Jan. 2, 1829.

~~[illegible]~~

answered in personal interview.

The Rev. Rufus Anderson,
Passenger in the American Brig C[illegible]

Lazzaretto

141 Malta March 6. 1829

If the Rev. Messrs Anderson & Smith have left Zante for Greece, will Mr. Croggan have the goodness to forward this & the accompanying letter as safely as possible to Egina or some other place in Greece to the care of some responsible person, & whatever of postage &c. you have to pay on the letters, place to the account of our printing establishment, & you will oblige yours truly & affectionately

Wm. Goodell

Very dear brethren Anderson & Smith,

A vessel arrived this afternoon in 20 odd days from Boston - 2 letters have arrived for Mr. Anderson - one from Green & one from Mr. Hill - ~~& for~~ Mr. Smith - 3 of them from the Rooms - one not from the Rooms has Northford Post Mark - The Herald for Feb. has come, but it is with other bundles still in the Bag - Mr. Quincy is Pres. of Harvard College - 250 Armenian Tracts have come to us from Calcutta by way of Boston - It is Bishop Porteus' evidences - translated with other things by Carabet, an Armenian, an excellent coadjutor in India - other tracts are on the way for us - Some of ours are requested in return for the Armenians in India - Signor Carabet had

a daughter added to his family yesterday — to be called Salome — all well — Dr. Murdock's case has come before the Supreme Court as a law question — the decision not yet made public, but understood to be as we desire — The Carnival is over — the last day the English Cols. & Majs dotted themselves with the ancient armour of the old Knights, & fought on horseback before the palace in the presence of a great concourse of people — some of them were of course beaten —

A mail is to go to Zante tomorrow — I therefore send the letter for Mr. Anderson from Mr. Hill — The reason I do not send the other, with those for Mr. Smith, is, the uncertainty of their finding you at Zante, & the expence of sending by mail — The one from Mr. Green to Mr. Anderson, says nothing of Mr. A's family except that he presumes, they are well — Mr. Green in his letter to Mr. Smith, gave permission to open Mr. Anderson's, if Mr. Anderson was gone — & Mr. S. gave me permission to open all his from the Rooms — I shall go in the morning to see the Greek Consul about sending the remainder of your letters — Perhaps you will find them at Egina, perhaps at Smyrna — I do not know that any thing has come for Mr. Robertson — We had a good letter from Andover Seminary, written by C. P. Grosvenor — No opportunity has yet occurred of sending to America

Every thing at the press after the old sort — Jordo goes to Alexandria the 9th inst — Mr. Evarts went to Washi

for the Friday before the 3d of Feb— All our letters to Nov. 18th arrived the 13th of Jan. at the Mis. Rooms.

I have written this in so great a hurry, that I do not know, that you will be able to find it all out— but it contains the skeleton of most I have heard— Mr. Brewer is at New Haven —

Give our kind love to Mr. Robertson— also to Mr. King — we remember you in our little social meetings — & we remember you at the family altar— We are all in good health — our little Abigail just recovering from the chicken pox — The pope is dead — Some from Andover are determined to come here — 60 are in the junior class — State of religion in Boston is very encouraging — the inquiring meetings attended in the different churches by from 20 to 60 —

The Lord be with you, dear brethren, & th— bless you, & keep you in all your ways! se

Mrs. Goodell joins in affectionate salutations

Yours truly

W. Goodell

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The Lord be with you, dear brethren, & bless you, & keep you in all your ways!

Mrs. Goodell joins in affectionate salutations

Yours truly

W. Goodell

MALTA * PAID

5d

The Rev. Mr. Croggon,
or Mrs. Croggon,

Zante

To be delivered immediately

Rev. Mr. Croggon.
Rec.d Zante, Ionic 12/1829.

142 Malta March 7. 1824

The Revd. Messrs
Anderson & Smith
Egina.

Dear brethren,

I wrote you last evening in very great haste, & sent the letter, together with one from Mr. Hill for Mr. Anderson, this morning by an English man of war, that took the mail to Zante - I directed them to the care of Mr. or Mrs. Croggan, & paid the postage here, but whether there will be another postage at Zante I know not — Mr. MacGill informs me, that two or three vessels go to day & the beginning of the week to Poros, I therefore give this & the remainder of the letters mentioned in my last to him to forward to his correspondent in Egina; viz. one for Mr. Anderson & 3 for Mr. Smith — One of Mr. Smith's, being from the Miss. Rooms, I of course opened, & from that learned, that I might open the one from Mr. Greene to Mr. Anderson, which I did ——

The Delos, Capt. Smith, 28 days from America brought these letters — The Herald & other things are yet on board, & I fear I shall not get the former soon enough to send you by this conveyance —

I am, as you may well suppose, full of business at the press, & I find the fire of my youth beginning to re-

Rev. Mr. Goodrich.

kindle - Every part of the machine has kept itself in time as yet, & I enjoy the music & the rapid execution well — I hope & pray, that we may do something, ~~that~~ which shall turn to good account in the great & glorious work before us - We are, or I fancy we are, doing better & better in the Turkish every day, & we are pushing it more & more - Our Armenians seem to feel much interested in the news from Calcutta, & I really hope it will be the means of reviving former impressions, & quickening them in the work of the Lord —

Carabet has a second daughter, born the 5th inst., ~~all~~ to be called Salome - all doing well —

Mr. & Mrs. Brown called this afternoon - enquired after you — & sent salutations - He left ~~your~~ Mr. Anderson's parcel with the American Consul at Marseilles — Capt. Downes was not then there, but was expected daily —

The Maltese say, that there is disturbance at Rome - some wishing the one now to be elected to be pope & king, as formerly - others wishing him to be king only, & no pope - Mrs Nicolayson has just told me, that they have just read in an English paper a letter from Wolff (dated Damietta) to the pope, in which he tells his holiness, that he is neither Catholic nor Protestant, but a converted Jew, preaching Jesus Christ to the Jews; & that he will go to Rome & talk over these subjects with his holiness, if he will not do with him, as the Maronite Patriarch did with Abbaad Shidiak, i.e. say smooth words, till he got him into his power, & then put him in prison —

We remember you always in our prayers, & trust we also are remembered by you — May you live near to God, & daily enjoy his presence, whether in the house or by the way! And may your journey be prosperous, & your wishes fulfilled? —

Our kind & christian regards to Mr. Robertson, if he be still with you — & to Mr. King, when you meet with him — If I can find any letters for them, I shall forward them —

Mrs. Goodell sends christian & affectionate salutations —

Yours very sincerely

W. Goodell

The Rev. Messrs.
Anderson & Smith,
China.

Malta June 2. 1829

My dear brother Anderson,

The enclosed letter came into my hands today from Gibraltar, & I lose no time in forwarding it to Smyrna, where I trust you & it will soon meet. I entrust it to Mr. & Mrs. Rayon, who are now here on their way from England to Smyrna. He appears to be a very friendly man, & she has the character of being decidedly pious. They are to take tea with us to night. I hope you & Mr. Smith will not fail to call upon them, & to do them & all others at Smyrna as much good as you can. It is very desirable, that the few pious persons ~~should~~ in Smyrna should be as intimate with each other, & as kind to each other, as possible. I feel deeply for the few godly persons, whether Franks or natives, that are to be found in the Ottoman empire, & before I am aware I find myself often either weeping for them, or praying for them — The Lord comfort them & preserve them! "Comfort ye, comfort ye my people, saith your God" —

I send ~~for~~ Wilson Smyth a parcel of Tracts in Armeno-Turkish, 10 of every kind from No. 1 to No. 12 inclusive — I hope you will see Mr. Abbott & family at Smyrna — They go next week — I will then, God willing, write you again. And in the mean time, with kind regards from all our number to yourself & Mr. Smith, (tell him the Jew dreamer & his family have come here,) your affectionate brother

W Goodell

With a parcel

The Rev. Messrs. Anderson & Smith

Smyrna.

By the politeness
of Mr. Ruyson

Rev. Messrs. Anderson, Smith

144 Malta June 6. 1829

My dear brother,

On the 2nd inst. I wrote you & enclosed a letter, which had just come into my hands for you by way of Gibraltar, I suppose, from Mrs. Anderson. These together with a parcel for Mr. Smith I entrusted to Mr. & Mrs. Rayson, who stopped here a few days on their way from England to Smyrna. He is a very kind man, & a great respecter (apparently) of good things, & she belongs to the Methodist church – Be sure & call upon them, & encourage them in every good thing –

I now enclose two letters, which appear to be in Mrs. Anderson's hand writing, which came to me by way of Gibraltar. These I send by Mr. Abbott & family to the house of J. Van Lennep & Co. I hope you will see Mr. & Mrs. Abbott – He is ordered to Smyrna & Constantinople on the Acre business, which is likely to be more serious, than the pasha ever dreamt of – All our number are in good health, & send abundant salutations to you & Mr. Smith. And we pray constantly, that you may be preserved from all evil, & be faithful, & exceedingly useful ——

I write by this opportunity & send also a packet to Mr. Smith ——

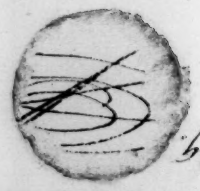
Yours very faithfully

W. Goodell

The Rev. Pliny Fisk, Smyrna, Aug. 5. 1829.

The Rev. Rufus Anderson,
or E. Smith,
Care of J. Van Lennep & Co.
Smyrna.

By politeness of
P. Abbott Esq.



Rev. Rufus Anderson
Ill. at Smyrna, Aug. 5. 1829.

145 Malta July 4. 1829

My dear brother Anderson,

I have written you several times of late, & forwarded my letters to Smyrna together with various communications, that had come into my hands for you from America - Two such, recently received by way of Gibraltar, you will receive with this -

This morning we received the parcels, sent from Egina by yourself & Messrs. Smith & King. In them was your letter to Mr. Mac Gill, with which he appeared much gratified. The parcel for Mrs. Anderson will go by the first opportunity, - whatever I had previously received from you being, it is hoped, already now in America or on the way thither -

It gives us much pleasure to hear from time to time, that you continue in health, & that you enjoy the favor & protection of God, & of those, whom his Providence has placed in power & authority. May you continue to be blessed & to be blessings!

We have recently received letters from Mr. & Mrs. Nicolayson, dated Basle. They met on their way with one friend & brother, the Rev. John Wheeler - They met indeed with many of the dear people of God, & their spirits, like Mr. Temple's, appear to have been exceedingly refreshed by their visit - They appear truly to have received "an unction from the Holy One"; & to have become so improved in spiritual health, that I verily believe

it would be well, if the American Board would send us all back to inhale for a few months the pure air of Christendom—

O how can we sufficiently praise our God & Redeemer, that he has seen fit to sanctify any of our polluted race, & to form a people for himself to shew forth his praise! Let us labor & pray, that many others of our race may be brought under a holy influence, & be transformed into the divine image! And whether our lot is cast among such in this world, or whether in the Providence of God we have to spend our days among the sons of strife & wickedness, the time is not distant, when, if we are Christians indeed, we shall enjoy, & enjoy forever, the best Society the universe can afford — the society of those, who shall be in all respects perfectly such, as we could wish them to be —

Mr. Wolf, who, since his residence at Jerusalem, has I am persuaded boasted far more than Paul or Peter would, has been interrupted in his labors by excommunications first from the Jews & now from the Greeks — his schools for Christian children broken up — and poison given him by a Greek, which, he says, would have laid him in the grave, had not Lady Georgiana immediately given him Castor oil, "which brought it forth again" — He was in consequence unable to write, but dictated a few lines to his wife for John Barker, H. B. M. Consul at Alexandria, & sent by express to give information of his situation — Mr. Barker sent forward the letter to Malta. It was the 19th of May, when the event took place — The Rev. S. S. Wilson is very indignant, that England will not legislate upon the subject, & expresses the hope, that we in America shall not be so tame, as to suffer such scandalous conduct in any part of the world —

July 15 – I have kept this open thus long with nothing new to send or to add, except that yesterday the Bishop of Malta died – Who will succeed him we know not – I do not send the Miss. Herald for you, because I take it for granted, that you will find all the numbers, which I have, at Smyrna –

All our number remember you affectionately, & you are remembered in our prayers –

Yours very truly

W Goodell

Mr Rev. Wm. Goodell,
Recd. at Smyrna, Aug. 5, 1829.

The Rev. R. Anderson,

Smyrna —

146 Malta Oct. 14. 1829

My dear Mrs. Anderson,

Your good husband left us on the 12th inst. amidst our prayers & best wishes, & sailed about 4 o'clock P.M in the Brig Hope, Capt. Beckford, bound to Salem – He wished much to go in the Cherub, Capt. Rich, direct to Boston, but a wise Providence ordered otherwise – The Cherub arrived yesterday morning, (the 13th,) but as it was previously uncertain, when she would come, & indeed whether she would touch here at all, he did not deem it judicious to delay – The enclosed letter he wished me to forward by the Packet to Gibraltar, but as it will probably go more speedily by Capt. Rich, I enclose it in this – The Greeks Ralli & Galati arrived Sabbath morning the 11th inst – The communications for Mr. Anderson were delivered over by them to Capt. Beckford; (for they were all in quarantine,) and after Mr. Anderson went on board, & as they were moving out of the harbour, from my window with a spyglass I saw him on deck reading his letters – I was prepared to shake a handkerchief, that I might thus bid him another adieu; but your good letters so engaged his attention, that he seemed to have forgotten us entirely – he did not look up – nor cast a wishful eye back to the city – and soon folding hastily some of his letters went down backwards into the cabin – and disappeared –

A few minutes before he went on board, I received Mr. Evarts' letter of Aug. 1st & 2nd –; and a few minutes after he was gone, Mrs. Goodell received your very kind letter

of July — The Chesnut will most likely reach America first, as I think she must sail better than the Hope — But our prayers have been & shall continue to be, that the same kind Providence, that brought Mr. Anderson hither, & that has hitherto led & graciously preserved him, may return him speedily & safely to the bosom of his family, to his friends, & to his important labors — And we also pray, that your own mind may be stayed on God, that you may be kept in perfect peace; & that your little ones may live to gladden their father's heart —

Mrs. Goodell in a short note by Mr. Anderson has I believe informed you, that she is at present unable to do much with the pen; but I trust, that she will at no distant period be able through divine mercy to reply to your letter — I was gratified to learn, that my letter of last March was of any use in alleviating your anxieties — And we are both glad, that you have told us so much about your good self, for I verily believe, that as soon as I can get time to sit down & think, I shall be able without any difficulty to make you out —

Of the basket, which Eliza Dodd & Abigail Davis sent to your Henry Hill & his little sister, was made in Malta at the House of Industry, of which establishment some account has already appeared in the Missionary Herald —

Excuse these very hasty lines; & with Mrs. Goodell's & my Christian & affectionate salutations, believe me

Yours truly

W. Goodell

PORT OF BOSTON.

WEDNESDAY, DEC. 9.

ARRIVED.

Brig Cherub, Rich, Constantinople, 24th Sept. Smyrna, 3d Oct. Malta, 15th, and passed Gibraltar 3d Nov. Left at Smyrna, brig Smyrna, Sprague, for Boston, via Chesme, next day; schr Exact, of and for New-York, 2 ds; U. S. ship Lexington, the only American vessels. Left no Am. vessel at Malta.—Brig Hope, Bickford, sailed 11th for Boston, (passenger, Rev. Mr. Anderson,) and spoke her 24th, off Majorca. 30th, off Cape de Gatt, spoke brig Eunice, of and for New-York, 8 ds. from Marseilles.—8th inst. Cape Ann W. by S. 90 miles, brig Fawn, from Salem. [The Cherub has raisins, figs, olive oil, opium, hides, linen rags, &c. to Putnam & [illegible], Brad. W. Fay, [illegible] Perkins & Co. and order.]

Mrs. Elvira H. Anderson,

Boston,

state of Massachusetts

U. S. A.

Care of H. Hill Esq.
Miss. Rooms

147 Malta May 10. 1830

My dear brother,

Behold another letter from my friend Wolff —

Capt. Smith will return immediately to Malta, & we hope to hear from you by him — will you be so good as to tell Mr. Hill, that I have given Mrs. Goodell's sisters an order on him for eight dollars, which I will thank him to honor — I will thank him also to send for this Mission a quantity of Epsom salts; they are about a doll. a pound here — Also a ~~cag~~ or quantity of Ginger, which is so dear in Malta, that none of us can afford ~~it~~ to ~~afford~~ use it — I have to ask pardon for troubling you with these things, & indeed for troubling you with such insignificant incoherent notes; but I am so engaged at the press, that I have scarcely time to think of, or attend to, any thing else — But I always remember, that I am your brother

W. Goodell

The Salts & Ginger are for the Mission —

Castor oil is 3 dolls. the pint ~~dollars~~ bottle here —

The Rev. R. Anderson,
Miss. Rooms - Stone church - Hanover Street,
Boston,
State of Massachusetts
U. S. A.

Rev. Wm. Goodell.
July 5, 1830.
Ans. July 26.

Malta. Aug. 11. 1827.

My dear Brother Gridley,

Your letter of June 2. came to hand a fortnight ago. I quite approve of the tour you have taken to Cappadocia, & hope you will do much good & find openings for doing much more in future in those regions.

Your suggestions about the spelling-books are worthy of attention. I am of opinion that we can print without material difficulty in Turkish, if you send us very fair & perfectly correct copy. It is, however, much better to have some one to correct the proof sheets, for there are often errors in the manuscript which pass unobserved till they appear on the proof

sheet. It is much easier to detect them
them there than before. My experience
speaks to me loudly on this head, & the
correction of a single proof would tell
you more than I could write on a
whole sheet.

With this I send you a large number
of letters. ~~Amongst~~ In some of them I hope
you will find something to cheer you in
your lonely pilgrimage, for such I
am quite certain you must find
your present state. I think very much
of you & very deeply sympathize with
you. I know your heart must be sad
I often, very often feel a sadness that no-
thing can remove but prayer, & not
always even that. I can not tell you
how much I pity you, & how happy
I should be to do any thing for your con-
solation. The Lord is able to comfort you

To him I commend you. Should I advise you to forget your troubles, I should be advising you to accomplish impossibilities. But in advising you to give yourself much to prayer, I am only advising you to do a practicable thing, & the only thing from which you can reasonably hope to find any alleviation of your grief.

Letters have just come from Beyrout to the 21. May. All well. The plague [illegible] then there, & they all shut up in close quar[illegible] They are more tranquil than for [illegible]ng time before. Asaad [illegible] in prison. A Greek Bishop is their friend. The Gospel has drown the line with great clearness & made all their friends or their enemies; of the latter a great multitude, & of the former a considerable number.

Mr Goodell talks of going to Constantinople with his family & his converted Bishop. It is not certain that he will go. Mr Keeling is sick & has been so three weeks. I hope, however that his disease is not alarming. I & my my two little one are very well. Most truly Yours,

D. Dwight

I have heard nothing from Brother Brewer for a long time. N. England is visited in a truly wonderful manner by revival of Religion at the present time.

Rev. Mr. Fendall —
Malta, Aug 11th Rec'd at
Smyrna & forwarded
J. Brewer Dec. 1847

(9)

The Rev Elmathan Gridley

Published
Aug 1848
Rec'd Sept 1848

Beyroot, Feb. 16, 1827.

Dear Bro. Cridley,

Your favor of the 1st of Dec. was sent by way of Damietta where it lay a month or more after other letters from Alexandria had reached us direct. What were our feelings of grief & disappointment in reading it you may easily imagine. We had been expecting you & our much loved sister every day, for months, & heard nothing by way of explanation of the delay, when finally at the very time when we hoped to have clasped you to our bosoms, we were made to understand that you were neither of you coming here, & that dear sister M. had been left at home in disgrace & in grief. It was with great difficulty that we could repress our indignation against the authors of this mischief, against this "spiritual wickedness in high places," & especially against the lovesick youth who seems to have been made the chief tool in accomplishing the object. The latter seems to us tolerable, only as he is probably not merely lovesick but love crazy. How boyish & meddling does it not seem to see the dignified President of Dartmouth College saddle his ass & post off 60 miles to establish the claims of such a person, & how Pope-like to pronounce that Jenny was still engaged to M. altho she had finally dismissed him. "Will you take her" he asks, as if J. could do with her as he pleased, or as if it were a work of compassion in J. to take her after you should have given her up. Poor J.!! What if M. should still say I want nothing to do with you. Will you sue for damages? We have heard of young ladies' prosecuting for a breach of promise in such a case, but

that a young gentleman should do it, would be a "new thing under the sun"! If, then, good Pres.t T. thot himself Pope, to loose & bind as he chose, he was wonderfully beside himself, & not less so if he thot the young lady, being cut off from Gridley, would use the Pope's compassion to get her back her Jenney. – Fie!! Fie!!

The reason given why you might consider yourself no longer bound by any engagement to Miss P. is as little satisfactory to us as to you. If, indeed, she had consented to be yours & you had accepted her under the condition that she should go with you to a foreign country, & she had afterwards refused to go, you would have been absolved. But what right have you, after making all the inquiries that you deemed necessary, & actually completing an engagement, then to begin to talk of her unfitness? And if you have no right to do this, what right has a third person to do it? They may next send an order to Beyroot & take our wives from the field, saying that, as we entered into an engagement with them under the supposition that they were fit for the mission, now they are discovered to be unfit, our engagement to them is null & void. — There are two or three mysteries unexplained in your hurried statement. You say that when you found M. in that distress, at your last visit, you "offered her your hand in marriage" & she refused. Why? Did she think of herself, as Jenny pretended to think of her, that she had no religion? – Jenny again had promised to take her, but it seems he at first only exhorted her to repentance, & did not claim her, till she had manifested it. Was repentance one of the conditions? – 3rdly Martha was a very unfit person

to go on a mission in Pres.t Tyler's view, because she had broken an engagement with T. And yet he seems to think she might make his friend T. a good wife, notwithstanding. — 4th The decision of the Prudential Committee intimates that Mr. had requested leave to withdraw her connexion with the Board. Why did she request it, & when, & how. — Is there any probability that Martha was inclined when you left America to listen to the proposals of T.? — We hope, however fickle she may have been in other respects, she will show herself decided in rejecting one who has conducted himself so improperly in this affair, & who has re[illegible]ed himself so unworthy of, not to say her hand, but even her [illegible] — We hope, my dear bro., yet to see you at Bu[illegible] but wherever you are, stay yourself on God. Your heart [illegible] be healed most effectually (if your disappointment is to last) by an intense zeal in the cause of the Redeemer, a zeal that shall swallow you up in a new world of thought, & feeling. — Mr. Goodell & all of us sympathize with you most sincerely. Mr. G. has written a letter to Mr. Evarts, in very strong terms, & it will come with a better grace, perhaps, from him, than from me. It happened that before your letter reached us, we had written to Mr. E. a joint letter, in which we made some free remarks on Mr. E's expression, which you will see, quoted by Mrs. B. in a letter she is now writing to you. —

To your companion Mr. Brewer I would add a word of thanks for his kind letter, & of answer to his inquiries. Neither Mr. Smith, nor the trunk of books, nor the medicine have yet arrived. Mr. S. had gone to Cairo & is perhaps now at Jerusalem having passed with Mr. Tobat thro' the desert. — The Spanish Hebrew will be best attained probably by studying first the common Spanish language, but we have no means here of obtaining that language except the grammar & the Bible in that language, which you also probably have. Were Mr. B. here he would find a most excellent colleague

in Mr. Nicolayson a young German of excellent heart & head. The prospect in regard to the Jews here is at present dark. We hope you will find them less prejudiced in the Archipelago. – Give much love to our friend Mr. Lee to whom tho' not personally known to him, we are under great obligations for his kindness. – Mr. Goodell is writing to him, & I have requested him to mention to him that thro' the medium of Messrs. Briggs & Co. we have lately drawn on him for $408.00

Extract from Goodells letter to J. Evarts Esq.

Feb. 19. 1827 My Dear Sir. The more we hear and know of the affair of Gridley, we are the more convinced, not only that the general ground you have taken in regard to all Missionaries for Syria is improper, but that the measures you adopted in his case to maintain your ground were illegal, unjustifiable, and (do

Extract from Bridgman's Journal of Mr. Lee's Bro.

pardon the expression, my dear Sir, for I love you, very very much) wicked. I wish you to show this to Dr. Woods. We love Dr. Woods, we love you, we love you all, but we feel for Martha more than you will ever know in this world. We know something of Martha, and something of Jenney – We know by letters received from time to time by Mrs Bird from her sisters, that this same Jenney, after he had offered his hand to one of the sisters, & was rejected, goes within a year to another, – to Martha and tells her that she had possessed all his heart for three years, and that, if Martha ever gave him, in any way, what could be in any sense construed encouragement, it was only to save his feelings. & that the whole Pember family, though they regard him as a scholar, & as a cousin, yet utterly detested him as a lover. – I ought to say that Mr. Gridley has used no intemperate language in his letter to us, nor said any thing which at all reflected on you, or on any one concerned in this affair.

If you are to be a Tract agent all your life, we shall hardly see you here soon. But why is the Physician to be obliged to be not only a single man but a roving, absent man. But as Mr. Temple says our brethren will find their proper place at last. We need you, & three or four like you, not like you in monkhood, but like you in strength & love & zeal. Yours J. Bird

156 Beyrout, Feb. 10th. 1827.

Dear Br. Gridley,

You will allow me thus to address you, even tho' our Christian friends in America should not sanction the appellation. Indeed, I have long considered you as such, and have, for many weeks, watched the white sails of every vessel, which has entered our port, hoping to greet with a thousand welcomes, my new br. and my ever dear sister. It is true our anxiety was excited about a week since, by the receipt of a letter from Dr. Nandi, mentioning the departure of yourself and Mr. Brewer from Malta, without the slightest allusion to my sister. Knowing how particular the Dr. is in such cases, I immediately concluded, that she was dead, and that he had purposely avoided saying any thing on the subject, in order, that our minds might be somewhat prepared to receive the afflictive intelligence. But as I received, at the same time, a letter from Mrs. Henry Hill, of a very recent date, in which not a word about my sister or any other missionaries was to be found, we hoped she was not dead; yet we pondered on the mystery with no small share of anxiety. To-day, the long looked for packet of American letters arrived. It was early, and we had not left our bed-chamber. Mr. B. was reading to me a thundering excommunication, which has lately come from the Maronite Patriarch, while I was dressing my babes. As my hands were engaged, he began to break the seals, and read to me the letters. Yours was the first one he opened. Before he had finished the first two sentences, I interrupted him by saying, sister Martha is dead. That dry business ~~[illegible]~~ in the commencement, told me as plainly as words could tell, that it was the messenger of bad tidings. You may judge of our feelings, but I cannot describe them. I have endeavored, during the day, to keep down my bursting heart, as much as possible, that our great family of strangers might not see that grief, the cause of which could not be explained to them. But now, in the stillness of the night, while the eyes of all are closed, I have permitted the tears to flow, I weep and then pray. When my thoughts wander to the once happy mansion of my dear mother, I weep. When I think of my beloved, my injured sister, I weep. When I think of you, my br,

and your dear companion (Mr. Brewer), in the like persecution, my eyes have their tears. And when I think of the injured cause of Christ, the dear, tho' yet, infant cause of missions in my native land, I could more than weep. It is only, when I look away from all on earth, that I feel calm. I see the rod in my Heavenly Father's hand, and there, I can kiss the rod. From that dear hand I deserve still sorer chastisements. There, I feel a sweet peace, and can cheerfully say, "Thy will be done." I need not point you to this source of peace. I trust you daily bring all your cares and sorrows thither. Oh may the peace of God rest upon you abundantly, and may you find in the rich fountain, more than the largest streams can supply.

Be assured of our warmest sympathy, and were you here, all, that a bro. and sister could do for your comfort, should be done. We hope sooner or later to give you and Mr. Brewer a cordial welcome here. You will then have an opportunity to see, with your own eyes, what sad ravages, we, poor wives make upon the health and spirits of our husbands. I feel a little inclined to quarrel with Mr. Evarts for that expression of his to which I have alluded, for he makes dear sister Goodell and myself ~~not~~ out to be, not merely, useless lumps of baggage, but rather, dead weights, that will, by and by, press into the grave the poor infatuated men who brought us hither. But I feel too sad to quarrel much, and the subject too serious to play upon. We were somewhat surprised at the manner in which he spoke of you and received some time since in a letter dated ~~May~~ June last. He seemed to be evidently displeased, that you did not choose to come out alone. You were represented as having, at first, given the Board to understand that you would come out single, and then altered your mind. I felt hurt at the manner in wh. the thing was mentioned, (especially as he mentioned your having formed a connexion with my sister) and, for the first time, thought Mr. Evarts impolite.

On reading over the last few sentences, and fearing that I had expressed myself in too strong terms, have concluded to give you an extract of the letter abovementioned. I have mentioned the name of Mr. Gridley in previous letters. I had hoped he would go out single, as I fully agree with Mr. Jowett and with yourselves, that some unmarried missionaries should be sent. We thought that this plan met Mr. Gridley's full approbation, till early last winter,

when he thought he should be more happy and more useful in the married state. As his mind seemed fully set upon the measure, the Committee did not object. In the spring he formed an acquaintance with one of Mrs. Bird's sisters, to whom I was introduced yesterday. I had but a short interview, and do not pretend to estimate character on the first introduction, but from the testimonials of Mr. Harris and Mr. Greenleaf, we are led to expect a very valuable accession to your missionary society by her consenting to take part in the work. May the Lord make her a great blessing to the cause, and to those especially, who will receive her as an associate."

When the letter was read, I said to the brethren, It is very fine for you and Mr. Jewett, who are so comfortably set down with your wives, to give such sage advice. They ~~felt~~ perceived the error, into which Mr. Evarts had fallen, and immediately wrote to him on the subject. But alas, how little did we then think of the evils, which had already arisen from that error. What is man? poor, frail, erring man! When I think of the conduct of the Committee in this affair, I cannot help exclaiming, how could they be so unjust, how could they be so cruel. Unjust they have been, even supposing my dear sister guilty to the full extent of the charge brought against her. Public report has represented some of the missionaries to India as fickle in their love affairs, yet this was not considered by the Committee as blameworthy so far as we know. When we left Boston, some of the warmest friends of missions expressed their regret, that Br. King was to be united with this mission on account of the fickleness of mind he had shown in a connexion formed with a young lady of Boston. Yet the Prud. Committee, knowing the worth of the young lady (Miss Ervin) and knowing too, that in the public estimation, Br. King was altogether to blame did, what? accept his offered services? No. They sent their united request across the Atlantic, that he would condescend to become their Missy.

The case of Br. Anderson is widely known. When I was first engaged to Mr. Bird, I expected that Mr. A. and Miss Cleaves would be our fellow laborers. She was introduced to me as a sister missionary. Br. A. sent her to our best female seminaries, had the entire direction of her studies, and expressed his wish at the Sem. with which I was connected, that in all her studies her ultimate destination might be kept in view. Indeed, I may perhaps say, that beyond her

native town, she was scarcely known, but as the particular friend of Mr. A. After an engagement of this kind for, perhaps, three years or more, we hear from some of our mutual friends, that the connexion is dissolved by Mr. A's request. He is censured by these friends, and the young lady is represented as meekly bearing her disappointment, and only weeping at the ill treatment she has received. Yet, is Br. Anderson thrown by in disgrace, as unfit, even to occupy ~~for~~ a common situation in life? Let Mr. Fay's address to him at his ordination be the reply. I could not read that address without a burst of grief. Could Mr. Fay have gone to the same source of light, for guide and direction in both cases, and yet, in the one case, give all his influence to place the christian br. in a station where the churches look upon him "with high expectation," and where "mighty cares and vast responsibilities devolve upon him, and yet in the other, exert that influence to tear the christian sister from the arms of her husband, (excuse the expression, for our barren language has no name more appropriate.) or doom her to remain with him in disgrace.

Have patience, my dear Br. for, now that I have entered into the subject, I must go through. Do not think that I have blotted from my list of brethren the names of King and Anderson, because I have mentioned them so freely. In my estimation, they are valuable christian brs. ~~yet~~ still, tho' in one instance they may have greatly erred. Perhaps they had powerful reasons, which would justify their conduct to the public, were they known. But until such reasons are found to exist, they rest under the censure of that public. Under that same censure, morally, why could not my sister have remained in common with thousands of others? Why should an anonymous letter receive so great attention, and at so late an hour too? Why should the president of Dart. College stir up the young man to do evil? Why not have advised him, as a christian and friend of missions, to hold his peace, especially as the connexion with you had proceeded so far. Such advice seems to have been all that was necessary to heal the wounds which had been made. And why should the Committee, even tho' they wished to put a stop to an evil (fickleness) which was every day growing upon them, also to have a hand in regulating the love affairs of their missionaries. why should the honorable Com. select a fatherless female as the

first object of their vengeance? Why not display a little of the gallantry usually found in a civilized land, and make one of their own sex first feel the effects of their wrath? As the whole female sex has sometimes been styled fickle, it would seem that they were entitled to a little extra lenity on account of their infirmity. That they are usually treated by the public with greater lenity than men, if found wavering on the subject of matrimony, is, I think, beyond a doubt. As an evidence, would just mention, that two of the first young ladies in the circle of my acquaintance, when I left America, have both of them, I suppose, been guilty of that fault, which the worthy Committee consider as an entire disqualification for a Miss. We were informed by letters, that they were both engaged to clergymen, next, that the connexions were broken off, and, lastly, in letters of late date, that they were both married, one of them to a worthy professor in one of our colleges, a young man of great promise, and the other, to one, perhaps, equally respectable and pious. I have never heard that either of them were censured for having changed their minds.

As to sister Martha, whatever evidence there may appear to be to the contrary, I do not believe that she ever gave Jenney that encouragement which amounted to a promise of marriage. That she never considered herself as under any engagement of the kind, till one was formed with you, I have sufficient evidence. Her having had other respectable offers, at the time J. pretends she was engaged to him, is an evidence that no such engagement was even suspected by the public. From infancy, until I left America, I knew her whole heart, as far as it could be known by man. And, perhaps, no other human being ever possessed that influence over her, which I have. I have read her character over and over and never saw the least trait of fickleness, but much to the contrary.

Since I have been in Syria, have received more letters from her than from all my relatives put together, and they have been written with the greatest minuteness and freedom. In a letter, dated Sept. 1825. she speaks of having wished for my advice on a particular occasion, but of having made out to decide ~~to decide~~ without it. that her hand was still disengaged, &c. I now suppose this had reference to the case of J. My bro. and sisters, tho' they write, with great minuteness, all family affairs, never mentioned that there was even the prospect of such an engagement, which they would undoubtedly have done, had they ~~known~~ thought such a thing probable. Br. Kimball

one of the most conscientious men I ever saw, would have told you all about it, had he known that such a thing existed.

For years she had a settled dislike to Jenney, and when he was paying us a family visit, she would spend most of her time in her chamber, leaving her mother and sisters to entertain the company. Excuse a short extract from her first letter to me, written about two months after I had left my beloved home. "Thomas Jenney passed a week with us a short time since, and — the pen almost refuses to tell Mrs. Ann P. Bird what follows. Will you believe me, sister, when I tell you, that he has offered his hand to Martha in marriage, and told her, that for three years she had possessed all his heart. I really thought him destitute of his reasoning powers, or surprisingly altered in his opinions; for you know how much he has ever been opposed to professors of religion marrying those who are apparently destitute of real piety. When I mentioned this to him, his excuse was, he hoped I would soon become a follower of Christ; and as he presumed he should not see me again for many months, he wished to make a full disclosure of his feelings now. Mother is exceedingly fond of him, and called me a foolish girl for refusing a man of such ardent piety. But perhaps it is unnecessary for me to say to you, that to accept of his proposal would make me completely miserable." Now, is it probable, that a young lady of common sense, having had a settled dislike to a person would, all at once, the first time she deigned to smile upon him, give him what was equivalent to a promise of her hand?

We exceedingly regret, dear Br., that you gave us merely facts on the painful subject. We wish to know your feelings also. Did Mr. conduct herself improperly, while the affair was under investigation? Was she obstinate? or did she manifest a christian spirit throughout. The manner in which she was treated by Bres. Tyler was calculated to arouse all the bad feelings in human nature, and if she exhibited the christian throughout, it must have been because the Lord enabled her. From the situation in which I was placed for some years previous to leaving Am. I had an opportunity of studying the character of hundreds of young ladies, many of whom are now the ornament and glory of our land. Had I been appointed to select from among the circle the one best qualified, & most suitable for the wife of a missionary, provided all were equally pious,

I could have selected no other, than ~~than~~ the one chosen by you. With all these things in view, I can only account for the conduct of the Com. in two ways: either that they were determined you should come to this country unmarried, let happen what would, or that my sister has been guilty of some great crime, which you all determine shall be hid from me.

A few words about Jenney. You probably know, that he belongs to a respectable and pious family, that he is a cousin to the late Mrs. Harriet Newell, and a connexion, tho' somewhat distant, of our family. Our parents always lived on terms of great intimacy and friendship, which will account for the intimacy, which has subsisted between their children. We always called him cousin Thomas, and treated him as such. It is the title usually given him in all my letters from home not excepting those of wh. you were the bearer. As a scholar, his standing was respectable, and I once looked upon him as a prodigy of piety. I was the means of turning his attention to the subject of religion, and consequently, ~~how~~ was in the habit of conversing very freely with him on the state of his mind. So completely did he appear to be devoted to the best of causes, and so great, apparently, was his enjoyment in religion, that I, who had been four or five years entertaining a hope in Christ, was sometimes ready to question the grounds of that hope. Yet tho' we respected him as a friend, we never thought of him as a brother, and when, about a year previous to my leaving home, he offered his hand to sister Kimball, we, sisters, were astonished at his presumption. The extract I have given you from his letter, was the first thing I saw against his piety. You will observe that he is guilty of a lie, or of offering his hand to one, while his heart was in the possession of another. M. too had no hope of being a christian then, while he was looking forward to the christian ministry. I made all the excuses I could for him in my mind, knowing that she was a rich prize for any one, but a christian, and feeling that perhaps his studies had been the means of cooling his zeal for religion. He however greatly sunk in my estimation then, both as a scholar and a christian. I have since heard nothing from him, or of him, more than an occasional mention of where he was, what he was doing, and so on, in common with other relatives and friends. Yet this is the man who Pres. Tyler can ask, if he will take my sister. No wonder that he is a little crazy after a love disorder of six years standing. But where is his religion?

From my family I have received no letters except what were prepared with the expectation of being handed me by Martha. Marianne wrote a few lines on the cover of her letter in great haste, having just heard that you were on the eve of sailing. She refers me to you for an account of the revival of religion in Dunbarton. She probably thought too, that you would tell us all the circumstances of that case, wh. has been so distressing to them. She merely observes "Our feelings have been sorely tried of late, but I would hope, that all is for the best. I rejoice that br. G. will have such friends as you in Syria. You will treat him as a br. for Martha's sake - for my sake - for his own sake. He will ever have my love. He has acted nobly. Oh I hope he will be happy."

Feb. 19th. Yesterday morning, br. Smith and three of the German missionaries arrived. They came through the desert to Joffa, and from thence by sea. We have been much refreshed by their arrival. One of them, Mr. Mueller, has lately buried his wife. He had been married but a short time, and had just entered the field, where they were to labour, when she was removed. As he gave me the account of her last hours, I mingled my tears with his; yet, as I looked upon him, could not help feeling, that his case was enviable, compared with yours. And now, dear br. shall I say, that br. Smith has been the means of increasing our grief. He has told us, that you think it probable, Martha is now married to Tenney. Need I say, this would be the finishing stroke to our sorrows; I feel as though I could fly to my beloved home, and prevent so great an outrage. But alas the wide waste of waters which lie between us. I can only pray, forbid it, Oh my Father in heaven, forbid it.

I regret exceedingly, that you released my sister from her obligations to you. ~~That~~ She would then have been relieved from all importunity on all sides. She might have remained your widow, or affianced bride, until Providence opened a way for her to become more entirely yours. She would have been a comfort to our dear mother in the decline of life, and might have been useful and comparatively happy. But is her tender conscience to be worked upon by wicked and designing men, that their own characters may be screened. Can she be made to believe, that duty demands such a sacrifice, as that she should bestow her hand upon a wretch so undeserving of the favor? I have some confidence, that the Lord will never permit it. I will never own any other person as a br. than yourself; and I would hope, even against hope, that my dear sister will still be the partner of your cares, and the sweetener of your toils.

Copy

Jas. Evarts Esq.
Cor. Sec. A.B.C.F.M.

Beyrout, April 3, 1827.

Dear Sir,

Yours of Oct. y. 1826, explaining the case of Mr. Gridley & "Miss Martha T. Parker" reached us on the 19th ult. We were wondering at your long silence on a subject so nearly connected with our tenderest interests, especially as we had had information of two or three opportunities of sending letters subsequent to the departure of Mr. Gridley. But our surprise at the delay of this communication was scarcely equal to that excited by the strain of it when it arrived. That you should have seriously taken up your pen, mainly to clear Mr. Gridley in this matter from all imputation of having been hasty or unkind, is to us as if one should attempt to clear from the same imputation a certain great personage for having his nation & going to live & die alone at St. Helena. We see not how any one can regard Mr. G. from beginning to end of the difficulty in question, in any other light than that of a meek, passive sufferer. — We hoped your letter would contain some additional facts that we had not received, by which we might see the justice of the steps that were taken in regard to our sister & by which we might be enabled to form some satisfactory opinion of our own respecting the whole case, but we are left nearly as much in the dark as before. We are sorry to say that the few facts of which we are in possession present the case in a very unfavorable aspect. It had a very inauspicious commencement, & its prosecution seems to us at this distance, to have been much in character with its beginning. — In the first place, the person who suggests the hints against our sister's qualifications, is unwilling to be known; & the amount of all he can say appears to be that he knows some one, who knows some one, who knows something against her. Such testimony from an unknown witness, in opposition to the testimonials already on hand from her minister & her preceptor, is certainly very slight to be made the foundation of so scrutinizing an inquiry as was afterwards instituted. — Secondly, — Mr. Gould on being applied to for testimonials, declines giving them. He knows nothing against the girl but knows somebody who does. Now Mr. G. was referred to, it appears, as a person with whom she had lived, as if something had come to light during her residence with him that was disreputable. Why then does not Mr. G. furnish the Comm^tee with such traits of her character as, during that period, came under his inspection. We can confidently appeal to that gentleman to say what that character was. We would ask him if his school did not flourish under her instructions. Did he not give up the direction & government of it, in a more than ordinary degree, to her discretion? Was she not respected by the pupils & by the inhabitants of the place, as a person of stability & judgment? Did not both he & Mrs. G. make her a confidant in some of their most intimate family secrets? Did he not persuade her, contrary to her own inclinations, to stay a second or a third term in his employ; & on condition she would stay still longer, & lest she should be detained by her friends if she journeyed into N. Hampshire, did he not offer to pay her expenses & even to accompany her, on a journey to N. York or elsewhere for her health? On her leaving him did he not manifest extreme regret, & declare that, aside from all flattery, he never expected to procure another teacher so good as she had been; for that she had never done a single thing either in the family or in the school which he could wish to have been done differently. Did he not manifest the same opinion of her for two years afterwards by sending her repeated invitations to return? And, what, perhaps, is more than all, has he not in his family a child, born after our sister's departure, whose name, out of respect to her, is Martha Parker Gould? - Let this gentleman, for reasons unknown to us, chooses to remain silent on all he knows of our sister, & refers to something he does not know, to be explained by a referee in the region of Dartmouth College. — Thirdly. - We are informed that Dr. Tyler on examining the case with Jenny, pronounced Martha to be unfit for a mission, & still engaged to her former suitor. On the latter half of this decision we have a few remarks to offer. - Sister M. has no friend in this world in whom she has confidence more than in her sister in Syria. To her she has accordingly been in the habit of always writing freely on all things concerning her spiritual & worldly interests. Now we have out hand two of her letters, the former dated one month, & the latter five months, after the alleged engagement, in neither of which does she give the least hint of such a fact, & in the first, she clearly intimates that her hand is still free. Letters received from other members of the family, show that they knew nothing of such a thing, & we have evidence that the public were as ignorant on the subject as the family. All this is scarcely possible on the supposition that such an engagement actually existed, or was even confidently expected. If, as was doubtless the case, Dr. T. examined the correspondence of the young lady, he very likely found that she expressed herself with a familiarity unusual with unengaged persons. But it is possible he was not informed of the fact that the couple are distant relatives & that the two families have always lived on terms of extreme intimacy. The sisters particularly of the Parker family, have, for years, been objects of particular regard by this Thomas, one of whom he has regarded as the chief instrument in his supposed conversion. Now if, in these circumstances, M. was [illegible] what might be taken for "strong affection," it is not unaccountable, even without resorting to the supposition that she was under a matrimonial engagement. She would naturally treat him [illegible] & this [illegible]

which he was pleased to construe ~~as~~ amounting to such a pledge. If in fact this encouragement could, impartially be thus construed, she was doubtless in fault, & he perhaps could claim damages, but not, as we think, the hand of our sister. But she "confessed", you say, that her engagement to Mr. T. "was still obligatory." Was she then led to consider herself bound to abide by the impression made on T's. mind setting aside her own? Was she brought to consider herself accountable for all the deception originating from her, whether intentional on her part or not? If so, we know not by what steps she came to her conclusion, but should sooner ascribe it to anything, than to "cool reflection," nor does it appear that at the time alluded to, she was in a state of mind to admit of such reflection. If we are correctly informed, Mr. always gave T. to understand that there were "obstacles" in the way of their union, & had never told him that these obstacles were removed. Now whether these obstacles were real, or imaginary, or only pretended, it matters little to the point in question. So long as they were said to exist they were an effectual barrier to a proper engagement, & to all just claim on the part of Jenny. To explain our view of the case by an example — You are seeking an estate. One is offered you whose title you think, ~~or pretend to think~~, is not clear. You therefore say you might accept the offer were it not for certain obstacles, & so pass on & suit yourself elsewhere. When you have got well settled down on your new possessions your reasons for rejecting the first offer are demanded, examined, & proved to be groundless. Is it proper that you should now be required to sell all, & purchase the estate aforesaid on a plea that you are under a previous engagement? — But perhaps if we had all the facts, of which Dr. T. was in possession we should conclude as he did that such an engagement was actually consented to on the part of our sister. We will suppose the fact to be possible. But we ask, notwithstanding, how could he or any other person, after hearing but one side of the case, take it upon him to say that such an engagement still existed? Is there no possibility of dissolving such engagements. If there is, perhaps this had been dissolved. You say "she dismissed the man for alleged reasons which were not the true ones." Then, we say, let her be tried not for fickleness, but for falsehood, & let her be restored to confidence only by cordial repentance & confession. But whether they were false reasons, or ~~whether~~, as we are still disposed to think, they were reasons, which, at the time, actually weighed as such in her own mind, — in either case, we do not see why the dismission was not valid. Our inquiry here is not respecting the reasons of the girl, nor respecting her falsehoods or unkindness in dismissing the man, but simply did she dismiss him? Now we have always supposed that marriage was, among Christians at least, an affair of mutual consent. If so, let either of the parties say barely "I am unwilling" & the other is dismissed without a reason. The engagement that was, has become futile, because it can not be consummated. Whether this view of the subject is according to the laws & usages of legislation we know not, & probably this inexperienced couple were as ignorant as we. They seem to have gone on the same supposition, viz. that if one of the parties fell back, altho' the engagement was undeniable, it was not expedient to enforce it. They both, according to mutual confession, imagined the dismission, at which an attempt had been made, to be complete & final in every respect. Under this impression they were quietly resting, and month after month pursuing their own separate interests, until Dr. T. not, it must be allowed, under the best circumstances to be impartial, examines the records of their love, & makes the grand discovery that both the lovers are under a mistake. The dismission warrant is found ~~to be defective~~. Some essential clause is omitted, or it has not been signed, sealed, & delivered as the law directs. The instrument is therefore pronounced to be null & void, & the poor novices are made to pay dear enough for their oversight. All their own subsequent plans & expectations are to be set aside so far as they were founded on the supposed validity of this defective instrument; & what is more, the public also ~~are~~ made to suffer for a heedlessness in which they had no concern. All who had any interest in the two youths, are thrown into agitation. The most solemn of all contracts with them, & the most interesting & rational expectations respecting them, are broken up on account of this fatal act of their inexperience. What might have been the consequences had they continued a few months longer ignorant of their mistake & of their real relation to each other, it is impossible to tell. We only hope that no such mistake may ever occur again, & that all young people, who feel inclined to meddle in such dangerous business, may first take all the previous lessons necessary for their direction. But if any uninstructed pair should hereafter prove incapable of directing their matrimonial negociations, unable to determine whether they are, or are not, under a marriage contract, we barely suggest whether it would not be better, to let them remain in quiet ignorance of their state, than that the Presidents of our Colleges should leave their useful occupations, take journeys, & disturb the public peace, to set them right. —

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Rev. Isaac Bird & Wife.
Oct. 6. 1827.

Mrs Lucretia Bird
Affin

Francis Crosby Esq.
Boston M.S.A.

R. 26. May.

Comm.: has offered books to them of the publishing as modelling of Dissolution?

This unfortunate transaction has cost the Br. to time of trouble. It has cost us days of night of weeping & bitter. If we visited at our time, we are apprehensive to the blessing of friendship, if it should dispel in our minds. If we write it with him Truck about a church where he is wrong, & says his sermons will go with him to the peace of the family. - Mr. F. feels [illegible] that man should be our friends. - This mission has cost much in memorials home. - More than ever we fear that a future day will inform the committee a great deal of wickedness. — So far as

so far as we can discover, other hardy Pl. a burning, deceitful business yet to be completed. Little years' object. - May God bless his trying his trophies, N. Y. in [illegible]

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Beyroot, May 1st. 1827.

Dear Brother,

For several days, I have been hesitating whether to write you, or not. I have hesitated, because I do not know as you wish me to write. My letters may awaken feelings, which you may be endeavoring to forget. As you have never written to me, or requested me to write, I may appear to you very officious, as taking too great liberties, or as "a busy body in other men's matters." In view of all this, however, I have concluded to intrude myself again on your attention, doing as I would be done by. If I err in this respect, you need only give me a hint by the first opportunity.

I wrote you a long letter in Feb. and hope it has reached you, ere this. We were happy to hear, thro' Mr. Brewer, of your safe arrival in Smyrna, and prospects of usefulness there; and, though I cannot but hope Syria will eventually be your station, I feel somewhat reconciled to your being where you are at present. A knowledge of the modern Greek will make you more acceptable here, as neither Mr. Goodell nor Mr. B. understands it. And it is important, that one among the missionary bretn should be able to carry on a correspondence with the Greek Patriarch and bishops in their own language. I make these remarks from having heard Mr. B. say, within a few days, that he did not know, but it was his duty, to attempt an acquaintance with the modern Greek. He said this with reference to his correspondence with the Greek Patriarch, who does not understand Arabic.

As possessing more medical knowledge, than any of our party, we particularly need you. Should the Lord send sickness among us, our situation would be truly melancholy. The plague is now in this vicinity, but does not appear to be rapidly approaching us. It has been in Damascus for some time, and we have this morning heard, that it is making ravages in several villages between Libanus and Anti Libanus. There have been, it is said, a few cases at Der El Hamar, and ~~Ebtaan~~ Ebteddeen, the residence of the Emir Besheer. Also at Sidon. At Latakia, it does not rage, as it did a few weeks since. We have been nearly two weeks in quarantine, but no case of the disorder has yet occurred here. This is a favorable circumstance, as there is a constant communication between this place and Damascus.

As to the general news of the mission, you will learn it by letters, which go with this, and are left open for you to read. As to our views of a subject exceedingly painful, you will have known them, from letters sent in Feb. In mine

at that time, I gave you an extract from a letter of Mr. Evarts to us, giving us information, that a dear sister might soon be expected, and praying for blessings upon her. We had another from him, dated Aug., in which he says, that he had expected you would sail about that time, but all things not being ready for your embarkation, he could not fix the time of your departure, but hoped it would be some time in ~~June~~ Sept. We heard nothing farther from him, until the 19th. of March, when we received a letter, of which the following is a copy. It was addressed, as a confidential letter, to Mr. B. and myself, and dated Oct. 7th.

My dear Friends.

You will doubtless have heard before this comes to hand, that Mr. Gridley expected to bring out Miss Martha T. Parker with him, and you will probably be disappointed to learn, that Mr. G. will visit Syria alone. It seems proper, that you should know something respecting the case, and that the whole burden of relating it should not be thrown upon Mr. G. And I will begin by saying, that not the slightest blame rests upon him, respecting the whole transaction. A brief account is as follows. While Mr. G. was waiting for an opportunity to embark, an anonymous letter was received by me, throwing out a suspicion as to Miss P's fitness for missionary employment, and referring us to Mr. Gould, a minister, with whom she had lived. As here was a direct reference, we felt bound to inquire of Mr. Gould, which we did by applying to him for a testimonial to her character. This he declined giving, and referred us to Mr. T. Tenney, then at Hanover. We wrote to Dr. Tyler, Pres. of the college. He examined into the matter, and thought it required investigation. An investigation was had. I was obliged to take a journey into N.H. and the result was, that his previous engagement to Mr. T. was such, that it was thought by herself, on cool reflection, to be obligatory. Our Committee examined the affair with great care and tenderness. She had professed strong affection for Mr. T., had hastily dismissed him for alleged reasons, which were not the true ones. Afterwards saw Mr. G. and doubtless felt strongly attached to him. On the whole, however, she appeared to have been fickle in her feelings to a fault. The Com. did not feel inclined to speak harshly of the young lady, but as she had declined going on a mission, unless Dr. Tyler, and myself, and the Com. thought she could go without exposing the cause to reproach, and with a fair prospect of usefulness, we decided, that, all things considered, she had better remain. There were two grounds of hesitation in our minds. 1. She had shewn great instability in regard to her engagements to Mr. T., and we were afraid she would want stability on mission ground. 2. We could not tell what her real mind was in regard to the two suitors, altho' two of us conversed with her, and all of us saw her let-

ters to both, down to within a day or two of the decision; the most important ones being written to both, that is, some to one, and some to the other, while this matter was before the Com. Since Mr. G. sailed, she has made a public confession, that she had done wrong. It is expected that she will be married to Mr. F., who has conducted extremely well, during the whole transaction.

This is written in extreme haste, and from motives of personal friendship. I feared you might think Mr. G. had been hasty or unkind, whereas the fact is, he behaved with the most entire generosity, and the strictest Christian integrity. I am this moment obliged to send the letter on board the vessel.

Yours with much love,

J. Evarts."

I need not attempt to describe the feelings with which I read this letter. It was the means of making me quite ill, and I know not when I shall recover the strength of body, which I have lost, by what I have suffered in mind the past three months. Who would think that the "Miss M. F. Parker," mentioned in the preceding letter, was a dear sister of mine, and that the writer had written the above from "motives of personal friendship"? I cannot think of the principal actors in this sad scene, and the means they have taken to accomplish their ends, without a degree of horror. How amazingly have their views altered since we left our native country. I know not that any inquiry was then made respecting the wife of a missionary, nor was I even required to furnish testimony of having made a public profession of religion, or of possessing a hope, that I had been born again. While we were in N. York, waiting the departure of the vessel, which was to bring us to Malta, the conversation turned one evening upon Dr. and Mrs. Holman, who had then returned to Am. Something was said in connexion with their names on the propriety of examining those, expected to be the wives of missionaries. ~~and~~ I think the remark of Mr. Evarts was, "that would never do." It was to this import, if not in the same words. Why he was led to adopt measures in my sister's case, so contrary to all former ~~cases~~, and so contrary to his views of propriety or expediency, does not appear to me, unless it was to accomplish a darling object, which he has now accomplished. — This is a sad world, and the beings, who inhabit it, are, the best of them, poor, sinful, imperfect creatures. The most of the few trials, I have met with in my journey thro' it, thus far, have been caused by those, who profess to have their conversation and their treasure in a better world than this. How great a change there must yet be in each one of us, before we can enter upon that blissful state, where mistakes, and errors, and jarring interests will never ~~break~~ in upon our harmony.

Many kind regards to our other Br. Rev. Mr. Brewer. We send a large packet for America to the care of Mr. Lee. You will see, among others, a letter to Rev. Walter Harris. It has an extra wrapper, the seal of which you may break, read the enclosed letter, and then seal and forward it without a wrapper. We should have sent it open to you, but the possibility of your not being at Smyrna, made us take the above mentioned precaution. If our Smyrna friends are in the habit of sending all letters to Am. enclosed to Mr. Evarts, we do not wish ours to be thus sent. Let them go separately. With many prayers for the blessing of the Lord upon you & your labors

I remain yours,

Ann S. Bird.

Rev. Elnathan Gridley.

Smyrna,

E. Saty, 26. mar. 1842

S. Lee.

Beyroot, June 27, 1827.

Dear Bro. Gridley,

We have written to you three or four letters since your arrival at Smyrna, but as yet we have received only yours dated at Malta. We suppose that you have not had any opportunity of forwarding letters to us since ours could have reached you. By the return of the present messenger we hope we shall receive a full answer to all the questions we proposed or implied. We long to hear something more from our dear Sister M., for nothing has come to hand from her since her letter of November or October. She seemed then to be in a happy Christian frame, zealous in the cause of the Redeemer, much affected, of course, by what had happened with regard to yourself, begged us to remember you, with the utmost affection, as her best friend, & gave not a hint that she expected to be united to Jenny. Her health was not very good. She said she should write again the next month, but tho' we have had two or three arrivals, which ought to have brought her December letter, we have seen, as I have already observed, nothing from her. She says, with the utmost frankness, that she "had done wrong", & perhaps this is the confession of which Mr. Evarts speaks. But she does not have the matter to be understood, as he did, in a general sense. She specifies that the wrong she did, was, in "giving Jenny encouragement after having so long refused him". She does not confess that she had done

July 2nd. --- We have pretty authentic intelligence that 25 Greek vessels lately appeared off Alexandria, burned or took them off the Island of Candia, & that the Greeks are making great preparations for the defence of Sphacteria & Sappho.

wrong in dismissing him, or that she had done wrong in contracting an engagement with yourself. – We have replied at length to Mr. Evarts, & have given him our opinion of the proceedings of the Committee with as much plainness as we thought our connexion with him would permit, & at the same time with as much reserve as our feelings would permit. One copy of this reply we sent by way of Smyrna, & left it open for your perusal. If you have received it, & the other communications we have forwarded you, it will be sufficiently apparent how we view the case, & we shall hope you will let us know how those views appear to you. –

You will doubtless have received letters from sister M. since we have. Pray let us know all their contents, & if it be not too much to ask, enclose them for our perusal. We are every day in expectation of letters, as we have just received the Missionary Herald, from Malta, down to March, i.e. the Mar. number came alone ~~with~~ in a box of tracts – not a letter of any sort accompanying them. Letters there must have been. If they are not lost they are probably lodged at Alexand^a.

~~The bearer of the present is a native Arab who has resided in Malta for nearly a year, & has been employed, much to our satisfaction, as an agent for our schools. He carries dispatches for the Consul. Could you talk with him he could tell you all about us. I hope you will at least have an interview with him & if you could shew him some little attentions it might be well. He is a decided friend to the simple uncorrupted word, at least so far as it concerns the head, & we even hope his heart is new.~~ Another messenger is to go. – July 29. – We have had a visit from the plague here which continues to carry off a few individuals, but its power is much broken by the heat of the summer. It is spread over nearly all Syria. At Da-

mascus, Latikea, & Aleppo, it is said to have been very severe. At the two last mentioned places it commenced its work early in the season, as well as at Tarsus, where we heard of its appearance first. — Our quarantine has of course put a stop, for the time, to all our operations abroad, but it has given us an opportunity for quiet study, which we very much needed. Mr. Goodell has carried on his work of translations & writing to much advantage. —

— As to your work, if you can spare a corner in your answer to tell us a little about it, well. We hear you are occupied considerably in medical practice.

— If you have received the Jan.y & Feb. Nos. of the Herald, & can spare them, pray let the bearer bring them. We fear ours are lost, & you can supply yourselves again from Boston. — ~~Pray give the messenger (for we have had the expense) $50 on our account.~~ — We also wish you to negociate with our good friend Mr. Jno. Lee or Messrs. Van Lennep & Co. a deposit to our credit at Beyroot, if possible, or at least at Alex.a. This may be done, doubtless, by your giving them Bills on the Board in advance. On receiving your bills, the gentlemen will, we hope, give immediate information to their connexions here or at Alex.a to pay the amount of the Bills to our order, giving us information at the same time. We shall need at least each $1000 or say $600 or 700 a year. We have just drawn on Messrs. Briggs & Co of Alexand.a $500 to be reimbursed by Mr. Lee, of which Mr. Goodell will probably inform him by the present conveyance. Pray tell us particularly what of our letters have been received at Smyrna, either for yourself or for America, together with their dates, so far as you recollect, vessels, &c. Remember us cordially to Mr. Lee, & Mr. Van Lennep, to whom, tho' we have never seen them, we have much reason to be friendly. Much love to your colleague Mr. Brewer, if present. Mrs. B. unites with me in prayers for your prosperity & happiness.

Very affec.y Yours
Isaac Bird

We are a little alarmed at the present prospect of war with the Porte, by the European Powers. What do you think of it?

Rev. Nav. Brig. Brewster
June 27. 1827. Rec'd
J. Brewer & Surgeon
Sept. 1827. Annulled
Multa for a vol. by J. M.

Rev. Elnathan Gridley
Smyrna

Cert of Jno. Lee Esq.

Rec'd 27. August
J. 3 Sept.
Annulled
See Island

Dear Bro. Anderson,

I received your note yesterday, in answer to mine.- We hope that the Rabbit-hunter will yet find a moments time from his multiplied, dignified, & responsible avocations to think of your humble petition & say something "sub proposito." I suppose we have here an explanation of that term in English which I remember I used to read with a curious sort of wonder what it should mean, viz. "dancing attendance upon the great." — Meantime to comfort you a little in your prison we send you thro' the grates this note, with an apple pie made of pears, cordial salutations from all the missionary families and individuals in Florian

~~in Florian~~, I a pressing invitation for you to come directly hither when the day of general gaol delivery arrives.

Very affc y.
your bro. Bird

P.S. If you should chose ~~not~~ to bring all your baggage so far, you can order a part to Mr. Hallocks with his team — Kind regards to brother Smith.

Rev. Isaac Bird.

Lazaretto, Sep. 19, 1829.

Mr. B. Anderson

Lazaretto

Rev. Isaac Bird.

Lazaretto, Sep. 15, 1829.

Mr. J. Masters
Lazaretto

[copy that is marked with a single line in the margin. Where there are double line a copy has been already taken. There leave 2 inches space.]

Monday July 2. – After some days occupied in procuring a suitable person to go on to Smyrna as a messenger, & in preparing the necessary dispatches, a man at long the set forward with the papers to Tripoli, from which place they are to be sent by another hand.

Sat. 7. – It is next to impossible, where so much distress & oppression abound, that we should not sometimes give & sometimes lend something for the relief of the sufferers. These favors are very often requited with base ingratitude. To day I sent a man to request the payment of two dollars which I lent a year ago, to be returned in two or at most three weeks. The money has been demanded a number of times in the course of the year & the promise as often received of payment within a few days. But now the youth sends an insulting answer, denying the debt altogether. His denial however will be ineffectual. – Another case. – A young relative of A. Shidiak, who had often come to converse with us on the subject of religion, & who once went for us to visit A. in his prison, came one evening in the greatest secrecy to intercede for his brother in law. This brother in law was also an acquaintance of ours & to appearance our friend. The youth declared that an Emeer having discovered a Bible ~~in his house~~ of English stamp, in the house of his bro. in law, had sent upon him two soldiers demanding 500 piastres fine; that they were beating his wife, digging up the floor of his house, & so on – that he was obliged to pay the soldiers 5 piastres a day expenses, until the 500 piastres were ready, & that the poor man would be absolutely ruined unless we could advance something for his relief. So earnest his petition, he would fain have fallen down & kissed my feet. I lent him a small sum, taking his note without witnesses. It so happened that his brother in law was released without making use of the money, & he applied it to his own use. To day, when the money has been some weeks due, I met the youth in the road, & with a guilty blush in his face he passed on without suffering his eyes to meet mine.

A serious quarrel occurred in the family to day, between Sheekh A. & J. L. The former declares to us that J. L. has no other motive in associating with us than to get the opportunity of eating meat during lent, & that his conduct out of our presence is such as to prove that he is acting with us a part grossly hypocritical. – J. L. accuses the Sheekh of direct falsehood in reply to his statements – says that when in the service of Lady Hester Stanhope he was the cause of the division & dissolution of her household, & that he was now playing the same game over again with me. They both exhibit an unholy temper, but we know not who is most in the wrong.

Sabb. 8. Relaxed our quarantine regulations so far as to have public worship together.
Mond. 9. A great firing in the City. A son, it is said, is born to the Sultan.
Tuesd. 17. A Jew from Safed brings information which we should be very sorry to find true. P. T., a Maronite youth, of a very respectable family in Beyroot, was, a few weeks ago, excommunicated for his attachment to us. He was left, by Mr. Nicolayson, at Safed, to look after his house there, while Mr. N. paid a visit to Beyroot. During Mr. N's. absence P. (the Jew says) was guilty of a crime which if proved upon him must destroy all our regard to his religious pretensions. P. is now at Tyre, with our German brother Müller, intending to accompany him to Egypt in capacity of a teacher. We shall therefore send immediately to Mr. M. to disclose our fears of them to Safed to inquire into the truth of the report. —
Monday 23. - The man sent to Safed returned with a letter from a physician in Safed stating that P. is guilty, & another letter from Mr. Muller that P. was accordingly dismissed from his company & would immediately return to Beyroot.
Tuesd. 24. - A special messenger from Lady Hester Stanhope brought a letter addressed to Mr. Goodell & myself, in which her Ladyship gives us the appellation of "Worthy Americans" & begs of us the favor of our calling on the Austria Consul & communicating to him a word of information specified in her letter. This request was rather surprising, as it comes from one who seems to have taken, heretofore, almost every occasion to manifest her dislike to men who, (to use her own words) "interfere in matters of religion". We, however, fulfil her Ladyship's request with pleasure, & write assuring her of our readiness, at all times, to do her any service of the kind. —
By the arrival of Sheikh N's. brother, we are assured that our persecuted friend A., the report of whose death has again been industriously got up, is still alive, & in circumstances of tolerable comfort.
Wedn. 25. - P. T. has arrived from Tyre & stoutly asserts his innocence, referring with al to a witness at Safed who is a respectable man, & who, he says, is ready to refute the accusations of his enemies. We choose however to put the labor of his vindication on himself.
Thurs d. 26. Two cases arrived from Malta, containing various kinds of tracts. Those in the English & Italian languages were suffered to pass the custom house, but all that were Greek & Arabic were arbitrarily detained. — To day also arrived, passenger in an English vessel, Dr. Mac

don, an Irish physician. He is said to be of a Popish family of some consequence in his native land, but his own religious views seem to have a strong tincture of Protestantism. When informed of the proceedings of the Maronite Patriarch, especially in regard to the imprisonment of A. S., he seemed indignant, & offered to go, if we advised to the measure & expostulate with his Holiness in relation to this matter. The prospect of benefit was not such that we could so advise him. - Dr. M. has ~~passed~~ resided in Rome, & while there found, in the Vatican, a history of the Popes, which, he observed, contained many important facts, but which very few were permitted to read. The book seems to have produced on his mind no very favorable impression with regard to the sanctity of their Holinesses.

Tues. 31. - We have had at Beyrout so much sickness, & especially of that distressing disease the ophthalmia ~~at Beyrout~~ during the summer season, that we have much desired a good place of residence, a little more elevated, where we could pass a few of the hotter months in cooler air, but such a place has not ~~[illegible]~~ heretofore presented itself. The young Sheikh has now offered me, with his father's consent, their house in Ehden, where we hope to spend the present summer. A situation in a family, especially one like that of Sheikh Latoof, offers more advantages than any mountain convent could do. Priests & monks are very generally too much attached to their office & their ceremonies to be cordial with persons like us, whose office militates rather strongly against theirs, & the common people, under the eye of such watchmen, are of course more shy than elsewhere. The name of Sheikh Latoof has already appeared in our journals. He ~~[illegible]~~ exercises the power which his title denotes, sometimes alone & sometimes in connexion with his cousin & brother in law, Peter. He has had the misfortune, of late, to fall under the displeasure of the reigning prince, who has given the entire property & office of Latoof to the other. Peter now reigns in triumph & takes every opportunity to oppress his humbled relative, & to avenge himself for all the wrongs which he pretends to have received during a long family quarrel. Aware of the persecuting disposition both of Sheikh Peter, & of the Patriarch who resides near Ehden, we have, thro' the medium of the Consul, obtained an order from the Emeer Besheer to his son Ameer to the following purport,

"To our honored & well beloved son, the Emeer Ameer, may God prolong his days. — After assuring you of our longing after you, & our great desire to behold the light of your noble countenance in ~~[illegible]~~ heaven, we inform you, with regard to the bearer of this letter, our English friend, Signior B.

Bird ~~an Englishman~~, that, in consequence of ~~the~~ sickness ~~[illegible]~~ he has it in contemplation to go with his family into the district of the Gibbe to enjoy a change of air. ~~What is~~ required of you is, that you ~~[illegible]~~ take a special oversight of him, & furnish him with recommendations from your excellency to the place in which he may choose to reside, ensuring to him, from the people of the place, all honor, respect, reverence & attention, with every possible security & protection ~~[illegible]~~ It is possible that our friend the aboresaid, may wish to pass into some other ~~district~~ part beside the Gibbe. If so, to whatever place he may select ~~among~~ in all the district of Ge-bail', ~~recommend~~ furnish him with the proper letters of recommendation & security as we have said above. As for the rest your own good sense will suffice." Your father Besheer."

Having taken a large Arab boat, we embarked, about noon, for Tripoli. In passing on board, our chests were detained at the Custom House, to be searched. I frankly confessed to the Turk, the head officer present, that we had, in all, 6 or 7 New-Testaments in Arabic, & nothing else for which he need trouble himself to search; but that as my family was generally composed of 6 or 7 individuals, I demanded that number of the books of my religion for my own use. He said it would by no means do, that those books were forbidden by ~~order from~~ the Sultan, & the Custom house officers were commanded to search them out, state they wherever they might be found. After a considerable time spent in urging my claim to the books, all to no purpose, I at last offered to deliver up to him, at my return, 7 copies of the N. Testament, on condition he would let me pass on without farther detention. To this he agreed. I see not why he might not, with equal right, have taken away my clothes or furniture. It is devoutly to to be wished that English or American influence may yet be such in Turkey, as to secure the word of God from violence, at least when found appertaining ~~to a Protestant~~ Protestant's baggage.

We expected

We expected to be under way the moment we got on board, & so we should have had a fine wind & a fine prospect of the Coast. But, although we had hired the boat for our sole use, the Captain took the liberty to detain us 4 or 5 hours to accomplish business of his own. Mrs. B. was immediately sea-sick & the sun beaming down upon us rendered our situation not a little uncomfortable. Before sundown, however, the captain appeared coming from shore with the complement of his crew, & immediately anchor was weighed, & all sails spread. The seamen, like those whose fatigue was over, abandoned themselves to ease & merriment. Some were seen stretched upon the deck to rest their limbs, others fuming the pipe, others singing, dancing, wrestling or whistling upon the harp. The night approaching I took my N. Testament & was going to pass over to their quarter to read & converse, & pray, if possible, with them, when they began to separate, each one to his solitary supper. A few taking their station on the deck directly over our heads, I ascended & improved the opportunity to direct their minds to serious subjects. It was the eve of the feast day of the prophet Elijah. They had heard that Elijah never died & therefore inferred that he was visible somewhere now, on the face of the earth. I advanced some new opinions on the comparative importance of ceremonies & the love of God. Some assented, & strengthened my remarks, others stood in doubt of me & wished to know who I was. Some told me a Greek, others a Russian, & I left them to their doubts without confessing the particular church I had embraced, reminding them that real religion did not concern the <u>name</u>, but the <u>heart</u> of a man, that the important thing to be inquired into, was not whether a man was a follower of this or that particular church, but whether he was a follower of Christ.

The night was windy & cold. The air brushed over our faces in a manner to which we, especially our little ones, had never been accustomed, & we expected injury instead of benefit from our voyage. It proved however otherwise, for none of us were made permanently ill, & I was suddenly cured of a troublesome sore throat.

Wedn. Aug. 1. – The day broke & found us near running foul of one of the islands which protect the harbor of Tripoli. Soundings were made & the vessel put out. We escaped the breakers & after a few tacks against a contrary wind were glad to find our selves once more fast at anchor near land. We repaired directly to a large Khan & were followed by our baggage after it had been subjected to a minute search. – I improved this opportu-

nity to visit the school established in the Port. On coming to the house of the teacher's sister ~~of the teacher~~ in whom the school was, found her much out of humor & the school stopped. I made a single expression of my displeasure at the conduct of the teacher & abruptly retired. The teacher afterwards came to my room & we agreed to settle our accounts according to the judgment of the English agent, who was to make minute inquiry into the number of his scholars & other particulars. – Took animals, & after sundown got under way for Zgarta, the winter residence of Sheikh Latoof. The road seemed long & tedious, owing partly to the fatigued state of the animals who had probably performed a day's labor before we took them. The one on which I rode with my little boy stumbled & fell repeatedly ~~—~~ & was unable to rise till we had dismounted. When we reached Zgarta we found the people, according to custom, Sheikh ~~Latoof~~ among the rest, gone for a summer residence to Ehden. With some difficulty we broke open the house & as soon as possible retired to rest. ~~The next day we repaired to Zgarta, & the day following to Ehden. The Sheikh gave us a very cordial reception, & gave up for our use, the best part of his house~~

Aug. 2 – was spent at Zgarta. This village, among all the 40 or 50 that beautify Tripoli plain, is in many respects the most considerable. It is situated about an hour from Tripoli on a small eminence on the S. bank of the river Rasha-cen, just above its junction with the Jua-eit & the Abu-Ali. The river supplies water, the year round, to various mills, & clothes the extensive & numerous gardens of Zgarta with constant verdure. That part of the eminence not occupied by the houses, is covered with a grove of aged olives, interspersed, on the north descent, near the village, by orchards of the mulberry. – The Church is large & well built, & we found in it several invalids brought there by their friends, & placed near some altar or image for a cure. – Adjoining the church is the ancient college of the Jesuits. It seems much out of repair, & having reverted with its lands to the possession of the village, it now serves merely as a school for young children in the simplest rudiments. The inhabitants of Zgarta & of Ehden are one & the same people. This place is their common station for winter & that for the summer.

Friday. 3. – Proceeded up the mountain to Ehden. Reached the place after having been about 7 hours upon the road, including two hours of rest. Sheikh Latoof & his family gave us a cordial welcome, & he had prepared the best part of his house for our reception. The coolness of the air was sensibly refreshing & the noise of the cold spring water, rustling down under our window, was

as delightful as it was new to us; for, at Beyroot, water has cost us nearly half as much as house rent. Ehden overlooks, from the North a small fertile valley, that contains several villages, & is embosomed by ranges of mountain on every side. Directly in front of E. across the valley is the last range of Lebanon, beyond which is Baalbec, & at the foot of which, on this side, is the frightful gulf where stands the celebrated Convent of Cano-been. On the left, at quite the northern extremity of the valley, invisible, stand the Cedars so much the resort of foreign travellers, & from under whose shade flow down the first waters of the Abu Ali, on the right are the interstices between the heights where pass down the traveller & the waters of the valley, into the plain of Tripoli.

Sat. 4. – Heard of an ill natured remark of Sheekh Peter on account of Sheekh L's having received the English into his house. The remark was made to Sheekh Soliman Dawher, who replied that we had not come to Ehden but by special permission of the Emeer Besheer. This Sheekh, & a friendly cousin of Sheekh Lato, were the only persons of consideration who called to see us, & the only strangers with whom I exchanged any words in conversation. The only remarks that fell of a serious cast were with the latter, who observed that Moslems supposed that death by plague, insured a person eternal life. I replied that as God would judge men according to their state of heart, I could not see how he should judge more favorably of a man that died of the plague than of one that should die of any other disease. He said nothing in return & soon after took his leave. – It ought to be remarked also that a lad of 8 years old calling in to see his brother who had been a servant of Naamie for some months in my family at Beyroot, I asked him if he loved the Lord Jesus Christ, told him how wicked he must be if he did not love him, that without this love he could not be saved & other things of like general import, observing the strictest caution to say nothing that could touch a Maronite prejudice.

Having kept myself all day within doors, & the Sabbath approaching in which I did not choose to be abroad, I proposed to Sheekh N. to accompany me on a walk. Consented, & we passed on, in a by way, up to the fountains of the village. They were 5 or 6 in number, 1/4 of a mile or more distant, issuing like so many cold little rivers from the

foot of the mountain, & soon after uniting their waters to set mills in motion, supply the wants of the village & fertilize the gardens & fields below. We had just set our faces homeward when we were met by a servant girl from the house, who said, in great trepidation, that a concourse of people had assembled on our account, that they had compelled Francis, the servant boy to leave, & she feared that if N. returned to the house they might assault him & do him mischief. – We passed on a few steps farther & were met by Joseph, the brother of N., who brought the horse with him, & advice from his father that he would ride to Besharry, whither we would send after him the letter of the Emeer Besheer to his son which it was now desired he should [redacted] as soon as possible. He took the horse accordingly, & rode off, but afterwards turned & took a station not far from Ehden where J. had agreed to meet him with letters. Soon after as J. & I were proceeding homeward we were met by three stout young men of Sheikh Peter's party, walking with great rapidity as if to overtake Naami. They passed us without giving us a look or a word. The people at the village we found some standing on their terraces, others in the streets. As we passed they offered no abuse, but gazed upon us in serious silence. On taking my seat by the window within, I observed a priest approaching, & calling to Sheikh Latoof. I asked if it was me he wished to speak about; if so, that I could assure him that I had come to Ehden with the express recommendation of the Emeer Besheer. He replied that his business was with Sheikh L. & then opened a paper he held in his hand & began to read in the hearing of the multitude that were collecting around him. It was an excommunication of the Sheikh & his family, from the Patriarchate, on the ground that Naami had with their consent brought me to work mischief to Ehden. When he had finished, I begged leave to speak a few words, but the priest turned his back & Sheikh Peter commanded the people to disperse. – Sheikh L. expressed great contempt for the excommunication & said to me that he hoped the consul would insist on the Patriarch's reading a blessing in the same public manner in which he had read the excommunication. We now sat down to prepare letters

letters, I for the Consul, & he for Naamin. They were soon ready & Joseph set off under cover of the darkness to convey them to N. // He had not been gone long before a female cry of distress was heard issuing from an adjoining house. In a moment the servant girl came hurrying in to say that they were beating one of the daughters of Sheikh L. who with the mother had gone to the community oven as usual to bake their bread for the Sabbath. The cries continuing, Sheikh L. stepped down to inquire into the matter. He was followed by Mrs. B. who had understood what I, as yet, had not, from whom the shrieks proceeded. The other daughters & even the aged grandmother were rushing out to rescue their friends, & prevailed to go against all the efforts I could make to prevent them. Finding myself alone, I followed the example of the rest. The first object that struck my eyes was Sheikh L. his face covered with blood, listening to the violent threats & commands of one of the servants of Sheikh P. I hurried on to see from whom the cries proceeded, & stepping upon an elevated platform had a distinct view of the whole assemblage. Instead of a mob, as I had expected, I observed, to my surprise, the main body of those present were idle spectators. One man only, with his turban knocked off, & weary with exertion, seemed to be active. He was attempting to disengage his heavy club from the grasp of a number of women, occasionally giving them a thrust, now with the hand & now with the foot. This man at the first began the beating at the oven, & levelled the blow upon Sheikh L. & was probably acting under the immediate instructions of Sheikh Peter, who was at this moment at his window calling out "beat on, beat on." The women were those of Sheikh L's family. The crowd, so far as I saw, refrained entirely from taking any part in the quarrel, with one exception. A son of this bully, at my right hand, gazing at the struggle, cast a stone at the women, & a man at my left cast another at him. Having discovered sufficiently the character of the quarrel, I returned to see what had become of Sheikh L. & if possible to take him away from danger. He had retired a little, before the fury of his enemy. One of his daughters was holding him in her embrace, & begging him to retire. Our united entreaties prevailed & he accompanied me into the house. It appeared that on his first arrival below, the man of the club met him with a blow that opened a deep gash in his forehead & brought him to the ground. Other bruises of

less importance were visible on his hands & face. He was still in a stupified state & his senses disordered. As we were dressing his wounds, his mother in law & daughter & wife & came in, ~~all~~ more or less hurt, but the first in particular had had her hand & wrist broken, & the second a severe bruise upon the arm. All were in good spirits, notwithstanding, & begged us not to be alarmed or grieved for what had happened – it was a matter of small consequence – nothing to what they had before experienced. The old lady, however, sat & held her broken wrist, & recollecting that she was once sole mistress of all the property now in possession of Sheikh Peter & his men, & that it had been taken from her without ~~—~~ justice, she cried out in her anguish, "O son of Gemmeen, O son of Gemmeen; is it not enough that you should eat up my property, must you also beat my poor body at this rate?" —— As Cannobeen is some hours off & some hours would be probably required to prepare the necessary papers, it seems most likely that word was sent to the Patr. yesterday the moment of our arrival or possibly before. He ~~probably~~ seems to have prepared to day two or more papers in regard to the event, one an excommunication of Sheikh L. which we heard, & another a proclamation to the towns of Lgarta, Ehden, Bsharry & their vicinity, which, together with the probable duplicates or triplicates & accompanying letters, could hardly have been made ready in so good season to day without the above supposition. ~~the exclamation to have been made if with the news of our arrival yesterday.~~ Before the excommunication of Sheikh L. was read, the people had been assembled at the church & probably the proclamation of which mention has been made, & of which the following is a copy:

"Proclamation to all our children, the people of the villages of Ehden & Lgarta & to all our children, the inhabitants of the district of Gibbet Bsharry, clergy & laymen, ~~without exception~~ rulers & subjects universally, to wit.

"That we have knowledge of the infernal hardihood to which the unhappy, "wretched Latoof El Ashi & his sons have arrived, in having dared to associate them-"selves with that deceived man & deceiver of men Bird the Bible man. They aid him in his "object & have brought him to Ehden against the severe prohibitions which we had "before issued, threatening every one who opposed our orders with immediate "excommunication. We therefore make known to all, that those sons of wicked-

"nes, Latoof El Ashi & his sons, together with all the rest of his family, both male & female except do-
"mestics, have fallen under the heavier excommunication, & now we, by the word of the
"Lord which is Almighty, confirm upon them this excommunication. They are therefore
"accursed, cut off from all Christian communion - & let the curse envelope them
"as a robe, & spread through all their members like oil, & break them in pieces like a
"potter's vessel, & wither them like the fig tree cursed by the mouth of the Lord himself - & let
"the evil angel rule over them, to torment them day & night, asleep & awake & in
"whatever circumstances they may be found. We permit no one to visit them
"or employ them, or do them a favor, or give them a salutation, or converse with
"them in any form, but let them be avoided as a putrid member & as [redacted]
"[redacted] [hellish dragons.] Beware, yea beware of the wrath of God". -

"And with regard to B. & all his children & family, we in like manner grant no permission
"to any one to receive them, but on the contrary, we, by the word of the Lord by
"almighty authority, require & command all, in the firmest manner, that not one
"visit them, nor do them any sort of service [redacted] or furnish them any sort
"of assistance whatever, to protract their stay in these parts or any other. Let
"no one receive them into his house or into any place whatever that belongs to
"him, but let all avoid them, in every way, in all things temporal as well
"as spiritual - and whoever in his stubbornness shall dare to act in opposition to this our
"order with regard to B. & his whole family, shall fall ipso facto under
"the great excommunication whose absolution is reserved to ourself alone, in the
"same manner as has happened to the unsirable Latoof El Ashi & his sons, - from which
"may the Lord preserve you all - & the blessing be upon the obedient."

"The ignoble Joseph Peter
Patriarch of Antioch and
all the East. "

Aug. 4. 1827.

Note. - The copy of this proclamation was furnished me by the Bishop of Ehden, who, it is said, on hearing the paper read in the church, fainted & lay for some hours senseless. For weeks afterward he did not leave his house, so great was the shock he had received. - He is by constitution a man of feeble health, but in point of knowledge, prudence, evangelical sentiment & reputed piety, he is second to no prelate of his sect. "The same [redacted] had not consented to the counsel & deed of them being a relation of the persecuted family & not having been at all consulted in this violent measure.

Sabb. 5. – This morning Sheekh Zaitar, a collector of taxes for the Emeer Beshee, & near relation of his prime minister, happening to be now in Ehden, sent for our "pretended letter" of recommendation from his master. The original had gone with N. to the Emeer Ameen, but we had provided ourselves with a copy, which we sent him. It was soon returned with the reply that perhaps it was a true paper, & perhaps it was a forgery. – The day was passed without the least molestation from the Sheekh or any of his gang. He was much of the day seated with his train, under the shade of a neighboring walnut, conversing in a loud voice, & arranging his business with the various tax gatherers. || One of these tax gatherers, a Moslem, who had been overheard to dissuade the Sheekh from violence against us, & who had come in before, in secret, to give information to the family, stole in again this evening & told us the following news – that word having been sent to the Patriarch that we had brought with us an order & recommendation from the Emeer Beshee, he had, in consequence, addressed a most desperate letter to the people, or to the Sheekh, of the village, saying that their property & their blood were at the disposal of the Emeer, but their religion not – that the Bible man must be persecuted from the place at all events, & if he could not be got away otherwise "kill him, & if necessary we will all rise & leave the country together," & whoever did not unite in this pious work of persecution he prayed that the heavens over his head might be as brass, & the earth iron under his feet." I gave the man little credit for his officiousness till he came to this expression. If he had not heard it from some one like the Patriarch, from what quarter could it have entered his Mohammedan mind. – He added that the Sheekh & his men were about to proceed, this very night, to some acts of violence, but that he & another howály (collector) had prevented them, – that they would probably do nothing of the kind so long as he & his comrade remained, but that tomorrow he might leave, & he could not tell what they might afterwards do. His advice was, therefore, that I should go to bed & rest quietly to night, but, early in the morning, take Joseph & go to some place of greater security. – There were other reasons for crediting the man's account beside the one already mentioned. He was of the party of Latoof in the late civil war, & tho' in the service of the Emeer at present

at present, yet he hinted, with much evident pleasure, that the government of that prince was not to be of long duration in the mountains. - The daughters of Latoof testified that this man during the beating of last evening, often stepped before the bully & defended them from his blows. Besides all this, while he was yet speaking, we heard a thundering noise in the other room where were Mrs. B. & the children. We hastened to ascertain the cause, & found that the men of Sheikh P. whose footsteps were still heard upon the terrace, had just thrown a huge stone down the chimney. This daring act was a strong confirmation that Sheikh P. was ready to proceed with some violence. — The greater part of the night we heard the footsteps of men upon the terrace & now & then a heavy stone was brought & laid in the region of the chimney, for what purpose we could not tell, but we were in momentary expectation of a volley of stones to follow the single one. It was also no very comfortable thought that N., ~~against~~ whom the most bitter hatred prevails, ~~should~~ might return in the night & be greeted with a broken head from these watchmen. The night, however, passed away without any farther disturbance. —

Monday 6. - Before sunrise, agreeable to the counsel of the Moslem, I rose, called Joseph, & commending my dear wife & children to God, took my way down toward Ain Syba-il, the residence of Isaac Turbykh, a cousin & warm friend of Sheikh Latoof. Few people at Ehden had yet got abroad, & those few seemed not to observe us. As we approached Ain Sybail, we thought it prudent to take a station at a little distance while a servant of Turbykh, to whom we called, made known to his master our arrival. The servant, after some time, brought us water & some bread & broiled meat for our breakfast, with a letter from Turbykh inquiring what we wanted, & what was the state of Latoof's family. We answered that we were waiting the arrival of Naami who passed this way on Saturday night for Gebail, & that till he should return we knew not what to do - that as the family of Latoof, the older members of it were all wounded in the affair of Saturday night, & L. himself confined to his bed. He wrote in return that he was prevented by the Patriarch from receiving us into his house - that he had sent his priest to the Patriarch to explain the motive of my coming to Ehden & correct his false impressions, & that the best way for L. was to go to his Holiness immediately

while the priest was there, & explain the whole matter by his own mouth. - We replied that it might be well if the Sheikh could see the P. at the present moment, but that in his present circumstances it was impossible. At the suggestion of Ibr-bykh we took a station farther from the road & yet in plain sight of his house, where we passed under the shade of a pear tree the remainder of the day. The servants were sent to supply us with all we needed, which service they seemed to perform willingly, but as if to atone for a breach of orders in one point by obedience in another, while they assisted us in all that we needed, they maintained with us a profound silence. We laughed at them & they laughed as heartily at themselves, when we plied them with questions, & they attempted, in their awkward manner, to answer by motions. I endeavored also to refresh their memories in regard to some passages of the N. Testament which seemed peculiarly appropriate to the present state of persecution & wrath; such as "Love your enemies", "bless them that curse you", "do good to them that hate you", "if thine enemy hunger feed him, if he thirst give him drink," and so on. Evening came on & N. did not return. The prospect was, that we must pass the night upon the ground where we were. But this privilege was denied us. A letter came from Ibrbykh, just after sunset, saying that he had in his house both people from Ekden, & servants of the Patriarch from Cannobeen, & therefore, fearing lest some of them might take it into their heads to do us harm in the darkness of the night, he advised us to go directly to the Greek Convent of Hantoora, between two & three miles distant, & pass the night there. We had not hitherto thought our case so desperate as that we should be plundered in the open field, especially under the eye, & in a manner, the protection, of such a man as Isaac Ibrbykh. But yielding to his judgment, we set out upon our night walk, without road & without guide, over stones & hedges & rocky precipices, & what was more troublesome, among thistles which grew too thick to be avoided, but which, while they reminded us of the tremendous curse that caused them, made us think lightly of the curse that drove us through them. We reached the Convent much exhausted. After long knocking & parlying, the door was opened, for its inhabitants were still afraid of admitting strangers lest they should bring with them the plague. The inquiring for Bishop Lozania

rials, who, we were told, when at Tripoli, was at Hantoora, we were informed that he had been in the neighboring Convent of St. Mary, but that, two days ago, he went to join the Patriarch who had come to the Convent of Belmont near Tripoli. — This upper Convent of Hantoora is dedicated to St. George & has a high & most delightful situation, but it was not at all what I expected, being much out of repair, & serving only as a mere farm house, the other convent. Not an ecclesiastic was found in it. The rustics furnished us with an Arab bed & we couched down upon the skin terrace, the only comfortable sleeping place in the establishment. Our clothes were wet with perspiration & the west wind blew fresh upon us, but we slept soundly & were refreshed.

(end here)

Tues. 7. — I yesterday penciled a line to Mrs. B. & gave it to one of the servants of Turbyhl but for some reason it was soon after returned to me. This morning I added a few words & dispatched with it one of the men of the Convent. — Though my legs ~~the morning~~ to day performed their office with pain, I could not properly lose the present opportunity of seeing the main Convent, & the monks who inhabit it. Following the windings of the road it is about a mile distant from the other, directly down the mountain. We found the building attached to a high perpendicular cliff overhanging the Abu Ali, which at this point issues from the mountains & turns its course obliquely through the plain for Tripoli. On asking why this place was selected for the Convent, between two hills, & cut off from air & exposed, ~~to the~~ south aspect, to the heaviest heat of summer, it was replied that originally a certain king, flying from his enemies, took refuge in a cave in this precipice. Here, our female Lord, Mary, appeared to him to instruct & encourage him. Returning to his dominions, the king was not forgetful of her who had been so mindful of him in his adversity, but ordered a church to be built to her honor covering the grotto where she had appeared. The church was afterwards enlarged by degrees till it became the convent it now is. — Including the cells of the monks it may contain 10 or 12 habitable rooms, one of which particularly, is large & airy. The church, connected with the grotto above named, is small, since it could never have been expected that a large congregation would often be gathered in so retired a place. The occupants of the establishment at present are a Superior & 5 or 6 monks. We also found in it a family, who had left Tripoli for this place in the Spring to avoid the plague. The man is a brother of the famous agent of the Bishop at Beyroot. — Of the monks we saw but two of any interest. One of these who, we afterwards learned, was from the convent of Belmont, entered into conversation on the subject of the scriptures printed by the Br. & Fr. B. Soc., saying that they were p-

& worthy to be received by all. He had however observed a slight mistake in one of the Psalms, # where it is said "for he cometh, for he cometh to judge the earth." This he contended was a prophecy of our Savior's first & second coming, but according to this edition of the Psalms one might gather the idea that Christ was to come but once, & that to judgment. He then produced what he called the correct rendering from a Psalter printed on Mt. Lebanon where it was "for he hath come, for he shall come." I replied that what he had thought a fault was a perfection, & that the mistake was in the Mt. Lebanon book, not ours. I then begged him to produce his Greek Psalter which he had told me he could read, & he was immediately convinced that the truth (to use the Arab phrase) was <u>with the English</u>. —

Returning towards the upper convent, we were met by the servant girl of Sheekh L. with a letter from Mrs. B. in which she says that no vicinar has been offered to the families since my absence, & that N. was reported to have gone on from Gebail to Beyroot. With this letter was another from Sheekh L. to Isaac Turbyght written in bad French, which the latter, having added a few words in the same language, had sent on for my information. — The sun had set & I was told that the messenger from the convent whom I had sent early in the morning had not yet returned though Elder is not more than 3 hours distant. On further inquiry it was found he was in the yard, lusurely milking his cows. His strange behavior was rather an ill omen, & it proved that though he had delivered my letter, he had brought me none in reply. He had probably arrived at Sheekh L's unobserved, but in coming away he was caught by 4 or 5 men, robbed of his money & letter, & dismissed with a sound beating. The bruises he showed upon his arms, sufficiently confirmed the truth of his statement.

Wednesd. 8. — The female messenger ~~left~~ this morning for Elder taking a line from me to Mr. B. — [The line never arrived in his companions.] — The news brought by the servant of the convent had produced an evident change in our treatment. They were at a loss what to make of the beating the man had suffered, & supposing we had possibly committed some great crime & that they should be brought into difficulty for harboring us, called us, in rather a formal manner to give an account of ourselves. We frankly told them the whole account, which not seeming entirely to satisfy them, we paid them for their services & left them.

Turbyght

Surbyhh had ~~said~~ that he had sent his priest to make explanation to the Patriarch. Wishing to know what answer he might have brought back, we directed our steps again toward Ain Syba-il. When we reached the Ain, or spring, which gives the place its name, we were very thirsty from our walk in the heat, & begged a drink of water from those who were filling their jars. They were compassionate enough to give us water, though not in the name of disciples, for their shyness & silence but too plainly indicated that we were still excommunicants from the Maronite church, or as the Patriarch would have it, outcasts from the Christian world. - We next took our station under the pear tree which had sheltered us from the sun of noon day, & waited till we should get a word of advice from Surbyhh. He did not appear, ~~but~~ the priest who had been his messenger was easily distinguishable conversing with a number around him, & evidently well pleased with his subject. A servant came in the mean time & laying a paper ~~upon~~ a stone at little distance ran back as if he were afraid of the plague. The ~~hand~~writing of the note Joseph recognized to be that of the priest, & these were its contents "Rise & quit this whole vicinity. If you are not out of within 5 minutes time you ~~[illegible]~~ will be ~~[illegible]~~ saluted with a volley of stones." It was now evident to us that Surbyhh & his friendly son were not at home, & that we should not find a comfortable resting place this side of Sidon, for which place, therefore, we ~~kept~~ bent our way. The distance was about ten ~~or~~ twelve miles, which, with our walk from Hantorra, & the oppressive heat, was likely to be tedious, but my companion said he had a friend at a village directly on our way, Argis, who would furnish us with an ass. When we reached Argis we found the man had gone with his animal to the city. His wife & children, seated under a ~~temporary~~ shade, the only house they seemed to possess, were watching a vineyard. The woman, immediately on our arrival, plucked a few of the ripest clusters she could find in the vineyard & laid them before us, & next shouldered her waterpot & brought us some cool water, fresh from a neighboring spring. She then sat down to her kneading trough & made, off hand, a few

~~[illegible]~~

a few loaves of Arab bread, entertaining us, meanwhile with a spirited conversation, directed chiefly to Joseph, concerning the former & present quarrels of Sheekh Peter with Sheekh Patoof. Many were her expressions of sympathy with the persecuted, & many were her pious execrations both of Sheekh P. & of Yacob Aga (Jacob Abcarius) who, a few years ago, ransomed him from death. "May the Lord" she said "never have mercy on their father or mother." Being disappointed of our expected assistance, ~~after~~ we now addressed ourselves with fresh resolution to our walk. We were a spectacle to all the country people who met us; for many were, at this hour, returning homeward from the city. Having evidently heard of the outrages we had committed & the wrath that had fallen on us, they stared curiously at us as they passed, & in some cases without designing to return our salutation. In this state of rejection & dishonor, I occasionally interrupted the silence & fatigue of the way by repeating to myself & my more weary companion, those strengthening, comforting words of him who was despised & rejected before us, "Blessed are ye when men shall revile you & persecute you & say all manner of evil against you, falsely, for my sake. Rejoice & be exceeding glad for great is your reward in heaven." I reminded J. that we ought first to search deep & see whether we were really followers of Jesus, but, this fact ascertained, we might enjoy the most perfect & happy assurance that the present state we were in, was blessed almost above every other on earth. — We reached Tripoli a little before sun-set, & took lodgings with the English Vice-Consul. The same evening I sat down & wrote, to the Consul at Beyroot, a simple statement of the facts as they had occurred from the time of our arrival at Ghadeh & onward, shewing him that through this whole affair I had been perfectly passive, having retired from violence wherever it shewed itself, & having finally quite left the Maronite world & the jurisdiction of the Emeer Besheer for the sake of peace. I now appealed to him not to avenge my wrongs nor to insist on permission for me to return to the mountain, but to secure my wife & children from oppression, either in their present place of residence or in their removal, if a removal were made necessary. This statement ought, in part, to have been sent to the Consul two or three days ago to meet the false accounts which

which we understand have been forwarded to the Emir by the Patriarch, but it would have been next to impossible to find a messenger to go for me.

Thursd. 9. Forwarded a special messenger to Bayroot & another with letters to Ehden. The latter took in addition to my own, a letter from the Vice Consul to Sheikh Peter requesting him to treat my family with proper respect, as Sheikh P., the V. Consul says, is a friend of his, he think this letter will have some effect, the proper authority of the Vice Consul being confined to the Pashalic of Tripoli, in which Ehden is not.

The Patriarch having heard of our going downward toward Tripoli & fearful lest I should get possession of some dwelling place among his people in that quarter, issued, to day, the following circular to prevent it.

"The Apostolic blessing be upon our much respected sons the Sheikhs of the house of Dawher, universally - may the Lord bless them with the noblest of his blessings. Amen." — "After assuring you of our strong desire to see you, & to hear that you are in the perfect enjoyment of peace & health - we would commence by saying that it is not unknown to you, that within a short time Bd the Bible-man has come into the villages of the Gibbe & particularly to Ehden, & among his associates are the miserable, the hated of God, the thrice accursed Latoof El Ashi & his sons. Now, it is well known that we have issued public proclamations to all the sons of our sect the Maronite nation, & in them decreed that all & every of such as associate, or hold fellowship & communion with those Bible men in any manner whatever, whether in things spiritual or temporal, should fall under excommunication, & this, from our fear lest we one might drink in the poison of those deceivers, those enemies of the truth, that wage continual war against the mother, the holy Roman church. And from the rare excellency of religious principle that prevails universally among the sons of our Maronite nation, they have given good heed to our commands & have walked according to them in every respect, & have never, in any case, accepted the bails held out by those flattering impostors; with the exception of those accursed individuals, on whom be the wrath of the Holy Trinity, & who

are excommunicated by us at all times, in every passing hour & moment,
I mean Latoof El Ashi (Pellisp) & his son & his whole family; Concerning whom
we pray the Lord of Hosts to cause their footsteps to slide, to scatter their
bodies like the dashing of a potters vessel, & sweep away their dust as chaff before the
wind. These have yielded to their blandishments, & walk in their ways,
in their errors, & their deceits. And now, when a few days since they ar-
rived at Ehden, our good Christian people there, (on whom be the good pleasure of God
& the Apostolic blessing from the bottom of our heart,) rose upon them at
once, & with a perfect zeal drove, in a moment, those prowling wolves from among them.
Immediatly the wretches were obliged to flee & wherever they may
seek to rest, our Christian sons will, without delay, rise to oppose
them. And now we have heard that they have left the whole region of
the Gib-be & have gone down to your vicinity, it therefore behoves us
to stir up your excellent zeal, & exhort you to appear under the banner
of the cross of Christ, to persecute these Devils from all places under
your authority, & give a general warning by proclamation that every one take
the most perfect heed how he approach those wretches, except it be
to drive them, with all zeal, from every place in your district in which
they may make their appearance. And be it known to every of the Christian sons of our Maronite nation individual, who
may converse with these wretches, or do them a kindness or seek a kindness from
them, either in respect to spiritual matters or temporal, if he be of the clergy
he at once forfeits his office, & if a layman, he falls under the excommunication
from which none has power to release but ourself alone. – This is according to the tenor
of our previous manshoor. We therefore pray you, from the excellency of your prudence
& your zeal, as we have already said, that you will take effectual care & warn
all your people to be vigilant to remove those beasts of prey, & cast far away in con-
tempt all their tempting baits & flatteries. – We are well apprised of your excellent zeal
& piety, & obedience, & therefore we need not exhort you farther, & the Apostolic blessing be upon
you & your children abundantly. –

Friday 10. –

Frid. 10. Walked down to the Port to see the school master with whom I have not yet come to a settlement. He still insists that his school did not diminish in time of the plague. The young man who the other day conducted me to the house of Gibran's sister, & who then said that the school had consisted of 6 or 8 boys denies having made such a remark, & professes to know nothing about the number of scholars, one way or the other. We afterwards went together to the agent with whom the matter was left to be inquired into. He said it had appeared on inquiry that the school had been continued during the plague season & that about 20 boys & as many girls had attended. The teacher not being content with this I consented that they should go together & make further examination. Gibran was still dissatisfied, & tho' he at the time agreed to the measure with apparent cordiality, he followed me after taking my leave of them, saying that the way I had proposed was not at all proper, but I was obliged to tell him there was no remedy & left him. In the evening the agent came to me at the city & said that he & Gibran had gone around the Port & made diligent inquiry & it had finally appeared that 30 boys & 51 girls had been members of the school during the last 3 months, & so I paid the teacher according to this estimate. The school being now discontinued we shall probably make no efforts to revive it until the news & danger of war shall in some measure cease.

Sat. 11. The messenger sent to Ehden on Thursday ought to have returned yesterday, but as yet we have heard nothing of him.

The schoolmaster in Tripoli City is in a weak state of health & the school for the present is not in operation. I went to day with him to visit the vacant school room & examine the books & accommodations. We found there a man ~~of the parent~~ who had sent his children to this teacher & who seemed to be his familiar friend. ~~made~~ We conversed on the importance of reading the scriptures, & on the low state of religion in the country. In speaking of the

latter, instead of allowing it to be the consequence of a ~~[illegible]~~ disregard to the Holy Scriptures, he attributed the fact to the poverty of the people, & gravely added "if I," in my trade, "should work according to strict integrity I could not gain a living." It is remarkable how shamelessly these people can confess & attempt to justify their corrupt practices. — Attended evening prayers in the Greek Church. Before the service began my attention was caught by a poor woman following the chief priest all around the church begging alms, which he continued to turn away from her importunity ordering her with a harsh voice heard thro' the whole church, to "go to the superintendant of the poor." Another woman of the same class, lame, & groaning with fatigue or pain, was making the circuit of the church kissing every picture as she passed, & calling on the "Queen of Heaven", St. George, or St Elijah, as the case might be, to help her. ~~[illegible]~~ Her brethren, the by standers, were meantime watching her & making game of her piety. During service it was distressing to see with how little cordiality the reading & ceremonies were all performed. A part of those present seated themselves against the outer wall & seemed to improve their meeting as a happy occasion for adjusting their accounts or inquiring the state of the market. Boys were set to read different parts of the service apparently to improve them in the art of reading, & when one faltered in his lesson, the gray bearded fathers prompted him, & one of them said "if you don't know how to read give the book to another." Even the priest, who ~~seemed to be~~ was the main reader, ~~did~~ not seem to think it any harm when he was not himself reading to turn & hold conversation with those about him.

Sabb. 12. – Sheikh Naami arrived this morning from Beyroot. He first called on the Emeer Ameen at Gebail, presented to the prince his father's letter, & recounted the circumstances of our going to Ehden & the excommunication that had followed. The Emeer after some conversation gave N. an order for my residence wherever I chose upon the mountains but not in terms specific enough to suit our friend who told the prince boldly that such an order would be

of no service. The Emeer smiled & told him to go. He went accordingly to Beyroot & obtained a letter from the Consul to the Emeer at Gebail requesting him to furnish me with an order & protection suitable to the occasion. On his return to Gebail, he was informed by the Emeer that as he was expecting every moment a messenger from his father in relation to our case he could give no new order or paper of protection until that messenger should arrive. N. therefore was to wait the news from Bteddeen. – The Patriarch hearing of the quarrel of Saturday night & fearing probably that some handle would be made of it by the Consul had sent his immediate agent, Bishop Simon, to represent the matter in his own way to the Emeer & procure an arrangement favorable to his views. This Bp. & N. met each other in presence of the Emeer. Said the former "you have become a person cut off from the communion of God's people, excommunicated by the Patriarch, & the High Priest (the Pope) & it is now no longer fit that you should appear in any Christian society, lest others should catch the infection of your heresy. You are therefore destined, said he, either to be confined here in Gebail or to go & occupy a prison with Asaad." – "You cannot touch so much as a hair of my head" said N. "I am not under your authority but under the fley of the King of England, & I fear not all you can do to me." "Indeed" said the Bishop, "are you not afraid?" "Be it known to you" said N "I am not." The Emeer sat & listened in silence. – The Bp. afterwards found N. alone & said to him in a friendly manner, I am your cordial friend. I do not wish you to go to perdition. I advise you, therefore, to seek you out some friend that has influence with his Holiness the Patriarch & beg him to intercede for you, & get you restored to the bosom of the Church & to the possibility of salvation." "The B. said N. "is no better Christian than I am, nor am I in any need of his favor.

favor in order to be saved." The Bp. upon this turned away saying "it is a sin to talk with you." He afterwards warned others against holding any conversation or commerce with N. lest they should also be excommunicated from the church. But notwithstanding his warnings a number of people shewed themselves sufficiently friendly to inform N. of what had taken place at Ehden during the last week as well as to inform him of all that was then going on at Gebail with the Emeer. Sheekh Solymân of the house of Dawher, was one of these. He happened to be at Ehden at the time of our arrival & paid us a short visit. He also with Sheekh Peter upon the women of Latoof's family. In regard to the latter event he said to N. had you been there, the people divided as they were in feeling would have risen in two furious parties, & blood would have flowed down the streets of Ehden like its water. A number of the cousins of this Sheekh one of them a priest, together with 20 other individuals by N's account conversed freely with him siding against the Patriarch. The priest said "go & take up your residence at Bawhsta & I will come & see you there." One man said "I am thoroughly persuaded of one thing, & that is, that the Protestant religion will one day prevail in this country. — After waiting a day or more the communication from Bteddeen arrived & N. presented himself before the Emeer for his final answer. The Emeer said he had no new order for him & that he might go his ways as soon as he pleased. He according set off yesterday for Tripoli supposing I might possibly be there & reached the place, as has been remarked, this morning. The amount of the order just received by the Emeer Ameen from his father may be guessed at from the following ~~[illegible]~~ by a special messenger from Beyroot just after the arrival of N.

Copy of a letter of the Emeer Besheer to Consul Abbott.

"After declaring our desire to see you, &c. we inform you that whereas you wrote us some days since in regard to our friend Mr. Bird, saying that on account of sickness that had fallen upon him & his family, he wished

(Copied to this part.)

wished to proceed to the district of Gib-bet Be-shár-ry; out of regard to you we granted him his request, & supplied him with a letter of recommendation to our son, the Emeer Ameen. We have now received intelligence that the above mentioned gentleman has taken with him in company a certain man by the name of Naami El Ashi, who is one of those abandoned men that have been driven from the land under our displeasure — that the latter person on coming into the district of the Gib-be, began to excite a commotion among the people in regard to things which concern him not — also that the said Mr. B. began to throw out among the common people, notions tending to corruption & insubordination, insomuch that the people rose up against him in a mob, & had it not been for fear of us, would have committed acts not to be desired. This news comes too authentic to be doubted. It was therefore incumbent on us to write to your Friendship a statement of the case, begging your Friendship this very moment to send instructions to Mr. B. to cast off Naami El Ashi from his society, & rise he & his family & come into the district of Kesruân without the delay of a single hour — & instruct him too, if he should come into any part of the Kesruân, to guard well his tongue & not meddle with things which he took upon himself to meddle with in the Gib-be. But your own good sense will direct you & we need say no more." This letter sufficiently explains what the Patriarch & Sheekh Peter have written to the Emeer, & it shews also that the Emeer, having probably been ignorant till now that he had recommended a Protestant missionary to the mountains, is ready to make the most of any pretext & get out of his difficulty with the best grace he can. The common impartial mode of treating such a case, by inquiry & examination is too slow for his purpose. He probably had thought to take the Consul entirely

by surprise before a word of information had reached him from me. Happily the Consul had sufficient information of the case to know that the Emeer's news was not quite so authentic as he would have him suppose.

The manner in which the Emeer makes mention of Naami is quite inexplicable. N. had been in a state of banishment from the Mountains on account of his attachment to the Sheekh Besheer in the late rebellion. But the Consul had quite lately interfered & obtained a written pardon for his fault, & a written permission for him to be employed in the Consul's service, & had subsequently written to the Emeer informing him among other things that he had put N. under a teacher of languages preparatory to his becoming his dragoman. Yet the prince now writes as if N. were somebody quite unknown to the Consul, & picked up by me in some hiding place whither, as an outlaw, he had been driven away. ~~[illegible]~~ The Consul in his letter to me says "it seems that some abominable representation has been patched up by the adverse party at Ehden on the object of your visit to that place & aimed pointedly against Naami. This representation having been forwarded to the Emir Beshire, he has in consequence addressed me a letter the copy of which I herein send you. - - - "I have answered the Emir Beshire, that when I had obtained Naami's pardon from him, & his permission to be in my service, I could not imagine that any other charges existed against him, or that any one else had a right to object to him, & therefore thought him the properest person to accompany & conduct you to the mountains; but that it could be neither my intention nor yours that any civil commotions should be excited in Ehden on his account. - that with respect to yourself, it was utterly false that you had either said or done anything that could give cause of objection, at the time that a scandalous mob # was raised up by the enemies of Sheek Latoof, for you had scarcely had time to rest & absolutely none to hold conversation among

No proper mob was raised, but the Consul had borrowed the idea of it from the Emeer's letter.

the people of the village. I also observed to him that you were not in this country on sufferance of the Pashaw or other local authorities, but by authority of a Firman from the Grand Signor; that I would, however, send you a copy of his letter & did not doubt that you would act in such a manner as not to increase the irritation of those turbulent people."

Monday, 13. — The messenger of yesterday from the Consul returned to-ward Bayroot this morning. He had not been gone many minutes when the one I had sent on Thursday arrived with another letter from the Consul, the following extracts from which I take the liberty to insert "I am sorry" ~~he~~ says Mr. A. "to see that Sheikh Butrus' (Peter's) party have gone to such outrageous extremities. From what I have learned from every body acquainted with the wild unruly temper of the people in that part of the country, I have reason to apprehend that they may be driven to the most desperate acts of iniquity when instigated by the fanatical spirit of this Patriarch & priests. On this subject I wrote to you on Thursday the 9th, by express, enclosing you a letter to me from the Emir Beshire; but as my letter may be intercepted # I herein send you another copy of it. — The machinations of Sheikh Butrus & the Patriarch have been most actively at work to do you & the other missionaries injury. The grossest falsehoods have been invented, & perhaps attested by hundreds against your acts & words; and they have not been contented to make their representations to the Emir Beshire & the Emir Amine alone, but have spread them all over the mountains like wildfire, so that Mr. Goodell & his family are likely to be prevented from going with us to Der El Kalaat. I ~~write in my place~~ have this morning received another letter from the Emir Beshire which confirms me in the opinion that he has but little control over those people when roused by their priests. I wrote to him in answer to his first letter that I expected every sort of personal annoyance to you or your family would be prevented. I shall now get the substance of your letter

The messenger first went to Ehaw with the letter, & Sheikh Peter actually took the letter from him but for some reason afterwards returned it, without breaking the seal.

letter translated, & transmit it to him with further observations; but I apprehend that all the satisfaction we can expect is that he will thereupon take some convenient opportunity to squeeze from the people of Ehden some of their cash for his own emolument. This is the system of justice in these countries. — Should you apprehend any impediment in removing Mrs. B. & your family quietly & respectably, you may send to the Emir Amin for assistance & proper escort." — From all this information I was inclined to bring down my family & pass the summer in Tripoli, but my friends would by no means consent to this. He said, if I chose he would secure me a good retreat upon the mountains, where all the main objects with regard to health, would be answered, & where also in spite of the Patriarch, the whole village should be Maronites. He was so confident of success in his plan that I yielded, & he this morning conducted me for a recommendation to the Mufti of the city, between whose family & that of Sheikh Latoof a long friendship has existed. He received us with much familiarity & kindness, inquired about my country & said that he was at Constantinople when a treaty of commerce was not long since proposed between the U. S. & the Porte. He gave me a letter of recommendation to a connexion of his, Sheikh Mohammed of the district of Dunneey, that I might take a summer residence in some one of his villages. After a few minutes conversation we left our kind friend, & took our way toward a village with which Joseph was particularly acquainted, where we could enjoy nearly all the advantages of a residence at Ehden. It is called Ba-why-ed & is the same that was mentioned to me at Sebail by the priest of the house of Dawher, & has been the residence of Sheikh Peter himself in the days of his adversity, as well as of the celebrated Barber, former governor of Tripoli. We arrived before night & took lodgings in a bush tent with a poor man who had formerly been a servant of Sheikh Latoof. The next morning, Tuesday, 14 —

Tuesd. 14. Set off toward Seer to deliver our letter to the Sheekh. Our way was in the midst of the wilds of the mountain, constantly ascending or descending & shifting its direction, but in the main, holding that of N.E. After 3 or 4 hours' fatiguing ride, we reached the village, & were shewn into the summer veranda or tent of the Sheekh, he himself not being present. Here we were served with pipes & coffee & afterwards with a plain dinner of Arab bread, boiled rice, eggs & lebben, followed at last by an indifferent watermelon. Tired of waiting for the Sheekh to finish his writing & sleeping, we took a walk out to survey the surrounding scenery. The village may consist of 100 houses, inhabited chiefly by Moslems. Its gardens are rich, being well watered by springs upon the spot. The prospect it furnishes is very limited in every direction except the N.W. where may be seen the lower part of the plain of akkar, & the sea-coast as high as the Cape of Tortosa. At our return we found the Sheekh waiting our arrival. He was seated on a carpet, on an elevated platform, surrounded by his attendants, & by many others who seemed to be present only on special business. His youthful & placid countenance was in perfect contrast with the dark, morose countenances of many Moslems in high stations that I had seen. He welcomed us to his presence with an agreeable smile, inviting me up to a seat by his side. Having read the letter of the Mufti, he turned & said "go through my whole district & look at all the villages, & wherever you choose, take up your residence. I will cause houses to be vacated for your reception". We answered that we were pleased with the situation of Bahy-ta, & that other reasons combined to make that place preferable to any we had seen in Dunneey. He consented, therefore, to send with us one of his horsemen to Bahy-ta to prepare one or more houses, & to lay the people, who are all Maronites, under a proper charge respecting their treatment of us. Added to this, he ordered, at our solicitation, three muleteers with their animals to be present at Sheekh Latoof's, in Ehden, by sunrise to-morrow morning, to bring away my family & goods. N. made him understand in what relation we stood to the Patriarch, but

but he treated the matter with a laugh, & bade N. not to be troubled on that score. Sheikh Mohammed is very generally beloved by his people, but his cousin with whom he governs in connexion, & to whom Bawhyta more especially appertains, is said to be a different sort of man, but can do nothing against the will of his Collaague. After a little further conversation with Sheikh M. on general subjects we took our leave with hearts comparatively light. We had now a rational hope to be relieved before tomorrow noon, from much of that constant anxiety, which we had, for a week past, suffered in regard to the excommunicated house at Ebden. We had indeed been told by friendly people from the place, that all had been regularly quiet without, but what was the state of things within doors, we could not tell, [redacted] communications having been suffered to pass between us to disclose to us their situation whether sick or well, whether supplied with provisions or pinched with hunger.

Wedn. 15. — Sent on Joseph Salool & two men, with an ass for Mrs. B. & my horse for the assistance of the children, to meet the baggage animals from Sheikh M. while I busied myself with N. ~~in selecting~~ & Ali, the Sheikh's man, in selecting & preparing a house for their reception. Whatever might be said of Ba-why-ta as ~~the~~ resort of Sheikh Peter of Barbar, & the like, it is evident that good houses have not been among the inviting circumstances of the place. We found but one house in which we could have the prospect of staying with any degree of comfort, & this, instead of being fitted up for the convenience of a family, seemed to be held in reserve for the flocks & herds. Of this house we therefore ~~immediately~~ made choice, & were happy, in so doing, not to turn any one out of doors. Ali immediately made known at the next door that the house was to be given up to us, & immediately a female voice was heard complaining of the demand, & saying, in much anxiety "where then shall we put the goats." How the poor animals, thus abruptly deprived of their habitation were finally disposed of I did not hear, but as the Sheikh had an absolute right to the disposal of the house, the conversation was soon cut short, & Ali set about getting the villagers

villagers at work in clearing away the stones & hedges, and rearing a shade ~~of~~ to encompass the N. & Western sides of the building. By noon the place was nearly made ready & we were looking out every moment for the expected tenant. About one or two o'Clock they were seen coming. We hastened to meet & welcome them & to inquire the news respecting the excommunicated house. Meantime the terraces thronged with spectators to behold the first Frank woman & children perhaps that ever came near their dwellings. On inquiry it appeared that no mob-like violence had been offered to the two families, & that thro' a kind Providence they had daily had something to eat, though their store had now become nearly exhausted.

Thursd. 16. – One more felt ourselves, in a sort, at home. Passed the day in quietness recounting to each other the various occurrences that had happened to us during our separation. – Joseph Latoof went to Tripoli. People from Zgarta saw [illegible] & said to him with sorrowful countenances, "you have become the cause of much infidelity. Never has it been known in the land that people opened their mouths against the Patriarch & against our religion as they have done in this affair between ~~the~~ his Holiness & you.

Friday 17. – The family of Latoof being reduced nearly to an extremity, we attempted to send them relief. Our Moslem went with an ass to bring a few of our remaining articles & was accompanied by Elias once a ~~[illegible]~~ servant of Latoof, as has already been mentioned. The former arrived in safety with a portion of the provisions, the latter waited at a distance with his portion, till some one from the family should come, according to the Moslem's direction, & take it. A daughter was sent to meet Elias, & the Moslem meantime loaded his animal & set out to return. He had however no sooner left the door than he was arrested & searched to his very shoes lest peradventure he should be the bearer of a letter. Even his loading was unbound & examined for the same purpose. Finding no letter, Sheikh Peter, who it seems was present in propria persona on the occasion, ordered his men to take possession of two or three articles of the loading which he rightly suspected of being the property of

of Latoof. During this operation a young woman of the place, standing by & witnessing the freedom with which they stripped the man, involuntarily sighed out "poor fellow." Sheekh P. kindled at the word, & with characteristic brutality caused her to be beaten. – The Moslem continuing his way met the daughter returning from Elias, with the provisions in her hand & informed her, for her guidance, what had befallen him. She continued on but he could not tell whether she reached the house in safety, or was robbed by the way. ‡

Sat. 18. – Our Moslem went again to Ehdes. He repaired first directly to Sheekh P. & told him he had come for more of his employer's furniture. The Sheekh said "what have you got in your pocket?" "Nothing," replied the man. "Go then about your business" said the Sheekh, "I have no demands upon the heretics, my work is with those only that owe obedience to the Church." How well if the good Sheekh had known his proper "work" a little sooner. – The Moslem brings information that the wife of Latoof with one of the daughters has gone to ask counsel & assistance of their warm friend the Sheekh of Besharry. He had also heard that the Patriarch had made out a proclamation against us to the people of Bawhyta & vicinity. –

Sabb. 19. – The people on their return from worship at a neighboring village informed Elias & his family that the priest had this morning read an excommunication against us, & against all who held any intercourse with us. The week however, has been that scarcely a moment of the day has passed when some one of the villagers has not been present at our shed. One woman, our nearest neighbor, declared that in conversation with the priest respecting us, she took up our defence, & told him that what he read respecting our character was nothing but slander.

A young man

‡ We afterwards ascertained that the girl was discovered, & her little store taken by Sheekh P. to Bishop Stephen Do-wy-hee, of whom mention has already been made. The Bp. replied "if you are my friend & wish to send me presents, let them be at your own expense. I want none of the spoils of your robbery."

A young man in the house next us has a bad fever, occasioned by exposure to the cold air of the mountains where he had been feeding his flock. I gave him some medicine yesterday, & on visiting him again to day, I observed no difference in the reception the family gave me. Eggs & other articles were sent in to us by the neighbors. Some said among themselves that they could see no reason why these people should be persecuted, or why others should be prohibited from holding intercourse with them. — Our boy Francis, who had been taken from us at Ehden, came to-day bringing a letter from Sheekh G. to his sons N. & J. requesting them to come to Ehden immediately, & go with him, accompanied also by Sheekh George of Besharry, to visit the Patriarch. He had received a letter from Sheekh G. advising him to this measure. The letter was sent enclosed for our inspection & as it may illustrate in some degree the style of writing among great men in this country, I have thought proper to insert it. N. says it is not the handwriting of the Sheekh, but it bears his seal & the terms ~~of it~~ are such as are considered proper & necessary for such a man on such an occasion. It is as follows:

Honored Brother, After saluting you, I have to say to you that your letters reached us yesterday, & we lost no time in communicating the subject to his Holiness enclosing your letters in mine.# We addressed ourselves in a strain of intercession, to the great ocean of his pity, & from the abundance of his compassion, his high pleasure was moved to accept our petition whenever you & the Sheekhs your children, should come & do yourselves the honor to kiss the foot steps of his Holiness, with entire submission, with a firm resolution to quit all connexion with B-d, & with sincere repentance for the past. Now our advice to you is that now, now, you call together your sons & come, all of you, this very day, that we may go, we & you in company, & kiss the tracks of his Holiness. As for ourself, our special advice is that there be no delay, as we have

These ~~letters~~ were two letters written by Sheekh G. explaining to Sheekh G. all the facts concerning his case.

have no time to lose, intending, if God will, to go tomorrow, to kiss the hand of his Excellency (the Emeer Ameen) may God assist him, at the convent of Mafook. If you wish for the favor of God & his Holiness, come at once, you & your sons with you, without delay. - Tarry not. - Farewell.

Joseph immediately obeyed the call of his father & set off for Ehden. But it did not at all court the honor of kissing the Patriarch's tracks; nor could he believe that his father was really in earnest in requesting him to do so. He therefore sent by J. a respectful letter to his father, excusing himself from coming, & hoping he would go on to the P. without him. —

"Francis says that after being taken away from us at Ehden, he was conducted to Sheikh P. & interrogated why he left his home to go & take up his residence with those people that as every body knows have no religion. "They are not people" said J. "that have no religion. Whatever may be said of them their religion is better than ours." "See there" said the Sheikh's son, longing to cudgel him, "see how strongly he inclines to follow them". They however did him no violence. He was on another occasion threatened to be sent to the Prince to be punished, but the Bishop interceded, saying "let the poor fellow go. What has he done, but to seek a little employment to gain his bread. Besides if he is to be punished let him be punished here & not among strangers." They replied "he has not merely sought after his bread. He defends Protestant sentiments, & says there is no difference between the Bibles the English have sent here, & those printed at Rome". "And I also say" replied the Bp. "that in sentiment there is no difference between them. All the difference consists in this, that one was printed in England & the other at Rome sir."

J. adds, as a fact well ascertained, that poor Asaad when he heard of our arrival in Ehden was heard to beat upon the walls of his prison for joy, crying out "the sons of Ashi have become Christians, & if it please God, all the people of the Gibbe will soon become Christians. The Lord assist Helps the house of Ashi."

Tuesd. 21. - J. returned from Deman whither he had been with his father & Sheikh George to visit his Holiness. The P. received them with a stern countenance & reproachful language. "What is this thing that you have done", said he to Latoof. "How could you send and

bring those heretics from Beyroot & place them here in my very beard. Why did you not come & place them in the Patriarchal chair, & send me off to be a keeper of goats? What new spirit has taken possession of you, What new faith have you adopted. Let us know what are the articles of your creed." — Sheikh L. replied, "I wish to be summoned before some man of religion & conscience, & then I will declare my faith what it is. But until that is done I shall excuse myself from the duty. With regard to the religion & conscience of your Blessedness, here is the evidence of what sort they are, at the same time lifting his swollen hand & removing the bandage from his forehead. "But what" said the P. "have I to do with all that?" All this is your work" said the Sheikh, "& is written, for you to account for, in the book of God." "Let it be well understood by you" rejoined the P. "that it is not you Latoof, but your son N. that I am particularly aiming at in what I am now doing — that wicked youth, who unites with the heretics, & assists them, & even preaches their doctrines in public sermons." "Pray" said L. "who ever heard N. preach" "I have many witnesses" said the P. "that he preached not only in Ehden, but even in Tripoli." "It is all an abominable lie," said the Sheikh. The other Sheikhs to whom this news was probably as unheard of & as incredible as it was to Latoof, united in saying that such a thing could not have taken place, & that it was but a mere slander of some designing enemy. "No" said the P. "it is true — I know well the state of the matter, & if that youth N., that miserable Rabshoon the 2nd, does not cease from his work of heresy, I will be the death of him. I am able to accomplish it. I can do what the Emeer Besheer cannot. My power is wider & mightier than his. He commands his own contracted district of the mountains, but if I but command, the whole Christian population ~~of the country~~ will rise to do my will. Wherever then that Rabshoon may think to hide himself, in that place I shall be sure to send & burn him." "Had it not been for the Emeer" said L. "you would have destroyed N. long ago. You seem to be the man of blood, & he the man of conscience

conscience." The P. then confessed that he had written to the Emeer to prevent N. from leaving Gebail alive. A long conversation was held, but it was all to no purpose since the Rabshoon N. was not present. It was finally concluded that Joseph should return & inform N. that his presence was absolutely essential to a settlement & that L. mean while should remain with the P. at Demân. — It was amusing to listen to Joseph's narrative, in his way of relating it, especially when he came to attempt a description of the person of his Holiness, whom it appeared he had never before seen. He said he was a great fat man, with a peculiar whine in his voice, having a face as broad as a trencher, & a body like the body of a camel. That the door was hardly wide enough for him to pass it. That his horse, standing without, was one of the finest ever rode, & adorned with a profusion of tassels, & trappings of gold & silver. —

By the letter brought by J. from his father to N., it is evident that L. is really in earnest in requesting N. to come & see the P. for the last has promised if they would return, as good children, to the Church, he will procure the restoration of their property, which has been taken from them by the Emeer Besheer. J. added also, that the P. pledged himself, before the Sheikhs & Bishops & others present, that no violence should be offered to N. provided he came. As his presence might subserve the cause of truth by revealing the falsehoods of the Patriarch or of his informers, & might be of great service to his family in a worldly point of view, we thought it proper that he should go. He accordingly set off, taking with him Arabi the Moslem to bring us back word if mischief should befal him. — Joseph remains with us. —

Wedn. 22. — A Sirocco wind to day. Thermometer at 90°.

Thursd. 23. — Arabi returned this morning with a heavy countenance, saying "Naami is taken prisoner." — The only circumstances, however, which he could communicate were, that [redacted] some time last night, as he was with the family of Latoof, (N. having gone directly to Deman) a woman friendly to the family brought the above intelligence. Hearing the lamentations of the family, some calling upon one saint & some upon another for help he

he went into the room & inquired the cause of their grief, & having ascertained, improved the first dawn of light to bring us word. We know that the P. broke his word with Asaad in order to get him into his clutches, & we know that N. at Gebail was threatened with an arrest by the P's Bishop, but still we are slow to believe this intelligence. To ascertain something more definite I despatched Elias to Besharry to make inquiry. — A how-a-ly of the Emeer Besheer, & relative of the Patriarch, called to day & inquired in good nature about the Protestant sentiments. He also begged a little medicine, being evidently out of health. — Towards night, Elias brought word from Besharry which somewhat allayed our apprehensions about Naami.

begin here

Sat. 25. - Arabi brings intelligence from Tripoli, that 200 men are reported to have been lately taken from Beyroot by Abdalla Pasha to be sent with others against the Greeks. Some suppose they are intended for the garrison at Acre. — Naami returned in safety, & gives us the following narrative of facts. On Wednesday morning he reached Deman. The P. received him with considerable courtesy, ordering him sherebet (sweetened water) & coffee, & giving him his own pipe to smoke with. It was not long before the P. addressed himself to N. on the subject before them, saying "my son Naami, what is this new religion that you are about setting up in the land? You have the honor of being a descendant of a very respectable & powerful family — a family that have always lived in quiet spiritual union with our sons of the Maronite Church. Why should you now turn away from their pious example & lend your aid to heretics? It is not unknown to you, to what trouble & expense I was put to dislodge those Bible men # from Antoora, & now you are renewing me the same sort of trouble by furnishing them a residence in the Gib-be. My back was then strong in your strength. Why do you now turn against me? Why take part against your own mother Church, & give by your example an occasion of infidelity & offence to the whole Maronite nation?" - "I would answer you" replied N. "by asking, in my turn, why your Blessedness should issue

Rev. W. B. Lewis, from the Lond. Jews' Society.

against those innocent individuals, proclamation after proclamation, filled with notorious misstatements from one end to the other, & thus become your own self the occasion of infidelity & offence to the whole Maronite nation?" The conversation thus spiritedly begun, waxed warmer & warmer. - "What are those innocent individuals," said the P. "Will you call those innocent or honest who buy men to become of their religion, who seduce men from the bosom of the Church by their money?" "I will tell you" replied N. "what I myself have witnessed. I was once present when one of the sons of the Church came to a Bible man, pleading poverty & declaring himself ready to become one of his followers & to believe & profess all his doctrines. The Bible man said "we buy no man's religion here" bid. Then pointing to a N. Testament on his table, he added "there are my doctrines. Take that book & read it & obey it, & I ask you not to be my follower, nor do I care ever to see your face again." The P. more provoked still, said "the Bible men are but a club of devils." "Were they as fond as you are," s^d N. "of quarrels & other devilish work, they would have come not to Ehden, but to Cannobeen, & rode upon your neck, for these men are not here by permission of the Emeer, nor yet of the Pasha, they reside here under authority of a special firman from the Grand Signor. But they are men of peace, & retire from contention wherever they find it. "They are men," s^d the P. "abiding under the anger of God, - incorrigible heretics, & the only proper medicine we can use with them is lead." - He then accused N. of having entered his name in our books as one of the Bible company, & of having come to Cannobeen in secret three several times to effect the escape of Asaad. "These accusations" said N. "are equally & totally false." "But my witness" said the P. "is no less than priest George of Beyroot." "And will you receive the evidence of such a man as that," said N. "Go to Beyroot & hear what people say of him. See him strut & swagger through the streets, spreading his robes to the wind, trimming his beard & mustachios, & talking in loud vociferation as if he

were

an Aga of the Janizaries." The Patriarch now became impatient to an extreme, & threatened to put N. in confinement by the side of Asaad. N. replied "I am none of your scholars of Ain Warka, nourished at your expense, & bound to you by oaths, that you should do with me as you take the liberty to do with them. Think not that it was through fear of you that I came hither to Deman, or that I came hither to be frightened. I am not under your authority to be bound & imprisoned as you choose, & if you are pleased to call upon your men to seize me, here is my hanjar (at the same time putting his hand to it.) I shall do my best to defend myself." Latoof, whose aim was to appease the wrath of the P., rose in opposition to his son & requested him to be quiet. N. vexed to an extremity with his interference, drew his hanjar in a fury, saying "leave me father, leave me. I shall stab myself with impatience." The parties separated in mutual dissatisfaction. N. was conducted, for his temporary home, to the chamber of Bishop Simon, the very same who had treated him so roughly at Gebail. But this Bp. now, instead of treating him as formerly, performed for him every act of hospitality, begged many excuses for what he had said at Gebail, called the P. a beast, & patted N. upon the shoulder, saying "keep up your courage. Don't be frightened by the ass, but use with him the firmest language you are master of." N. says that many people, even the most friendly to the P. in other respects, are vexed with him for his obstinacy. He will have his head. He listens to no adviser but Priest Gabriel, who is notoriously half an idiot. To indicate their opinion of the present Patriarch the people are accustomed modestly praise his predecessor, & wherever the conversation turns upon the present times, you will hear the expression from the mouth of the Bishop as well as that of the ploughboy "blest is the memory of Patriarch John." — N. continued as obstinate as the P. to the last, saying that he could not & would not, at least at the present time, quit his connexion with the English, for that he was under orders from the Consul whom he was bound to obey, & had received favors both from the Consul & from the Bible men which it would be a sin in him to forget. Latoof, on the contrary, was all compliance. Quieting his conscience by the plea of necessity, he made a sacrifice of all principle,

and

and said nothing but "whatever you please my Lord, whatever you please my Lord." This tame submission, however, did not avail him, for the P. would bless neither him nor a single member of the family, unless N. also would bow & submit in like manner. It was in vain that the Sheikh said, "N. is of age & must act for himself. He is not an inmate of my house, nor is he under my authority. If he remains obstinate & wicked what fault is that in me, what fault is it in my family?" Two days or more being spent in fruitless attempts to come to an arrangement, N. mounted his horse & left the place. One of the offers of the P. to N was that he would pay him from the income of the Patriarchal seat, 100 piastres per month, but both N. & his father scorned to give their enemies occasion to say that they had ever been supported by a public fund of the Church. His Holiness here again seems to have acted on the very principle which he so strongly condemns in the Biblemen, viz. that of buying men to be of his religion. - During the deliberations, the P. made out a paper containing a list of articles to which N. & his father must subscribe as the only conditions on which he could give them & his family his blessing. A copy of this paper N. presented me. It is as follows:

"This is to certify that after his Holiness, our most Blessed Lord, the Patriarch St. Joseph, had proclaimed, against us whose names are undowritten, an excommunication for our having held intercourse with the Biblemen, in opposition to his orders contained in his last general proclamation prohibiting all commerce with these men, whether in spiritual things or temporal, - we presented ourselves before his Blessedness, professing our sincere repentance for what we had done & imploring his forgiveness & his release from the spiritual punishment which had come upon us, pledging ourselves to his Holiness for time to come in the following particulars, viz.

1. That

1. That we believe all doctrines whatsoever are believed by our mother, the Holy Roman Catholic Church, whose visible head is our Holy Lord, Pope Leo XII., successor of St. Peter, & vicar of our Lord Jesus Christ upon earth. We believe all which this Church believes, & curse all that she curses, according to the confession of faith of (Pope) Urbanus, which, in the most definite & literal sense, we are bound to receive

2. That in particular we curse those Bible men, as the church also curses them, & we curse & reject their false doctrines & opinions; & still more particularly we curse B. the Bible man, together with all his erroneous & deceitful doctrines.

3. We promise to his Holiness that we will avoid those followers of the Bible with a most perfect avoidance, in every respect: that is to say, we will have no intercourse whatever with them, neither by visiting them nor writing to them, or receiving letters from them, neither will we receive from them any gifts or presents whatsoever. in short we will avoid them as persons under a special excommunication by name.

4. We profess to his Holiness, & agree & bind ourselves under condition, that in case we should hereafter visit the men aforesaid (which may God prevent) or should correspond with them by letter, or hold any kind of intercourse with them whatever, we shall deserve at the hand of his Holiness the severest spiritual punishment, & shall deserve too, the temporal punishment of having our property attached, & ourselves put in confinement. In confirmation of all which we pledge ourselves by an oath upon the sacred Book of the Gospel."

N. had been to see, during his absence, the family of Turbyfill. They all conversed with him without reserve. T. expressed his great sympathy with the suffering family at Ebden, & declared his determination to send them the next

next day a number of loads of fire wood. When N. expressed his fears that such a measure would create disturbance, he replied "I wish for disturbance." This man has been mentioned as supplying us with food the day I left Ehden. For this act of humanity he was excommunicated. He sent his son & his brother to explain the matter & to beg the blessing of his Holiness all to no purpose. However, some days after, when the P. had come to himself a little, he made out a letter containing his blessing & sent it down. J. took the letter & on discovering what were its contents sent it back in contempt. — N. had also called on Bishop Stephen of Ehden, who, while N. was there, wrote to the P. telling him plainly that the statement he had published that the people of Ehden had risen up in this affair, was false — that no man had risen but Sheikh Peter; & that, not against N. nor the Bible man he had brought, but against the innocent women of the family of Latoof. — N's first object now is, to get a written order from the Consul to shew to Turbyhh, & if necessary to the Patriarch & others, that he did not come on this visit to the mountains merely of his own will, but was actually sent, & thus to shew, by consequence, that he is detached from his father's family. —— It may not be improper here to introduce a few remarks on the P's accusation of N. in relation to the release of Asaad, as they may serve to illustrate the value his Holiness sets upon his prisoner, & may give a clue to the origin of some of that wrath which burst upon us in such a deluge at Ehden. The report which had reached the Patriarch was not entirely without foundation, but it was not true that N. had ever been to Cairnobeen on the errand in question. It seems that just before we left Beyroot, J. L., finding himself vehemently accused by N., sought revenge by communicating this report to the priests of that place. The Priests made such use of the information as sectarian zeal & personal enmity dictated. The Patriarch had, before written to Isaac Turbyhh, & indirectly to N. manifesting his unwillingness that he should continue to reside with the Bible men. But when he came

he came to be told that N. had meditated the delivery of Asaad, his patience quite left him. He immediately addressed himself by letter to N. in the following language;

To the miserable Naami El Ashi,

It appears that thou, O villain, hast dared to act contrary to our advice & our public denunciations, & hast thrown thyself under the power of our greater excommunication which was threatened against every one who turns aside to look in upon the followers of the Bible. And thou, O wretch, hast not been content with merely turning aside to visit them, but hast offered them certain assistances on which we had anathematized with a special curse. We therefore confirm this curse upon thee, & shall publish the same to all. It is no longer permitted any one to converse with thee, or employ thee, or associate with thee in any way whatever, or even give thee a common salutation, since thou art accursed, despised, hated of the Most High God; & may the Lord in compassion bring thee to repentance." —

This letter bears date July 29, & was, it seems, one of those works of mercy with which his Holiness sanctified that Sabbath day. Had this letter reached N. before we left Beyroot, we should have proceeded to Ehden with a little more caution, but we set out on the second day after. While, therefore, his Holiness must have been musing on the probable good effect which his curse & revilings would have upon the "villain", behold the "wretch" at that very moment with a Bible man at his side, seated down "in his very beard." — What wonder is it, if such a man on such an occasion should shew a little spirit.

Sabb. 26. — The excommunication against us, was read a second time in another village of the neighborhood. Some of the people of Bawhyta were there, & the priest was, for a time, unwilling to admit them within the church. — According to the law of the circuit the priest is to celebrate divine service next Sabbath at Bawhyta, & we shall then have the excommunication repeated more

at

at home.

Tuesday 28. – A feast day to St. John. The people attended worship at Amâr a small village in plain sight across the valley. The priest had much to say about us. He threatens to write against us to the Sheekhs, or at least to have Elias accused before him & driven away. Elias was so much alarmed when he heard of this threat that he refused to go to Tripoli to day fearing his wife & family would be driven away in his absence. – One of the Sheekhs of the house of Dawhir visited me to day. He spoke of the Patriarch with much contempt. – A letter from N. at Ehden, says "we have had sent us to day 5 loads of wood. They were those pledged by Isaac Turbyeh. – Sheekh P. is very sick." —— Letters to day from Beyroot. Mr. Abbott had written again to the Emeer enclosing my statement of facts with his own farther observations. The Emeer returned him in substance the following reply. [After the preamble] "Your kind letter came to hand in due season & we have read & understood all you said in it. We thank you for your special kindness in requesting Mr. Goodell not to accompany you to the mountains. – We have also read & understood the extracts you enclosed of a letter from our friend Mr. Bird. Now the fact is, as your friendship well knows, that, thanks to God, our territories (the mountains) are much sought after from every quarter, & especially by our friends the Franks and now, for year after year, these persons have come, & travelled around & tarried long, & returned, without having received the slightest molestation even to the value of a mustard seed – and this Mr. B. if he had not begun speaking contemptuously of the religion of the people, would not have been in the least degree molested by any one, & besides none of the things which have been written to your friendship have actually happened to him. It is indeed a fact that, at the very moment of his arrival, before he had time to rest, he began to write & contend about religious subjects, & you know, Sir, that to every person his own religion is dear. The people were moved, & took offence at what he said & he bein

being seized with fear, fled: before any one had lifted his hand against him. We have now, in obedience to your wishes, written to our son the Emeer Ameen, to write to some of the Sheekhs, that they send animals to the family of B., & take them to the place wherever he may have taken up his habitation. The blame & reproach in this case, is all upon Mr. B. for it was he that drew upon himself this disaster. Were it not so, he might have remained honored & respected on every side." — The logic of this letter seems to be simply this. A mob rose up against B. in the mountains: but neither the enmity of Sheekh P. against Latoof, nor that of the Patriarch against the Bible men, nor yet political wrangles nor personal insults are capable of raising mobs: therefore, B. raised the mob by his disputes about religion.

The following is the letter of the Emeer Ameen written to Sheekh George in consequence of the abovementioned order of the Emeer Besheer.

"To the excellent & honorable Sheekh George, the most high God give him peace. First of all we assure you of our desire to see you in all health & prosperity. Our desire is that at the arrival of these lines to your friendship, you send from Besharry a competent number of animals to transport the family of Mr. B. the Englishman, from Ehden to Tripoli; that it be done, however, with all possible order, decency, & respect. for you are not ignorant of the events that have lately transpired in Ehden, which have rendered the measure in question necessary. & please God your good understanding & comprehension will render further instructions unnecessary. Delay not the sending of the animals a single day. & let us hear from you often. Farewell

P.S. The note which we received commanding this measure is sent you enclosed. Do yourself the honor to read it, & afterwards return it to us." —

This letter was of course too late to be of use. Sat. Sept. 1.

Copied to this place.

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Sat. Sept. 1. – A messenger from Ehden says that Latoof is still ~~with the Patriarch~~ at Demân, & that the P. has gone to see the Emeer Ameen. Sheekh P. continues very unwell & people say it is a judgment of God upon him for his late sins.

Sabb. 2. – Read the gospel aloud to various individuals who were standing about my sho. — The aged priest, who officiates in this vicinity, arrived in the village this evening, & will read his excommunication ~~on Tuesday~~ morning instead of to day.

Mond. 3. – On my return from a walk this morning came in contact with the priest who has come to curse us. I gave him my salam; he put his hand to his breast but said nothing.

Tuesd. 4 – A messenger came early this morning from the Emeer Ameen Harfoosh, who rules over Baalbec, & who for fear of the present Pasha of Damascus, has retired to this neighborhood, leaving his son to manage in his absence. I was told by the messenger, that Sheekh Mirai wished to see me, & was not undeceived till we had arrived at Bkaa Sefreen, the residence of the Emeer. The object of the prince was, first, to ask some medical assistance for his daughter & other assist him, & secondly, & chiefly to discover whether I were indeed, as report represented me, a sorcerer. After bleeding one of his servants & prescribing for the wife of his nephew, he took me into his own house where he said no man but himself or a physician ever has liberty to enter. His only daughter was wasting away under an intermittent. A white sheet was thrown over her head that her face might not be seen, her hand was uncovered with trembling timidity that I might feel her pulse, & she seemed not wrong to be at liberty to speak. It appears that she is a widow, & was made so by the hand of her father, & has never enjoyed good health since that event took place.

4. From Bkaa Sefreen I continued on to Seer, about half an hour distant, to visit Sheekh Mirai to whom I had, till now, delayed paying my respects. The Sheekh has a still younger appearance than his cousin Mohammed. He began soon to inquire of me how the Christians of Bawhyta behaved themselves in regard to me

to me. I replied that as yet we had lived together in a good degree of harmony. But that, this morning, a priest had read to the people a proclamation laying his curse on all that should do me service, the effects of which proclamation I of course could not foretell. He asked "where is the priest now." I replied "at Bawhyta." "I will send & kill him," said he. I begged him to give himself no trouble, nor molest the poor old priest, since it was very possible no bad effects would follow from his cursing. The Sheekh after a little further conversation turned to me & said with spirit "Bawhyta is mine, & I make a present of it to you. While you remain there, you are Sheekh of the village. Let a man speak a word against you if he dare. Let the Patriarch write, & let even the Sultan from Stamboul order you away, you shall stay there as long as you please." - Late in the evening I took leave of Sheekh Mirai & went for lodgings to the establishment of his cousin Mohammed. Here conversation was continued an hour or more, on the subject of the antiquities of this country, & the hidden treasures that probably exist in the ~~region~~ vicinity of the ancient temples & churches.

Wednesd. 5. - Visited an ancient temple in the mountain near by, which is reckoned one of the greatest curiosities of Dunneey. It is called Hussn El Sefeery. Ruins lie scattered around, but the walls of the main building remain nearly entire. These walls are composed of immense stones skilfully hewn & put together without mortar. On the north side, about the middle of the area of the wall is a Greek inscription which I copied, as I did also another, found among the ruins, both which were too much defaced however by time to give more than a hint at their original import. The Sheekhs & others believe that these inscriptions are guides to hidden treasures.

Thursd. 6. - Having spent the night at Sear, I called again this morning on my way homeward, to see the Emeer of Baalbec. I was to have returned to him yesterday, but became belated by my visit at the Hussn. After staying an hour or more, I was about to take my leave when the Emeer said he had a private subject on which he wished to converse with me, & asked me if he should command the by standers away that we might converse more freely. Understanding nearly from previous hints of his, the nature of the subject he intended to enter upon, I replied that I had no secrets of the nature he imagined, but that I had no objection to converse with

with him alone on any subject I understood. He then commanded all present to leave him. ~~But~~ Soon as we were alone he looked me in the face, with a wishful smile & said I ~~am~~ told you understand using the kellem. "The kellem" said I "& what pray is the kellem." "Why" said he "in plain words that you have the art, if you spend 20 piastres, of calling all this money back to your own pocket again." I of course declared to him that neither I nor any other man possessed such an art, & that if any one had reported me to him as such a man, he might be sure the person either meant to impose upon him, or knew nothing about me. He vowed his friendship & a handsome reward if I would but confide in him & communicate the secret information, & it was very difficult ~~by all the~~ protestations I could use to cut off his hope of me; & after all I left him I suspect rather chagrined at my selfishness & obstinacy than convinced of my ignorance. — This is by no means the first time that we have been taken to be sorcerers. The people of Barahyta, where we first arrived were in some cases afraid to sell us articles for fear that when we had gone, we should call all our money away from them again by magic. They said we were thus reported abroad by the priests. — On reaching Barahyta, found our friend N. waiting my return. He comes to us now only in secret, in order the better to accommodate some arrangement with the Patriarch. He had paid his Holiness another visit with as little success as before. The conversation between them on the occasion was by his account much of the same character as the former. He ~~declared~~ said to the P. among other things, "I ~~that he~~ have learned one fact in this quarrel & that is ~~one~~ that the Most High ~~is~~ not under ~~your~~ authority. "One" said he "I should have trembled at your excommunication for fear of the curse of God both in this life & in the next. But I neither see my body crushed like a potter's vessel, nor feel the divine curse circulating in my members, nor perceive the torments of the evil angel whom you have set to belabor me day and night. And as to my spirit if I have done anything to cut me off from communion with God & the Christian world, I know that God has ~~excommunicated~~ me without your agency, if I have not, I know that your excommunication will not hurt me." At

hearing

hearing these last words, the P. lifted his fists in a rage & striking his own knees with violence said "that is the doctrine of the accursed B." Latoof's wife had made a remark that no judgment of heaven had fallen on her family or on the Bible-man's from the P.'s excommunication, but that on Sheikh P. the Patriarch's main instrument in persecution had fallen a severe sickness. This remark having reached the ears of his Holiness he said to N. "then what your mother has said is true is it, that the Bible men are better than I." "If" said N. "my mother has made such a remark, you cannot blame her. Her aching head will not let her rest, & is of necessity every moment in her thoughts, & whenever she thinks of it she thinks of you as the cause, but when she thinks of the Bible men, she knows of no evil they have done. She is not to be blamed. What has now happened to her, never happened in the days of her father, nor in the days of her father's father." — N. finally left the P. very abruptly telling him that if he did not lower his demands he would never submit to his authority. — The P. has now become occupied with a new quarrel. His gardens are not quite so well watered as he could wish, & he is attempting to accomplish his desire at the expense of the people of Besharry. They have refused to comply with his demand, & he has in consequence laid their whole village under excommunication. The people are much exasperated, & as the Patriarch has shut up their churches, they think of stripping them of their bells. Sheikh George had been to see the Emeer Ameen on the subject, & is as much opposed to the P. as his people are. He made a remark to N. that he hoped half the Maronites would become Protestants, & as a proof of his good will to me, had sent me a present of what the Arabs esteem a great delicacy, the head of a wild boar.

Sat. 8. — The old priest threatens to go to the P. with an accusation against Elias if he does not quit our service; but Elias, though half a coward says to him "go & accuse."

Sabbath 9. — Read the gospel as usual to my household & those of the village who, in passing by, chose to listen. — Elias would have gone to mill to day if I

if I had not prevented him, & he indulged in a long conversation about a debt which a man had come to pay him. I took the opportunity to reprove them both for their obeying men rather than God, & for seeking to distroy that kingdom which they every day prayed might come on earth as it is in heaven.

Thursd. 13.- N. sent a messenger from Eldon with a letter from himself enclosing a copy of one written by the P. to I. Turbyshh, in which the P. informs that gentleman that in consequence of the sincere repentance of Sheikh I. he had blessed him & all his family except N. who had been "deluded, - dosed by the poison of the accursed" Bibleman. He adds "I pray the Holy Virgin, & her beloved Son, & St. Joseph, to enlighten his mind, & clear his understanding that he may shake off & cast away this stigma, the evil course that leadeth to destruction." He ~~[illegible]~~ names twice more with the usual "hellish" epithet, & begs Turbyshh to warn N. that he beware of my money & of "the sweetness & flattery of my hellish tongue." — The matter being thus settled N. is to come in a day or two & remain with me until I hope to be again safely returned to Beyroot.

Friday 14. - Walked out to a neighboring village. People friendly. Conversed with them about the way of salvation without giving offence. One man accompanied me a part of the way back to tell me that he had in great certainty a hidden treasure under his house, & was prevented from obtaining it from fear of the government & from his ignorance of the exact position where it lay. As I was subject to neither of these impediments he would gladly have me get possession of it for him, although I should take half of it to myself. I told him that God had decreed that man should eat his bread in the sweat of his face, but that most men chose to live in some easier way - that he had better give up his dreams of ~~hidden~~ hid in the earth treasure & seek that treasure "which is hid with Christ in God."

Tuesd. 18. - Walked down to Tripoli. Found with the Consul a letter just received from Consul Barker of Alexandria, warning all English subjects to be on their guard

guard, as it appeared that war might soon break out between the three allied powers & the Porte.

Wedn. 19. — Walked out to the neighboring Greek convent called Mar Yacob. It is about an hour & a half from Tripoli city, commands an extensive view, but like most of the convents of this denomination of Christians, it betokens poverty & rapid decay. — A Greek youth, whom I had taken to go with me, I found to be at one very superstitious & very wicked. He thought everything of the Blessed Virgin, had repeatedly seen her, & when I dashed a little cold water on his zeal, he accused me of infidelity. I was pleased to see, however, that he could read & write, & now the lips so, when, without knowing who I was, he said he had learned these arts at the free school of the Franks in the city. It was no other than ours, & though the school has not been long in operation, it has already unlocked the Holy Scriptures, & opened the door of knowledge to many a poor ignorant boy like this. — Slept little during the night & next morning returned sick & weak to Bauchyta.

Friday 21. - Naami arrived from Ehden, hereafter to remain with us till our return.

Sat. 22. - Francis brings word that the people of Beskarry remain, & with perfect indifference & good humor, under their excommunication. Many go about their accustomed business on the Sabbath, well pleased that they have no long masses to attend, & no priest or Patriarch to call them to account. Some individuals of them had suggested the idea of going down & forcing Asaad's prison & setting him at liberty.

Sabb. 23. Conversed with some of the villagers at their houses. One old man who at our first arrival, spoke publicly against suffering us to stay here, confessed that the P. appeared to be wrong both in faith & practice.

A respectable young man of N's acquaintance, was present to day, who said that a few days before we came to Ehden, he was at Cannobien, & conversed day after day with Asaad for a week or more together. A. he says tells the P. "send some man to instruct me." I am open to conviction. If I reject any of God's truth that can be

made

to appear plainly his, I do not refuse to be persecuted. No – take me & bind me tight & let me lie on thorns & out of doors, without a covering. Let it be a persecution worth the while. This I now suffer, is nothing – to have a comfortable room & be clothed & fed every day. But "[redacted] do not tell me I am mad, for I am not mad." – The youth says that nobody dares dispute with him for they cannot withstand the force of his arguments.

Wedn. 26. – Heavy rain with thunder & lightening

Thursd. 27. – N. went to Ehden to have an interview with the Tresaurer of the Emeer Besheer & with Sheekh Laitar, both of whom seem desirous to befriend him – It is reported that the Pasha dissatisfied with the slow payment of his revenue by the Sheekhs of this district, is about setting off to take his due by force of arms – seizing flocks & herds & plundering & laying waste villages.

Frid. 28. – Visited a sick man in a neighboring village. Found there an aged monk who, not being on good standing with the P., did not hesitate to apply to his Holiness & the whole body of ecclesiastics, the words of our Sav. "woe unto you scribes & pharisees hypocrites" – "ye bind grievous burdens & lay them upon men's shoulders &c.

Sabb. 30. – Read the scriptures as usual to the bystanders. In the midst of my reading one man interrupted me, saying, "since you read the gospel & seem to believe it pray where lies the difference between you & us?" I replied that the difference consisted in things not in this book, but out of it – things that had been superadded by Patriarchs & Bishops. I went on to specify a number of particular traditions such as fast & feast days, the prohibition of the word of God to the common people &c – but whether he became displeased, or became afraid, I know not; he went away in silence in the midst of my conversation. I, however, continued the subject with some that remained, & endeavored to make them understand it, though they seemed to say within themselves "this matter brings no increase either to our corn or our wine". – The people here never pretend to dispute with me. They take the much contemned method

method of assenting to all I say, whether they think me right or wrong. The truth is, they have never read a syllable of the Bible, perhaps never heard a sermon, know no catechism, & scarcely their own ten commandments or the Lord's prayer. The priests have been of the more ignorant class, since the Dunneey is but a waste place in the Maronite Zion, where no churches are allowed to be built & where the forms of religion seem to be the most that is aimed at. Though this place is so near the Patriarchal seat surrounded by priests, yet nobody comes to collect & instruct the people. The priest only, who is stationed on the circuit, makes his appearance once a month to say a mass on a sabbath or feast day, & sit idle the rest of the week. When the people, therefore, are asked in what religion consists, or what things are necessary in order to be saved, they very truly reply "how should we know? Nobody instructs us in these things."

Thursd. Oct. 4. – N. returned from a short visit to Ehden. He says the people of Besharry remain apparently as far from a settlement with the P. as ever. The Bishop of the place takes a firm stand with the people, & says that if they can get leave from the Emeer Besheer for the measure, he will open the churches on his own responsibility, & celebrate the masses as usual, & "let the P. digest the venom of his spleen tho' it do split him." His Bp. in conversation with N. called the P. a fool & an ass, & cheered up N's spirits by telling him not to be cast down with sorrow as if some strange thing had happened to him, but to open his eyes & see what things of the like kind had happened to others. To conclude, the people of Besharry, having given up as hopeless all further attempts to come to a fair accommodation with the P, have written to the Emeer Besheer to ascertain whether he considers this a matter that comes under his cognizance, or whether he esteems it a difficulty purely ecclesiastic that does not concern him – that, in the latter case, they are ready to write to the Greek Patriarch residing at Damascus to take their churches under his pastoral charge.

Sabb. 7. – Endeavored to obtain opportunities of conversing seriously with the people. Seeing two or three men sitting near my house, I joined them, & introduced religious conversation. One graybearded old man who staid after the rest had withdrawn, listened with attention while I endeavored, in a simple manner, to lay open

open to him the nature of the gospel. The idea that Jesus Christ suffered in our stead, that he bore the pains which we must otherwise have borne, & that in this way alone a door was open for pardon to those who sincerely repent, seemed to strike him as both new & admirable.

Mond. 8. Rode out again to visit the old temple above Seer ~~called Hassan El Lefeeny~~ of which mention has already been made. On our way we fell in with Sheekh Mohammed & his party who were out upon a hunt. They were sitting under the shade of a large walnut, beside a delicious spring, & waiting a collation that the servants were busy in preparing. A goat from a neighboring flock had already been seized & butchered, & bread, cheese, kareesh, honey & olives, were on their way from Seer. The Sheekh would not suffer me to pass on without sharing in his breakfast. After an hour & a half, the goat being sliced up into a thousand bits & roasted upon wooden rods, was laid in a train with the other eatables on leaves of the walnut. Following the word & example of the Sheekh, I seated myself, with about half the whole company, flat upon the ground, & made no inconsiderable meal. As my time was passing, I rose, washed my besmeared hands, thanked the Sheekh for his hospitality, & took leave of him, while yet he was, to borrow his expression, stripping the roasted ribs of the goat to strengthen his own. — We had purposely taken a road I had never before travelled, running high in the ~~mountain~~ hills, & passing close by the fountains of Seer that issue from the foot of Castle mountain. As we approached these fountains my guide, who was well informed, related to me a remarkable fact, viz. that within a few years, & since he had passed that way, an immense fragment splitting off from the rest of the mountain had fallen upon these fountains, covering & entirely suppressing their waters. The subterranean rivers, thus pent up, remained without a sign of existence for the space of perhaps 48 hours, when they burst forth with ungovernable fury, bearing down rocks, trees, houses, bridges & whatever else they found in their way. On drawing towards the channel we observed the earth under our feet cracked into innumerable seams, so that we were obliged to use some caution not to stumble into them. These together with the vast piles of by excavated

ly excavated rocks seen at the fountains themselves, are a sufficient proof that some such convulsion must have lately taken place. The white clayey surface exhibited by the precipice now overhanging the fountains must be visible to a great distance, & constitute one of the land marks of the mariner. —

— Spent the night at Seer, but the Sheikh, fatigued with his hunt, had retired to his bed before we arrived.

Tues. 9. — About 1/4 of an hour after leaving Seer we came to a cluster of tents belonging to that wandering class of Arabs called Bedoweens. — A young man came out to meet us, & urged me very strongly to call & see a poor sick man in one of the tents. He proved to be one of their most noted Sheekhs. In compliance with his own & the universal entreaty, I took from him a little blood, & afterwards bade the youth, if the disease continued, to come to my house for a little medicine. — I longed for liberty to preach the gospel to these nominal but ignorant followers of the false prophet. But it is always a question with us, whether we, who (for the good of other denominations) seek a permanent residence in the land, ought to endanger our banishment from it, by making much direct effort for the conversion of Mohammedans.

Wedn. 10. — The old priest still remaining at Bawhyta, I to day ventured to give him a call. Finding him cold & surly, I commenced the conversation by saying, Sir, you profess yourself to be, by religion, a Christian. I profess to be the same. If we are truly what we profess to be, where is the propriety of our falling out by the way, & exposing our religion to contempt, by exhibiting before the world our evil temper. I assured him that I was not fond of these quarrels, but that I should be extremely glad to see Protestants & Maronites, & Greeks & all Christian denominations living together in love & striving together to accomplish one & the same object, the glory of the Redeemer. He at once gave me to understand that such a union never entered his thoughts, & that the hope of it was preposterous. He began to enumerate the Christian sects by name, & when he had

got to the extent of his knowledge he concluded by saying that the rest in all made up the whole number 72. "Now" said he, "all these various sects have different interests & every one pulling towards its own centre. This is a law of nature. Providence has thus portioned out the world into divisions & it is against the order of nature to attempt to confound them. Look at the trees," said he. "Each one bears its own fruit. The vine, the mulberry, the oak, each has fruit peculiar to itself, & you cannot alter this course of nature. It would be foolish to attempt to make the vine bear mulberries, or the mulberry acorns, or the oak figs." I replied that the trees differed indeed in some respects, yet they all had one end, viz. the good of man, & that they went on, side by side, each performing its office in the accomplishment of this end, without wasting their strength in mutual quarrels. The mulberry & the fig & the vine all stood & performed their work in the same garden, & no one of them insisted that his neighbor should be turned out. That I, however, did not think this illustration so happy as that found in the scriptures, where Christians were compared to members of the same body, all rejoicing or suffering together. — He continued endeavoring to support the opinion that the world had become so far divided & corrupted that all hope of its recovery was vain, & that the best & only way to keep peace was to keep silence. He avoided quoting saints & councils, & even avoided doctrinal discussion altogether. He quoted the gospel several times, but very incorrectly, & when I asked him about the prophecies of the future glory of the Redeemers kingdom when this divided, corrupted world would become harmonious & holy, he said "I am not read (i.e. skilled,) in those matters." Perceiving the conversation unwelcome & no prospect of his softening down, I rose, invited him to come & take a cup of coffee with me before he should leave the village, & left him.

3 m. Thursd. 11. Unwilling to leave this place so near to Baalbec without once seeing that splendid ruin, I set off this morning with N. & a single attendant to visit it. As we were descending the mountain between us & the valley of Ehden, we fell in with two men & a number of lads from Besharry, driving home their asses loaded with fire. N. gladly improved this occasion to confirm to me the reports he had brought me

me respecting the state of feeling of the Besharry men in regard to the Patriarch. He asked the man we first overtook, how they had settled their quarrel with his Holiness. "Well Bettlap" said the man, "we have not settled at all." "And what" said N. "do you intend to do? Do you think of remaining under the P.'s excommunication?" "And what is his excommunication" said the man in disdain. "Let him excommunicate, if he pleas, from this day forth to the day of his death." "You Besharry men" added N. in irony, "are an obstinate set. Why can you not take a little pity on his Holiness? Give the man a little of your water, & set him at rest." "Let him at rest," replied the man losing all patience, "May the Lord never shew mercy to any that ever died from the house of his fathers. What, shall a whole village give up its rights & its living, that a single man with 20 or 30 of his lazy train may live in luxury?" Here N. turned & gave me a significant smile, then passing on to overtake the other man, he interrogated him much in the same way, & was answered with even great er spirit & decision than before. || The hardy mountaineer would not release from the pains of purgatory either the P. himself if he should die, or any of his blood that had died before him. —— Our road lay close by the celebrated cedars, but, without halting to visit them, we hastened on to reach if possible, Der El Akhmar to night. Falling in however, with one of N's old acquaintances from Besharry, who was tending his corn fields on the east side of the mountain, we accepted his invitation to lodge in his tent. Being acquainted with what had taken place between his townsmen & the P., he had much to say on the subject, & confirmed the report we had heard that a number of his comrades were once on the point of going down to Bennobeen & forcing the prison of Asaad, who, he said, though a heretic, did not merit a prison. He mentioned it as a remarkable fact that, whatever might be said against P. it was universally acknowledged that he would not lie. He & N. conversed familiarly in regard to an event well known to them both, which exhibits the unhappy temper of the Patriarch, & which has not been without its influence in alienating

alienating from him the affections of the people of Beharry & indeed of all the Gibbe. A poor Beharry man was guilty of having said some improper thing to priest Shaheen of Hasroon; the priest entered a complaint to the P. who excommunicated him. The man repaired immediately to his Holiness to "hon himself by kissing his tracks." The P. inquired who he was. The man said "I am the poor fellow who was guilty of using improper language with priest Shaheen, & I have now come to beg with all penitence your Holiness' pardon & blessing." "Ah" said the P. "are you the wretch." Then turning to his servants he ordered them to give him a sound flogging. After this the man and asking the P. if he had no blessing now to give him, the P. said no, & bade him be gone.

Friday 12. - Arose a little past midnight not being able to sleep & by moonlight continued ~~my~~ way toward Baalbec, having added to my other companions my kind & communicative host. After three hours' rough & crooked road we passed Der El Ahhmar, & ~~having~~ finished our descent, entered on the proper plain of Baalbec. It ~~seemed~~ was smooth & level as a frozen lake. I here alight stiff with the cold & pursued my way on foot about an hour, when we came to a threshing floor where it was proposed that our animals should rest a while & feed upon the straw. It was no unwelcome proposal to me, for a drowsiness had seized me which rendered it unsafe for me to ride & I was too much fatigued to continue long on foot. I therefore coursed down upon the ground, threw over me a couple of blankets, & slept sweetly till day break. My attention was for a short time intensely occupied upon the surrounding scenery, new objects presenting themselves at every step on every side as the sun threw more of his rays above the horizon. [See bottom of next page.] Proceeding ~~onward~~, in traversing this plain, my mind predisposed to melancholy indulged in a train of reflections suited to its state. A few generations ago, & yonder ruin stood a new, splendid, perfect edifice, a noble monument of the wealth, industry, & skill of the age. This whole vast plain teemed with life & the busy hum of human enterprise. Villages & gardens, & fields loaded with corn, beautified the landscape & gave a promise of peace & plenty to the beholder, while an air of vivacity was given to the whole by the passing of footmen, the prancing of horses & the rolling of chariots in every direction. Now all is a desert waste. The gay & active

world that then was, have vanished at the touch of the Almighty. We walk upon their dust. Here & there a cluster of Bedowee tents, & here & there a passing traveller stalking on his camel, or, budget in hand, driving a miserable ass, are nearly all that enliven the scene. But a brighter day is coming. We that have the Christian's hope, cannot say "from the midst of this desolation, life shall again spring forth, & this plain shall feed its millions. Its temple shall be rebuilt & the glory of the latter house shall be greater than of the former, so that it shall with propriety be said to those that might have seen the house in her first glory "How do you see it now? Is it not in your eyes in comparison of it as nothing?" — The ruins of Baalbec have been so often described that I shall not attempt to describe them. They are nothing however, like what the people of this country represent them to be. — We spent about 6 hours in the neighborhood of the ruins, without the least molestation from the Arabs, & returned for lodging to Der El Ahhmar. Here I met with Capt. Frankland an English traveller of some intelligence, with whom I spent an agreeable evening in conversation on general subjects. He had visited many parts of Europe & especially Greece & gave his opinion freely of the present state & prospects of that unhappy country. He was fully convinced ~~that~~ from what he saw of the spirit of the people that they were destined either to be free or be annihilated ~~[illegible]~~. Of ~~[illegible]~~ the U.S. he spoke in terms of high admiration, thought our separation from Great Britain had been a mutual benefit, & cast the blame of the quarrel that divided us chiefly on his own country. We supped & slept together upon an open terrace of the old convent which gives the village its name, not attempting to sleep within doors for a reason

which

To be inserted on the opposite page.

The interesting object of our visit was ~~[illegible]~~ directly before us quite on the farther edge of the plain. A grove of walnuts, in rich green, half hid the ruins & extended along the aqueducts to a considerable distance to the right. Beyond then where the sun brightened the east, ~~rose~~ Lebanon was behind Antilibanus. To the right & left stretched a plain, level & boundless as the sea except that on the right a few distant mountains gave indications of a shore.

every body who reads much about these countries will understand.

Oct. 13. – Rose at 3 o'Clock & ~~took~~ leave of my Companion, wishing him a prosperous journey to Baalbec Damascus, & Jerusalem, & hoping we might yet meet in a better world. I had not proceeded far when I began to experience griping pains in the bowels which continued slowly to increase upon me until we had reached midway up the highest Lebanon ridge, where even the slight motion of the horse became intolerable. I dismounted & lay for 2 hours or more in extreme agony, but at the end of this time through the divine mercy & the use of a few medicines which Mrs B. had providently slipped into my pocket, I felt myself suddenly & completely relieved. Spent a short time at the Cedars reading inscriptions & gathering a few balls & branches, & reached Bauhyta after dark. – I would here just remark, what seems not to be generally known, that beyond the ridge west of the Cedars of Besharry, is another important locality of the same interesting tree. They exist, in the latter place, in much greater numbers though smaller in size, than those of Besharry. Numbers of them are cut down every year & burned in a neighboring kiln for the sake of their charcoal & tar. This tar I am informed, like that from the pine, is chiefly used as an ointment in certain diseases of domestic animals, & the main consumption of it is upon the Camels who go on the yearly pilgrimage to Mecca. —

Tuesd. 16 – Mrs. B. rode to the cedars with M. & Arabi. On their return Sheikh Latoof, being informed of their approach toward Ehden, threw himself in their way & saluted & conversed with them with as much cordiality as if he had never taken an oath not to do so. – A number of my neighbors came to my shop whose souls I endeavored to profit. Some listened with attention & said it was for want of education that they were in this state of carelessness about God – that all people who knew not how to read & write were but cattle. I endeavored to convince them that ignorance was not innocence, & that it needed not an education to know how to love & obey God.

(2 inches)

Wedn. 17. – Spiridone, our school teacher at El Mu'nsif, came to Bauhyta to tell me that his school was discontinued. The Maronites, he said, of the

of the neighboring villages had risen up against the school & threatened the people of El Munsif with something unpleasant if they did not forbid its continuance. The affrighted Greeks had therefore assembled & made known their pleasure to the teacher that he remain in the school, but receive no more wages from the Bible men, ~~and~~ that they would pay him according to the ancient custom. He would not agree to this, & left the place for Batroon, where he has opened a shop. Thus fall our schools one after another, but as our residence in the land is at present so precarious, we are not over anxious to see a very extensive establishment depending on us.

Thursd. 18. – Spindone has agreed to call on the Superior of the Convent of Belmont, who he says is an intimate friend of his, to ascertain whether he can conveniently accommodate me & my family for a few weeks on our way towards Beyroot. This convent belongs to the Greeks, & is situated about 3 hours south of Tripoli. Dr. Madan saw the Superior in Egypt, & recommended him as a man of affability & liberal views.

Sat. 20. A messenger from the Convent of Belmont brings word from the Superior that we shall be received there with pleasure whenever we shall choose to come down.

Sabb. 21. – The people around us, with whom I endeavored to converse about their salvation, seemed as usual shy & indifferent, whether from fear of the priest or from their mere natural aversion to spiritual subjects I do not know. – Walked out into a solitary place & enjoyed a sweet season of prayer alone. It was refreshing to commend this wretched land to Him who easily can, & ere long may break the iron fetters of superstition & bigotry & ignorance in which it is bound.

Mednesd. 24. – Sent after animals to take us to Belmont. Rode up to Bskinnata. The youth who accompanied me though a stranger & a Maronite was not backward to converse on serious subjects & I explained to him the nature of the gospel. His priests, he said, never attempted in this way to instruct the people. They were all he said profane in their talk & this people ignorant as the cattle.

Thursd. 25. – Packed up our things & set out for Belmont. On taking our leave of Bawhysta, the inhabitants gathered around us in great numbers, all saying depart

"depart in peace" & some, I might say many, weeping as they spoke. The descent was steep & rough, & we were 3 or 4 hours in getting down to E-aal a distance which I had once walked in little more than an hour & a half. It became here evident that we should not be able to reach Belmont before dark. A Moslem woman urged us strongly to turn aside & stay at her house, but we chose to keep on. As we passed thro' Ezr Zany, a village of Maronites, I called for a drink of water, & tho' they recognized us & said their Patr. would excommunicate them, they gave us drink, & one man went with us a considerable distance to point out the road. This man told us we could not get to the Convent of Belmont, "but" said he, "here is another Greek Convent close by, which you can reach with ease, & where you will be well received." It was the Convent of Bkefteen, to which according to his advice, we concluded to bend our course. — Our reception was all that we had been told to expect. The Superior was somewhat out of health, but conversed freely & sensibly on a variety of subjects. He had become acquainted with many of our sentiments & operations, having received copies of our scriptures & other books, as well as the Letter of Mr. King, our Answer to the Maronite Patriarch, & our two letters to Bishop Zachariah. He had also become acquainted with the Rev. Mr. McPherson while the latter was at Haifa waiting for the vessel to proceed to Alexandria. He said our faith was very nearly that of the Greeks, but there was one important thing wanting among us, & that was the kod-das. This ceremony is nearly all that composes the public worship of these fallen churches. It occupies much the same place in the scale of importance as the sermon does with us. Thus the great & noble work of preaching the gospel which our Savior intended should be the chief means of converting the world, has, in these regions, dwindled down to a simple celebration of the Lord's supper. I contended with the Superior that we had the kodas for we celebrated the supper of our Lord regularly on stated seasons, & considered it a divine ordinance, & as essential that without it no assembly of persons could properly be called a Christian church. He owned that we might hold to this sacrament, but then to make it a kodas it must be preceded by confession to the priests, must be attended with particular prayers & particular readings

readings or lessons from the gospels, must have those essential, transubstantiating words pronounced "this is my body" - "this is my blood" - besides, the priest must also have on his sacerdotal robes, & the whole must be in a consecrated house. On the practice of image worship he took up a paper & read it, on which he copied some of the arguments most relied on. With regard to the preaching of sermons he spoke more rationally. He greatly lamented the low state of education amongst the priesthood which rendered them unable to preach, & the low state of pious feeling in the assemblies which made even the Kodd as, without a sermon tiresome to them — was rejoiced to hear that the English & other powers were likely to do something for the Greeks, but feared that, after all, they might not extend their benefits so far as the Greeks of Syria.

Friday 26. Reached Der Belmont about noon. The Superior was absent, but we were shown to a set of rooms in a retired part of the building, commanding a fine view of the sea, & of the ranges of mountain north & east of Bawhyta. One of these rooms was occupied by the Patriarch in his late visit here, but the rooms are calculated for monks & not for a family. — At evening the Superior having returned came to visit us at our room, & bade us welcome, & seems very way worthy of the recommendation given him by Dr Madan. —

To Mr. Evarts.

Beyroot, Feb. 7. 1828.

Dear Sir,

. . . . . The 5 first sheets of what I now send you were copied in duplicate while I was at Bawhyta & one copy sent to Br. Goodell to forward. By this time it may have reached you. The other copy would have been forwarded sooner had I been at Beyroot, but being on the point of coming here I retained the copy till I should come & thus one good opportunity slipped by & it is still on hand. The rumors of war have put an almost entire stop to the commerce of this coast with Europe. I send this by a vessel of war. I might have copied further but subsequent to my arrival at Belmont there occurred nothing of great interest. —

Yours respectfully

J. Bird.

Journal of Rev. Isaac Bird.

From July 2, 1827 to Oct. 26, 1827.

Also letter dated Feb. 7, 1828.

Rec.d June 21, 1828.

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ack.d June 21, 1828.

The first 13 sheets came May 4, 1830 by one opportunity; the remainder same day by another.

Journal of a Missionary Tour on the Eastern Coast of Barbary,

Made in the Spring & Summer of the year 1829.

The Coast of Barbary, notwithstanding its vicinity to the Continent of Europe & to Malta, having been so little examined with a religious view, a missionary Tour of Observation through some parts of it, has for a long time been felt to be a desideratum.# That part of it especially which stretches along the immediate neighborhood of Malta, it was hoped would be found to ~~afford~~ present openings & opportunities for pious operations, of which, in the absence of laborers on the spot, the establishments at that island might ~~more~~ profitably, then hitherto, avail themselves. The idea of such a visit was steadily kept in mind from the time that the Bagdad mission was suspended, & on our arrival in Malta, the subject was made one of our united & serious deliberation. In consequence, at the opening of the year 1829, Mr. Nicolayson & myself were on the point of setting off to accomplish the object, having already bespoken our passage, when the approaching visit of Mr Anderson, as an official agent of the Board to the Mediterranean, was announced, & our purpose was deferred. In the beginning of March, however, it was again resumed & with the warm approbation of the Agent, but now, my intended companion having had a call of duty in another direction, I was to be deprived of his solace & assistance, & obliged to proceed on the journey alone.

I was furnished with about 1000 copies of the Scriptures, & 4000 tracts, the latter chiefly from the American press at Malta, & at last after various

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Perhaps the only visit of the kind now in question was made to any of the Barbary states, was that of Mr. Greaves to Tunis in 1824. See Jowett's Researches in Syria &c. Appendix.

delays found myself on board a Maltese Bombard bound to Tripoli.
It was about 5 o'Clock P.M. April 9th, when we got under way.
A mild & favorable breeze wafted us from the harbor & along the adja-
cent shore. My fellow passengers, of whom there were about twenty, nearly all of them Mulatto-
seemed mighty to enjoy the sea air, for they were in excellent spirits & talked incessantly.
A number of the most communicative & respectable among them collected together in the
after part of the vessel, which they occupied exclusively by right of prior possession,
& continued until 9 o'clock in animated conversation. I stood at a little distance
a silent listener. Some of the topics discussed will doubtless appear, for such an
assembly, sufficiently learned & difficult. They were such as these - the compar-
ative perfection of the arts in ancient & in modern times - the science of Geography - the origin of the
American indians - the merits of the English language, &c. The majority were apparently
agreed on the following among other points; viz. - that the ancients carried
the arts to a higher degree perfection than the moderns - that the great land divisions
of the globe were 6, & not 4 only as formerly supposed - that the Aborigines
of America passed over to that continent by land, & not by water - that
such a passage is now practicable from some part of the coast of Africa
- that in no part of the world is the English language spoken with so
much purity & elegance as in the U.S. of America. —

Apr. 10. - We had not, when morning rose, yet lost sight of Malta, but at
ten o'Clock it could no longer be discerned. - We passed in the course of
the day two Bombards which had set sail from Malta for Tripoli
some hours before us. One of these carried Mr. Cove the American consul
at Tripoli, whom, in passing, we distinctly recognized & saluted. —

At 4 or 5 P.M. the captain called to prayers, for every captain of these
parts who means to be an obedient son of the holy mother Church,
performs this ceremony every day so long as he is out of sight of land.
All the mariners & most of the passengers immediately collected on deck, &
in concert with the captain who officiated as priest in this case, contin-
ued chanting their prayers & praises to the virgin & other saints for the space
of half an hour. When the ceremony was over, I found myself in com-
pany with two or three of the crew, with whom I endeavored, in a wild manner, to

argue ~~with them~~ on the unreasonableness of praying to Saints & angels. They looked at me with an evil eye & shewed such an aversion to the subject that I soon thought prudent to drop it. — A heavy gale set in this afternoon from the N. W. that drove us from our course, wet us with the spray, made us cold, sea sick, & exceedingly uncomfortable.

Sat. 12. — In sight of Africa. It presented an appearance very different from the only part of the continent I had ever seen, which was the region about Gibraltar. Instead of high craggy mountains, the coast presented a vast ~~level~~ uninterrupted plain. A single range of high grounds, scarcely meriting the appellation of mountains, was dimly visible on the left of Tripoli at a great distance in the interior. These hills are ~~called~~ the mountain of Goriana. Streaks of green were observable extending along the whole visible shore, which we found, on nearer approach, to be immense groves of the palm or date tree. — Contrary winds prevented our entering the harbor this evening, but we arrived so near that a boat came out & spoke us, informed us of the safe arrival of Consul Coxe & took in one or two of our passengers. Entering the harbor of Tripoli by night is rendered so difficult & dangerous by the rocks & shoals which surround it, that our captain after speaking with the boatmen, at once determined not to run the risk, & so stood off again to sea.

Sab. 12. — Came happily to anchor this morning close by the walls of the town. I was glad for once to be in a country of Moslems, where, without the tedious ~~detention~~ of a quarantine, I might escape from a confinement the like of which I had never ~~yet~~ experienced at sea. — It being the Sabbath, about a dozen flags of different Christian nations were seen waving over the city, & ~~among them~~ it was pleasant to observe "one out of the many" bearing the stars & stripes of America. — Mr. Coxe whose acquaintance I had already formed at Malta, was, of course, expecting me, & immediately sent a boat with a guide to bring me to his house. I was received there with many demonstrations of kindness. — I found here a gentleman, whom I saw to be a fellow guest of mine, wholly engrossed in visits & conversation about a school which he proposes to open in Tripoli. I begged leave to remind him, as I saw

I could do it without offence, that this was the Lord's day & that he was using it as his own, by devoting it to his own worldly business. "I do assure you" said he "we are not so strict;" & went on to speak of the harmlessness of what he was doing, the urgency of the case, &c. A long discussion followed of many of the doctrines of the Church of Rome. The Consul entered without reserve into the conversation, expressing his utter abhorrence not merely of the doctrines of that Church, but more especially of her practice. He said that when in America he had in his own family a priest of that Church, who, one day, announced to him that he was going to leave, & proceed to an island of the W. Indies for the purpose of setting aside, in a certain way, some of those Protestants there, that were opposing the holy, mother Church. For this declaration of his murderous intentions he was immediately required to leave the house never more to enter it. Mr. C. expressed an opinion particularly unfavorable of the Maltese Catholics. "If" said he "Jesus Christ should again appear on earth they would be the first men to nail him to some one of their ten thousand crosses." He complained also very much of the constant din of bells at Malta. "They hammered his head off." – "On the contrary" said his opponent "they always lull me to sleep" – but still" he added "there is no law of the church which requires them to be rung so much." – "Then" said we "the government ought to prevent it as a public nuisance." "No" replied he "the government of Malta must be careful what they do. The Maltese will not have their bells touched. They would resist such a measure even unto blood." – "This then" said I "fully confirms what the Consul has just said about the Spirit & temper of that people. Men that would take the lives of others or sacrifice their own for a paltry bell, might readily crucify a Savior should he appear among them. If he were to come & preach to them as he did in Judea, saying 'love your enemies do good to them that ~~persecute~~ hate you, pray for them that despitefully use you & persecute you', & should say nothing about the necessity of feast days images & bells, they would certainly call him an innovator, a despiser of the traditions, a heretic. & would say as the Jews did 'away with him away with him, crucify him." – To change the subject a little & give it a more practical cast I made the general remark that all men were by nature much alike – all were naturally corrupt in heart & opposed to Christ. I had no sooner said this than I found I had put myself precisely in the pit

titude of my Catholic friend, for I was immediately put upon the defensive & obliged to maintain my position as well as I could against my two companions. They could not admit a sentiment so humbling & degrading to human nature.

Apr. 13. – The conversation about Romish doctrines was continued to day, & when my friend S. C. was urged to seek simply the truth, his reply was "I do not wish the truth." His avowal was evidently made out of the abundance of the heart. It was probably as great a truth as he had uttered. But when he began to be pressed upon it, he fell to explaining it away by saying, "my truth has been tried for 18 centuries, it has been established by councils, by the holy fathers, & by experience & put beyond every doubt & all possibility of refutation & therefore if you have any other truth to propose, anything contrary to my truth, I do not wish it."

A dispute arose this evening about a matter of fact recorded in the N. Testament history. To resolve the doubt Mrs. C. by request brought forward her Italian Bible, remarking as she handed it me, that it was presented them while they were at Tunis, five or six years ago, by a gentleman like myself. That gentleman I found on further inquiry must have Mr. Graves whose visit to Tunis has been already alluded to, & whose personal acquaintance & friendship I had enjoyed at Malta. It was not a little gratifying to be reminded of such a friend by seeing the fruit of his labors. – After by examining the point in dispute, S. C. to my great surprise & satisfaction frankly acknowledged that he was wrong & the Bible right. And now as this Book was before us, Mrs. C. begged I would select some chapter & read for the benefit of the children. With Mr. C's leave I did so, opening at the 3d & 4th chapters of John, & making such remarks as I judged proper to elucidate & enforce the truth. In this little exercise I felt my own heart much engaged & from the lively attention of the listeners I could not but hope that some part of the truth would remain like bread cast upon the waters.

Apr. 14. – Took my first walk out of Tripoli: The ground near the city is occupied chiefly by open gardens & burying places. No high enclosures, & no palms or other large trees that could give shelter to a besieging enemy and suffered to stand within cannon reach of the walls. On the eastern border of this vacant area, next the sea, is a bare, sandy plain, of no great extent, where, on every Tuesday, as to day, is held a small fair. Thither we at this time directed our steps. Nearly all the people we met, (& the way was much thronged,) exhibited the image of poverty, & yet what was surprising to my companion & myself coming as we had done direct from Malta, not an individual among them presented his hand for alms. The men generally wore a skull cap on the head, & a narrow woollen blanket thrown loosely about the body. Of some of the women only an eye was left visible, while of others less scrupulous, especially the blacks, the whole head & shoulders were left quite bare. – The greater number of the country people

who had brought articles for sale were seated by their merchandize flat upon the sand, with nothing to shelter them from the burning rays of the sun, patiently waiting for purchasers. Some, however, were accommodated with tents. All was hurry & bustle. Such is the number of persons here in the European dress that in passing through the crowd we seemed to excite little or no curiosity. As we entered the grove, or as it may more properly be termed the forest of palms by one of the main roads leading toward Lybia southward, we observed a number of deep round pits or wells close on the borders of the road, which seem to be remains of antiquity, & were once used, it is said for public granaries.* Their depth however, is not equal to that of the wells for water, & their structure forbids the supposition that they were intended as such. The mouths of these pits are carelessly left open, & some of them have fallen in at the taking off a part of the road itself, & exposing the passers by to fatal accidents. Next to the palm, the prevailing trees in these suburbs, are the olive, the fig, the pomegranate, mulberry, almond, & lilac. The more cultivated gardens furnish also the orange & the lemon but these were hidden from our view by high mud wall enclosures. We found two or three small fields of barley, whitening for the sickle. The wheat harvest is already begun. — The life of all these fields & gardens is artificial irrigation, & by this simple means, it is said, almost any part of the neighboring desert might be reclaimed & made fertile. Water of a tolerable quality & at no very great depth is to be found in all this region. — The universal mode of working the wells here in irrigating the grounds may deserve a description. The pump is unknown. All water is raised by animal power, & the animal generally selected for this purpose is the heifer. For her accommodation a steep pathway is dug, commencing high at the mouth of the well & descending from it to a considerable depth in the earth. Provided with a suitable harness & a rope passing over a pulley into the well, she marches down & up this pathway, halting & wheeling in due time, & dragging up at every descent an immense bucket of water. The expedient of the pathway is simply intended to equalize, as nearly as may be, her labor of going & of returning. Her Arab attendant walks constantly by her side, giving her the word of command, & often assisting her as she descends by the application of his own muscular powers. The bucket, which is of leather & so constructed as to fill & empty of itself, on reaching the pulley over the well's mouth discharges its contents into an elevated reservoir of mason work, which again when filled, is discharged into all the larger & smaller ducts prepared on the surface of the ground for the proper distribution of the water. Every well must have its reservoir & its two upright pillars for the pulley. These numerous little stone fabrics might almost be mistaken at a distance for cottages, & exhibiting as they do so many white spots in the bosom of the verdure that surrounds them, they add not a little to the cheerfulness of the ~~prospect~~ landscape.

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* The subterranean corn magazines of Africa are made a particular subject of remark by ancient writers.

15.- The following circumstances relative to the nominal conversion of a Jewish girl to Christianity in Tunis, some years ago, were related to me by the Consul & his lady. The first they knew of the girl was on one Friday when she came rushing into the house all pale & trembling, & seizing hold of Mrs. C. & whatever might happen to be near her, she clung with all her might as if in the utmost fear of being dragged from the house again by force. ~~All this time she~~ Mrs. C. of course begged to know what was the matter with her & what she wanted, but for a considerable time she made no other reply than to repeat, in a frantic manner, the word Christian. She was requested to lay aside her fears, & to be calm & quiet, & assured that she had no cause for such alarm, for that in the Consulate where she was, nobody would think of coming to take her away but by fair means. It was some time before she could be persuaded to believe she was safe. But seeing no enemy coming after her, & being soothed with kind words she at length became composed & gave the following account of herself. She had, for a considerable time past been disgusted with the heartless & useless ceremonies of the Jews, & had determined to forsake them & be a Christian. Once or twice previous to the present instance she had attempted to escape from her house but had been overtaken & brought back. Her intentions having thus become known she was constantly watched. But to day, as she was busily occupied in washing the house by way of preparation for the Sabbath, her spies were off their watch, & she seized the occasion when she observed the street clear, to run out & escape for her life. — Immediately after the girl had entered the house numbers of the Jews were collected about the door of the Consulate & it was said that nearly the whole Jewish population of Tunis were assembled in that quarter of the city. But they effected nothing. The Consul in due time had a consultation with the Bey in regard to the case when it was mutually agreed that the young woman should remain in the full sense an American protegé, but that, for the present, she should be delivered up to the custody of the Bey, & be subjected to a course of treatment adapted to try her sincerity. No threatenings nor promises, nor flatteries were spared to move her from her purpose, but all in vain. After this she was sent for & brought back to the

consulate

consulate. This last step, however, was not accomplished without some tumultuous proceedings on the part of the Jews, who assembled in a mob with the design of seizing the girl by violence. She was nevertheless preserved from their fury & from this time was given over by them & by all parties as being established in her determination to be a Christian. She was accordingly instructed in the truths of the gospel & baptized, & has ever since continued so far as appears to live a consistent Christian life.

A middle aged Moslem, ~~by the name of~~ called Sidi H. who has held an office of considerable dignity under this government, & who has visited Europe called to day to make the Consul a visit. I also was invited in. He rose as I entered bowed very composedly & after a few salutations & common place remarks in which I observed he made use of sometimes the French language & sometimes the Italian ~~language~~, he suddenly began to converse with me in English. He asked about "Consul Abbott of Beyroot," about "Lady Hester Stanhope of Mount Lebanon niece of the great Mr. Pitt," about "the Rev. Mr. Jowett of Malta" &c. &c. He further inquired what books I had in my library whether I had such a book or such a one mentioning their names & giving his opinion of them, & all this in English, & with so much ease, mildness & simplicity of manner that I hardly need say it surprised me. He went on to say that he had spent some time in Paris & was well acquainted with the great Arabic scholar the Baron De Sacy. He asked if the French was a language much spoken in the United States. I said, No. "But there are some of you who understand it" said he "for I have myself seen French letters written by an American". He soon after remarked that this American was "Mr. John Quincy Adams." — In remarking on Sale's translation of the Koran he said that there were a great many blunders in it, & then proceeded to tell how many branches of knowledge a man ought to be well instructed in before he should attempt to comment on the Koran. But here he was evidently & very naturally less candid than usual.

In the course of the conversation he introduced, rather obliquely, the subject of the distribution of the scriptures, probably for the sake of discovering my designs & of discouraging me from attempting anything of the kind in Tripoli. "The people here" said he "meaning Christians probably are all fanatics. They will have nothing to do with the Bible. Some years ago Mr. Gräberg

Gråberg, the Swedish Consul, distributed many copies of the book in Shiraz, & they were all destroyed, (as I understood him to say) by the Christians; & the rest that were undistributed, he was obliged to send back to the Bible Society in London". I said perhaps they were not our Holy Scriptures, but books of controversy, asking him for his own consideration, what motive Christians could have to burn their own Holy books. I then frankly gave him to understand that I had brought with me a quantity of such books, & that I intended to do with them just what Mr. Gråberg had wished to do with his. He made no reply. — Towards the close of the conversation he enquired about our Unitarians of America — thought them an interesting sect, whose sentiments bore some resemblance to Islām, (Mohammedism.)

Went out to attend a Jewish wedding, but the ceremony was over before we reached the place. Soon after we came, a young Jewish merchant from Italy entered the room, with whom I had a little religious conversation. He said that the Jews of Italy were the only persons of that religion in these parts of the world, who paid much regard to education. Rabbi Mendel of Jerusalem was one of the most learned Jews of modern times. He had not heard till I mentioned it that he was dead. — Many of his nation in Italy, he said, had been induced for money, outwardly to change their religion & become Christians, but of these a number had left the country, taken their money with them, & become Jews again as soon as they conveniently could. "No man", said he, "will change his religion without some bad design, & all religions well followed, lead to the same place at last". He was for letting every man alone to think for himself & almost the last words he said were, "long live the principles of toleration". By this I understood him to mean that no denomination ought to persecute another, & that Jews & Mohammedans ought to have liberty of becoming Christians if they chose & vice versa.

16. — A hot wind set in this morning, which raised the thermometer, closely shut up in a stone room, about 4° in a couple of hours. On putting it in the shade out side the window, it immediately rose 17 degrees, viz. from 71° to 88°. This is a remarkable change for this climate, for, except when this wind comes on, the thermometer, in the house, seldom varies more than one degree

in 24 hours.

17. Some time ago the King of Spain agreed by treaty to send to Tripoli among other donations that of four or five skilful carpenters. These men are still here & are useful in their calling. One of them happening in today at the Consul's I improved the opportunity to sound his political & religious sentiments. They were strongly in favor of liberty both civil & ecclesiastical He believed & very much wished, that the constitution would again be received in Spain & this, he said, was the feeling of all his countrymen in Tripoli.

Took a walk with S. E. among the burying grounds without the city. They lie spread over an immense space, the main roads passing in various directions through the midst of them. The rains & the travel have brought into view many of the bones of the dead, so superficially are they interred. One broken skull which lay exposed near the road we stopped a moment to examine. As we stood thus employed, a man, who seemed to be a mere common Arab, passing ~~by~~ & observing what we were about halted & came toward us. When he was sufficiently near he spoke in bad Italian, saying very seriously, "Such are all we, going to the dust," as if he would caution us not to insult the relic by reminding us that we must soon be like it. No sooner had we left it than he commenced fixing it carefully back in its place & covering it over with sand, repeating over it meanwhile the piteous expression "ya hasra, ya hasra," poor thing, poor thing. — Our walk through these neglected & wide spread domains of the dead was calculated to give us a lively impression of the wreck which sin has wrought in this world, & of the terribleness of that day when "all that are in the graves shall hear the voice of the Son of man & shall come forth, they that have done good unto the resurrection of life & they that have done evil unto the resurrection of damnation."

Conversed seriously with the two head servants in the family where I am. One of these was born in Corsica but has passed a considerable part of his life in Malta where he was married & where his family

now lives. He has read the N. Testament with some attention, & is able to quote with readiness different parts of it which disprove (as he is disposed to consider them) the ridiculous doctrines of the Church of Rome. —

Accompanied the Consul to the house of Sidi H. to return his visit of the 15th. He was quite pale & sick but instead of manifesting any impatience at our coming at such a time, he insisted on our sitting down saying with apparent sincerity "vous etes venus pour me soulager." # He loves to speak in French, for he seems to understand it better than any other except his native Arabic. His younger brother coming in & appearing desirous of entering into conversation, most of my time was occupied with him. I found him a very modest youth, possessing some knowledge of the Italian language, but chiefly distinguished for the knowledge he evidently had acquired of his own. He shewed me a book of poetry, having in connexion with the text an extensive commentary. It was written in a beautiful Eastern character; which mode of writing he read with perfect fluency & acknowledged, notwithstanding his being of necessity so much more conversant with the other, that it was more elegant than the character of Barbary.

At the close of our visit, a large, white bearded Sheikh came in, & told Sidi H. in the course of conversation that he had heard there was an American priest there & he wished to make his acquaintance. His conversation being all addressed to Sidi H., the latter interpreted or rather repeated the old man's words to me in another language. I replied that I should be glad of his acquaintance with all my heart. He immediately turned round to me, seized my hand, shook & held it, & talked on in a friendly, but enthusiastic manner for some time.

This is the commencing Sabbath of the Passover with the Jews & I went to their chief synagogue to see them. It was before the hour appointed.

You have come to comfort me.

for morning prayers, so that when we arrived, only a very few were present. The whole room was overhung with lamps, suspended from the low roof, in such numbers that the place seemed all in a blaze. The air was close & well nigh suffocating. These lamps the Jews took care to tell us they had not themselves been so wicked as to light, but that for a small compensation a Turk had been procured to do it. So here may be reckoned one of the counterbalancing consolations of their captivity. What they cannot do on a Sabbath they can easily get done by infidel gentiles. How they expect to get their lamps lighted when they shall all be restored to their own land with none but Jews among them I do not know; but the probability is that before that time shall arrive they will have discovered that God requires of them no religious rites which they may not lawfully perform in person, & that the burning of a thousand lamps at the passover is neither quite so acceptable nor quite so indispensable a service as they had been taught to consider it. – The few Jews that were present were friendly & courteous & almost one of the first things they did was to conduct us to the little ark or closet where stood "the Volume of the Book." It was as usual a large volume or roll of parchment partly rolled up at each end, & open for reading in the middle. The hand in which it was written was fair & large & the Hebrew without the points. I read & handled it without perceiving that it disturbed any of their religious prejudices. – As the young men gathered around I began to question them in regard to the O Testament history. They were sadly ignorant not merely of the prophets but even of Moses in whom they trust. – Meantime two of the chief Rabbis came in & with countenances indicative of pleasure rather than otherwise took their seats in the circle. I told them what I had been saying to the young men, & now began to address them in a similar manner. They were pleased while I spoke respectfully of Abraham, & Israel & Moses but when I began to mention the Messiah the elder Rabbi was disposed to avoid the conversation saying there was but little difference betwn the Jew and the Christian – they both believed in a Messiah. The fact that they disagreed about the time of his appearance was not of much consequence. – I presented them with two or three copies

copies of the Hebrew Psalter, a new edition which they examined a little & pronounced to be good. The younger of these two Rabbis was of a noble countenance & dignified manners but withal so timid that as he held the book to examine it, his hands were all in a tremor. It appeared to be the effect of mere embarrassment. — The hour for prayers approaching we took our leave & were conducted by three or four Jewish boys to another smaller synagogue in the immediate neighborhood, where the chief man we found was the father of the young Rabbi just mentioned. Though a native Barbary Jew he spoke tolerably good Italian, was polite & intelligent, thought much of his son but gave us to understand in regard to himself that he was not a Rabbi. He spoke of the poverty of his brethren, & particularly of the oppressions to which they are subjected by the government, but in these last statements he might have had some other end in view than merely to communicate facts. — Passing homeward the dragoman who was our conductor took the liberty as he arrived opposite to the door of a rich Italian Jew, to invite us in. With some hesitation we followed him. Four or five women were sitting, in the open court, upon a carpet, one of whom, who proved to be the Jew's mother, rose as we entered, & conducted us to the receiving room. It was a very narrow apartment, lined with chairs & sofas, & in the middle stood a table on which were a quantity of unleavened bread, nuts, &c. for the feast of the passover. Upon invitation we tasted of the bread or rather cakes, & found them very palatable, not much unlike our American crackers. The "bitter herbs" we did not see. They are probably in these late days but sparingly made use of. — The old lady in the course of the conversation, said with an air of much gravity & concern that her son had no children, & astonished us by adding that he already had two wives & was now on the point of taking to himself a third. Just as we were about to retire the man himself came in. He was sufficiently friendly & affable, but

shewed himself a miserable lover of the world in whom the Apostle John would say "the love of the Father" could not be. I reminded him of his danger & begged him to look away from his fine house & his earthly riches, to a house & a treasure in heaven. He took no offence at these remarks, but rather seemed inclined to acknowledge their justness & his own fault.

Had a long conversation with S. C. on the nature of faith. He strenuously maintains that most absurd Popish notion that faith is concerned only with the mysteries of religion, such, for example, as the Trinity & Transubstantiation. Faith is not belief, but something altogether superior to it, & according to his view it is language in the strictest sense correct, to say that the doctrine which we cannot believe, we receive by faith.

Sabb. 19. - Read a manuscript sermon this morning to the family on the subject of the Resurrection of Christ; this day being, according to common computation the anniversary of that event. In the evening, read to the family the chapter of the Hebrews which treats so largely of faith, endeavoring, in my remarks upon it, to make them all see clearly what faith was, & especially to shew to S. C. that his confined view of this Christian virtue was not at all consistent with the account here given of it by the Apostle.

21. Walked down to the Marina or wharf. Among the objects of interest that presented themselves were a considerable number of bombs that had been thrown at the town in the late assault made upon it by the Neapolitan fleet. These shells had fallen, as it seems, most of the others did, harmlessly in the harbor. They were afterward fished up by order of the Pasha who, to gain his discovery, caused oil to be thrown upon the water to quiet its surface & thus increase its transparency. The attack seems to have made no impression whatever upon the walls of the city. I saw one mark only as the effects of it. It was where a shell had fallen upon the side of a castle. - The vessels now seen in the harbor amount to about twenty including a number of small coasters called sandals & shibbaks, & two or three dismasted vessels of war belonging to the Pasha.# — Presented S. C. with a French Bible. He accepted it with many expressions of thanks. But as he seemed notwithstanding to be a little suspicious of it, I invited him to examine it by the tests of the Hebrew & Greek, as well as by his own standards, the Vulgate & Archbishop Martini's Italian. He would have greatly censured the freeness of the French translation in some cases, but he saw that his own Vulgate was liable to the same objection. He had previously declared to me, & that in company that one edition of Martini's Bible was corrupted, & insinuated that therefore it was unsafe to receive any edition of the scriptures printed by Protestants. He

This word is spelled by the Spanish Xebec (which spelling seems to have been adopted from them by other nations) but their pronunciation of it is nearly the same as that of the Arabs given above.

though he would not or at least did not then specify any passage in particular that had thus suffered, yet I afterwards discovered by his conversation (the one, (for I believe there was only one) to which he alluded. I now made him see with his own eyes: 1. that the passage in question was falsely translated not in Protestant Bibles as he had supposed, but in his own immaculate Vulgate; & 2. that the Italian Bible of Martini which he complained of as being altered in this passage was in reality not so, but that it contained the false rendering word for word just as he would have it. The passage was this, "he shall bruise thy head & thou shalt bruise his heel." The Popish translation is "she (the Virgin Mary) shall bruise thy head & thou shalt bruise her heel." As my friend had been ready from this supposed falsification of the inspired text to reject all Protestant Bibles, so now to be consistent he ought to have thrown away his Vulgate: but I did not see that his esteem for it was at all diminished. The passage in the Vulgate was at variance with the original it was clear, but he doubtless thought in his heart that the alteration had been made with a good design. It had been done too by the unerring hand of that most kind, & tender, & holy, though invisible Matron, the Church. Possibly he thought the change an improvement. What would have been a mortal sin if committed by a Protestant becomes quite another sort of thing when done by the Holy Mother ‡

That guardian angel made of wicked priests
That goddess undefined whose specious name
Works deeds of magic: whose enchanting hand
Can with strange power even contradictions work
Turn things to God's & sin to holiness.

(3 lines)

22. Called again on our friend Sidi H. One of the Mufti was with him. Sidi H. was quite inclined to decry all the efforts made by the Anti Slavery Societies of Christians. The trade had taken too deep a root - was too powerfully supported by worldly interest ever to be broken up. - I had brought with me a few copies of the fables of Lokman in Arabic of which I presented Sidi H. & his friend with each of them one. They received them willingly, but more than this I could not say. - On rising to take my leave Sidi H. invited me into the next room to make the acquaintance of a brother of his whom I had not yet seen. He is a respectable merchant, younger than H. speaks Italian & a little English, & has apparently had an education, & a taste for learning, much above the ordinary level of Mohammedan merchants. I asked him if he possessed a copy of David's Psalms. ~~He had seen a copy~~ for Moslems have a book which they call by this name. He had seen a copy in town but was not himself the owner of the book. I then handed him a copy of the Arabic Psalter hoping he might have curiosity enough to wish to read it, but was disappointed. After thumbing it over a little he re-

Copy of Lokman's fables on the Sheik

‡ This specious appellation seems to be universally assumed by the Romish priests the better to palm their impostures upon the people, & keep their own hand out of sight. Priests teach nothing, impose nothing upon the people, it is all done by that phantom "the Holy Mother" whose womb bare them & whose breasts gave them suck, who loves her sons, & never wrong them.

turned it saying "we have the Koran - that book is in place of all others. It teaches prayer, praise, morals, law, & in short every thing most important to be known. His remarks forcibly reminded me of Dean Swift's Peter & his brown bread. Sidi H. interrupted us by coming in to ask me back into his room. A neighbor & friend of his had called, an old man living a retired hermit-like life, but of an excellent understanding (in Sidi H's. own English) "very clever, very clever". The old man began conversation by asking S. H. where I had learned the Arabic language, what had been my business in the Levant, &c. and spoke as if he had himself been at Joppa, Jerusalem, & other parts of Palestine. He ~~afterwards~~ then turned to me & asked "what is the foundation of religion?" I ventured to reply that God was the foundation of religion. It was evidently not the reply he wished, but after a moment's thought, he went on - "Where is God?" I said of course "he is in every place." - "In every place"? said he. "No. God has nothing to do with place. Time & place are created things. God does not confine himself to creation. Has God organs of sense, as hands, feet, eyes & the like?" - Seeing the old man a little captious & growing warm, I chose to address myself to Sidi H. which I did in English, saying that if his friend the Sheikh had ever heard Christians ascribe to God organs of sense, or bodily members, he might be assured that such expressions were not to be understood in a literal sense, for our Scriptures taught that God was a Spirit, & had neither members nor likeness to anything. - Sidi H. interpreted.

Sheikh. - What was there & who was there with God before the creation?

I. - Nothing - nobody. - (understanding the "creation" to include that of angels)

Sheikh. - What did God create? - I. - the sun, moon stars, men, -

Sheikh. (to Sidi H. in a lower voice) Do not these men hold that God created certain beings or things, & that these created others, & so on.

Sidi H. - No, no, these are not that class of people.

Sheikh. - Has God any companions?

I. - No. God is one, not two Gods, nor three - neither has he any companions. I then explained to Sidi H. in English, my views of the nature & person of Christ whom the Moslems accuse us of making a companion with God, & Sidi H. interpreted my remarks to the Sheikh. I maintained of course that Jesus was the Son of God but in a sense somewhat different from that charged upon us by the Moslems.

Shekh – "Was Seidna E-sa crucified by the Jews?" I. Certainly. Sh – "No, no, He was never crucified by the Jews. (laughing in triumph) neither was he the Son of God." – I looked away without making any reply.

Sidi. H. either thinking I had not understood, or curious to know what I could advance on these points said to me in English, "He says J. C. was not crucified nor was he the Son of God." – "Yes," said I, "that is his opinion, mine is different."

Shekh – "Why do you make the sign of the cross?" (putting his arms awkwardly across each other.) Before I had time to speak

Sidi. H. said "No, no, You are mistaken, these do not do that."

Shekh. "You have been at Jerusalem – did you see the sepulchre of Mary the mother of E-sa? She was buried in the valley there near the city."

I. "Yes, so it is said." – Shekh. "O nothing is more certain."

I. "Some say her body has been taken to heaven". – He shook his head.

Shekh. "What do you think of heaven & hell? I. "I believe there are such places."

Sh. Do you believe that our bodies will rise after they are dead? I. "Yes.

Sh. Do you believe in Moses & the other prophets? I. "Most certainly."

Sh. Did Moses prophesy of E-sa?

I. He said "a prophet shall the Lord your God raise up unto you of your brethren like unto me – him shall ye hear".

Sh. Do not your books speak of our prophets under the name of Ahmed or some other name of the like derivation? I. "Not a syllable. The gospel speaks of a person whom Jesus should send under the name of the Paraclete the instructor or Comforter, but this person which some have said to be Mohammed, is declared in the gospel itself to be the Holy Spirit which, a few weeks after, actually descended upon the Apostles. I am told that there is a false book, calling itself a history of Jesus, which was never heard of before the time of Mohammed, which speaks of him by name;

but this is altogether a different book from our gospel, which make no mention of him whatever. — But, Sir, If you would know what the gospel of the Christians does or does not say, why do you not get it & read it. It is very easy done". He turned away with a smile saying, "no, no, that I shall not do." He then went on in a mild, rapid conversation for a little while with Sidi H., after which the latter turned to me & said, "the Shekh wishes to ask you another question, & hopes that, as you are very candid & mild, & withal a stranger, having no established connexions in Barbary, with other priests, nor with the people, you will be willing to give the question a true answer. The question is, whether your priests have not, among yourselves, a religion of a higher kind than that which you permit to be taught to the common people.

I declared with great solemnity that true Christians ministers had no such religion; but that on the contrary, our constant labour was both by books & by preaching, to communicate to the common people all we knew ourselves.

After this the Shekh conversed a little with the judge about the 72 sects of people in the world, 50 of which were Moslems, & 22 infidels — about the foundation of knowledge — about the several divisions of the human mind into imagination, understanding, memory, judgment, &c. & finally took his leave, begging me, with a laugh, to excuse an old man who had become weak & childish. — The judge retiring with the Shekh, I was left with Sidi H. alone, & took the opportunity of explaining to him some things in the Christian scheme more fully, & to sound his own religious views. He remarked that the love of God & of our neighbour being the foundation of all religion, & all the prophets, Mohammed as well as the rest, having taught this, it seemed reasonable that we should receive & acknowledge them all. I then explained to him that article of the Christian system by which a very broad distinction is made between it & all other religions in the world, viz. the pardon of sin through an atonement. He heard me through with silence & attention, but remained unaffected. He still thought we ought to believe in all the prophets.

23. — Called at the house of P. — to fulfil a promise I had made to give him a Bible. He was said to be absent at the grog shop, while his wife under a burning fever lay upon her bed, with only strangers to attend her. I told her for what I had come, & taking out the Bible, read, for her own instruction, one of the chapters of Job, accompanying it with a few remarks. All present were Roman Catholics, but they seemed to listen with interest.

The Spaniard already mentioned bought a N. Testament of me, and promised to recommend the book to others.

The following is not for the public.

[This being the birth day of King George IV. I went with Mr. Coxe & others, according to etiquette, to the house of the English Consul. We had scarcely finished our salutation when who should come in but the Revendissimo Padre Prefetto of the Roman Catholic convent. When the Padre had finished his introduction & ceremonies with the Consul & family, Mr. Coxe met him with a smile, & rather bluntly introduced me to his acquaintance under the character of his Right Rev.d friend from America. Mr. C. seeing him rather shy was perhaps a little piqued, & as he makes no allowance for a Popish prejudice, he advanced towards us with an earnest air, saying, "what is this? don't you shake hands together? You are both ministers of the gospel, & can't you be friends? You are of different denominations it is true, but you must be friends for all that." At this we shook hands, & the padre put on a smile, but it was evidently a forced one. I endeavoured to apologize for the plainness of Mr. C. & relieve the Padre's feelings a little, but I could not reach him. He replied with agitation, & with averted face, "whenever there is a division among men, the way to make peace & "be friends" is for the part to come over to the whole, & not the whole to the part." He did not recover from his embarrassment while he staid, & he took a hurried leave.]

My friend S. C. handed me a copy of a public manifesto, issued some time since by the Romish Bishops of England, setting forth the

prominent articles of their creed. This gave rise to a long discussion of Popish doctrines; but I could do nothing with him. He is beyond the reach of argument. Having resigned every thing to the church, he is now ready to sit down & laugh at his own reason & all his senses together, provided they decide against the priests, & Pope, & Councils. His circle of logic is this, "All things, (even contradictions,) are possible with God — the church cannot err — therefore whatever the church asserts must be true — He would acknowledge no distinction between a mystery which is above the senses, & an absurdity which contradicts them. Transubstantiation was a mystery of just the same kind as that of the Trinity — & both were to be received on the same ground, not by evidence but by faith. The wife of P. already mentioned, remaining very sick, & he totally inattentive to her, I went by request in company with a Maltese who knew his place of resort, to see & reason with him. We found him in a horrid state, with fiery face, & the stupor of death upon his eyelids, in the grog shop of a Greek. He knew us, was much ashamed, wept, begged my forgiveness, & promised to quit his wicked course — but alas, what are the premises & resolutions of a man over whose reason & conscience appetite has got the dominion. — "Wine is a mocker, strong drink is raging, & whoever is deceived thereby is not wise" — The man who accompanied me spoke freely, as we passed along, on the subject of religion, & of the fanaticism of his countrymen, the Maltese, & when we returned bought of me a copy of the N. Testament.

A young man living at the Consuls, was requested by him to take a copy of the Bible to one of the neighbours, but he at first hesitated, & then flatly refused to have any thing to do with the books, saying that his church forbade them.

My fellow guest S. C. already mentioned, who came hither for the purpose of opening a school for the higher branches of education, nearly despairs of succeeding, & is now thinking of a school for the common peo-

ple

people, in which he proposes, at my suggestion, to make the N. Testament, printed in Italy, a school book. In this however, he expects opposition from the priests, not merely on account of such a school book, but because it might touch their worldly interests, by drawing off children from a school which they themselves instruct. I proposed also to [see note #] [to be introduced here in the text] In speaking of the qualifications of the priests here, he remarked that perhaps none of them, except the chief Padre, could write his own name.

[Not for publication.]

[Called on Mr Negri the Sardinian Consul. As I had already formed his acquaintance at Mr Cox's, he received me with a good deal of familiarity. At midway of the stairs he met me laughing & saying, "I am going to convert you". I did not understand him, but he soon explained himself by opening a window where we stood from which we could look down into the room he had fitted up for a private chapel. "There said he, do you see that?" as if to say, you see I am a valiant man in my own religion. If therefore you come to convert me, you must expect a difficult task." — He says he has 54 persons here under his protection, all of whom, that choose come to worship at the Sardinian chapel. But said he, I do not force any of them as my predecessor did, for I always think that force only makes hypocrites." He spoke rather favourably of the Padre Prefetto, but the other little priests he sometimes got out of patience with. He said that a day or two ago one of these last had given him the miraculous history of a certain church in Genoa. He then related to me the story as it was told him by the Padre, concluding with a hearty laugh of derision. I told him it seemed very much like the story told of the house of the Virgin Mary, which was brought over sea, & moved from place till it was finally established at Loretto. He made no reply, except that the chapel at Loretto connected with this house in question was one of the richest in Italy. Milan which I had lately heard was a place where much liberty was allowed with regard to religion he did not believe to be such.

I proposed also that he should introduce some unobjectionable tracts from our press at Malta, which I would present him. He expressed his acquiescence in the plan, but "should the Maltese people here find it out", said he, "they would stone me".

(This note should have been inserted in the text above. J.B.)

the censorship of the press was very rigid. "There is a work," said he, pointing to one in his library, "which it was with the utmost difficulty I could get printed at Milan, & then not without many omissions & alterations." This state of things at Milan had been introduced by the Emperor of Austria. The same rigidness was in vogue in his city, Turin. — He shewed me a French Bible, which he had obtained very cheap (of some Bible Society no doubt) printed at St. Petersburg — The gospel he said was a good book, but as a friend of his once observed, "if you find the gospel too strict & you cannot turn your left cheek when a man strikes you on the right, take Machiavel, the next best book in the world, who says, "Never provoke any man if you can possibly avoid it, but if he strike you on either cheek, strike him dead." — In looking over his library with me, he took out a book saying "this is the book which I place next to the gospel." — It was a work on ~~the art of~~ Cookery!!]

Visited the great synagogue again, & had some conversation with the young Rabbi Shalloom. He excused himself for not having called on me according to his promise, pretending that he had been prevented by the feast. Conversed seriously with the youth already mentioned, who refused to have any thing to do with selling the books. He was obliged to confess that nearly, if not quite, the whole population of Tripoli, Christians among the rest, gave clear evidence that they love the world more than they love Christ.

Sabb. 26. This morning the French Consul sent word that he was coming to make a visit at Mr C's. This destroyed at once my hope of having any religious exercise in the family — Spent the day mostly in my room — In the evening read with the family the whole history of Joseph, & after this continued reading to Mr C. at his request. It was 11 o'clock when we finished.

27. — Meeting with the Jew at whose house we called nine days ago, I invited him to my chamber, to look at some of my Hebrew books. He read the language fluently, but confessed he did not well understand it.

When I proposed his taking a specimen of the books to his shop as examples to shew to others, he declined. He would have been glad of an Italian Psalter. The copies I had, containing the Latin in connexion with the Italian, did not suit him. He asked if none of the Jews had been here to see me. I said not one. He replied that the young Rabbi Shalloom, had called on him, & spoke of the books I had given him, & gave him to understand that he should call to see me. "But" he added "since it seems he has not yet been here, I will send him, for he understands Hebrew well, & can converse with you understandingly". — I offered the Jew a copy of the Arabic Psalms. He declined taking it, saying, (what I very much doubt,) that they had a supply of them.

In the afternoon the young Rabbi abovementioned, came, accompanied by an older Jew who spoke Italian. After examining all the books I had of their religion, they took two copies, of the O. Testament only, which the Rabbi said he wished to purchase, & for which he would send me the money another time. I presented him with a Psalter & a number of other separate books of the O. Testament done up in the pamphlet form — the Hebrew N. Test. they had no curiosity to see.

Went in the evening to see a Greek, who, it was told me, might be glad to take one of my books. Found him in his grog shop, surrounded by half a dozen Moslems sitting over their bottles & making merry. He at first appeared shy & unwilling that we should pass through among his customers. Finding us however determined on coming in, he opened another door which admitted us to a separate apartment. I handed him a copy of the four gospels, which he examined & read a little, & with some hesitation bought. — One or two of the Moslem drinkers were blacks. Their parents they said, were from the interior, but they were themselves born in Tripoli, & were servants, or slaves, of the Pasha.

28. The Rabbi this morning sent back his Bibles, with the message that

they had a large supply of such books, & did not need them. It was evident that the message was a false one, & as such it added to my regret in seeing the books come back. It indicated not only a disposition to deceive, but also to close the door against inquiry & explanation. What makes the circumstance more discouraging is that he has returned not only the two copies of the Bible which he was going to buy, but also one which I had previously given him as a present.

29. A gentleman of good information communicated to me the following facts.

Finland had a most excellent constitution, & was rapidly rising in civilization & refinement. When the Emperor Nicolas came to the throne of Russia he swore to maintain this constitution inviolate. He has since changed his mind, has taken away the rights guaranteed to the Finns by their constitution, & in 50 years the gentleman thinks that that people will have gone back to the ignorance & barbarism of 1700. The Emperor N. is a man of great talents, but a despot.

30. A married youth, of respectable appearance, a Sicilian by birth, tells me that when at Malta not long ago a priest baptized him and taught him certain signs by way of initiating him into the Society of the Carbonari. But to this day he knows not what is the meaning or the use of those signs & baptism, nor what it is to be a Carbonaro.— As for the Scriptures he had already written for them to Marseilles, but as possibly he might never obtain them through that channel, he was rejoiced to be able to obtain them on the spot. He purchased two Italian Bibles of different translations. I read to him a number of passages which require us

to

to search the scriptures, some others which condemn Popish errors, and finally many which declare the only way of salvation through faith in the blood of Christ. He approved of all he heard — had not for a long time confessed to the priests — would call again and converse more.

May 1. — Rode out to the greater fair # which is held every Friday, about an hour distant from Tripoli toward the south, and nearly midway between Tripoli and the village of Tajoora. It was not so well attended as usual, it is said, on account of the harvest, which is now in its most busy stage. The chief articles brought for sale to this fair are beasts of burden, fat cattle, sheep, goats, fowls, wheat, barley, oil and dates.

2. A respectable Moslem tells me, that there is ~~at~~ present a good understanding between the Pasha & all the tribes of the interior; so that there is now no danger to the traveller in any part of the kingdom of Tripoli. Even the road to Sfax & Tunis by way of Gab-es may, with a small company, be passed without fear.

May 2. A youth, who came yesterday & took a few books, came to day with the money, & entered freely into conversation. Some years ago he was in the school taught by the friars, & as he was one day looking at the books in their library, one was pointed out to him as prohibited, which of course he must not presume to look into. His curiosity was excited. When he thought himself unobserved, he fastened the door of the room & examined the book, which he found to be the N. Testament. His spies, however, were not so unmindful of him, as he had supposed. They watched him through the key-hole, & for his temerity he was subjected to a sort of

For the lesser fair near Tripoli see date apr. 14

imprisonment of 10 or 12 days. — He once told a priest in his confession that he had blasphemed against God, & was put under penance for it. Not long after, he confessed, among other sins, that he had spoken ill of the priests, & was obliged to do penance for this. But he found that his penance was much more severe in the latter case than in the former. What is this, said he, but to make a priest greater than God. — There was formerly a small fraternity here, who met regularly to read the scriptures together, & converse on religious subjects, & to support one another by their influence & example. But, of these, some had gone to Alexandria, others to other places, & the union might be said no longer to exist. He had however one companion, who was always ready to read & talk about religion, & to censure the impostures of the Padres. They had had it in contemplation to write to Malta for the scriptures, as they did not possess them, but they had no acquaintance there. Providence had now brought the scriptures to them, & they were thankful. His parents were rather attached than otherwise to their church, & he was obliged to conceal his sentiments from them. —

3. The youth of yesterday came again bringing with him the companion he had told me of. They informed me that, at the first mass this morning, the priest addressed to the people a harangue about the books now distributing in Tripoli, requiring all who had received any of them to deliver them up to him immediately, as the reading of such books was expressly prohibited by their holy mother, the church. — I could not converse with them as freely as I wished, my conversation being liable to be overheard to their disadvantage.

I had sent a Dutch Bible to the consul of that nation, and he had purchased

purchased it. To day he was at Mr C's, & expressed his very great & unexpected pleasure in being able to obtain, in Tripoli of Barbary, a beautiful Dutch Bible, for one dollar & a quarter. Had it been demanded, he would have been willing to give four times that sum.

Invited to my own room, for the purpose of religious conversation, a young European officer. His account of himself is this. He was brought up in the Lutheran Church & always came regularly to public worship & the communion, & never once doubted any thing that was told him in favor of the Christian religion, till, one day, his attention was arrested by a trifling accident. He insulted a few. The man turned & reasoned with him, & made him feel in his heart that he had done wrong. From that time he began to meditate deeply on the state of the Jews, & that of the many nations who have not the gospel. Was it possible, he said to himself, that all these nations should, as the N. Testament teaches, be lost? His reason finally got the better of his prejudices, & he arrived at the conclusion that God has given to man no revelation of himself except what is visible in his works. He had been in foreign parts for the last four years, & wherever he went he found new proof of his new theory. — The doctrine of the Trinity was incredible, because there was no need of it. The same was true of the atonement. God was not so rigid & cruel as to take such a way to save men. Miracles were inconsistent with the divine unchangeableness. Light was spreading thro the Christian world, & as it spread Christianity would go down, & not many years hence, some man of virtue & talent will arise & present the world with a religion more adapted to the improved state of society, & one which shall spread far more widely than ever the Christian religion has done. — The morality of the gospel was good — excellent — nor did he take any pains to dissuade people from their belief of its

divine origin. He was contented to enjoy his own opinion & let others enjoy theirs. — Finally he begged pardon for his freedom, & hoped I should not form too bad an opinion of him.

4. The young man & his companion mentioned yesterday both came again to day. The father of the latter has not been to confession for ten years. He once committed a disgraceful act, confessed it to the priest, & the priest, in an angry fit, afterwards published it to the whole congregation. Many were indignant at the priest for this violation of his sacred trust, & declared they would never again come to confession. But the poor man whose sin was thus wantonly made public, was probably the only one among them that kept his resolution. He now wishes a Bible. — I took this opportunity to preach the gospel to these youths, shewing them from the scriptures themselves, what was & what was not necessary in order to salvation, & earnestly begging them to read the scriptures attentively & to pray much for divine grace to enlighten & sanctify them —

Four individuals called in the evening to whom I endeavored to point out some of the most glaring of the errors of their church. To some these things were, in part new & hardly credible; others helped on the conversation & went even further than myself.

5. The death of the late Pope being now first known officially, public funeral services were attended yesterday in the Romish chapel by all the consuls of that sect, & their flags were all seen at half mast. To day public festivities are celebrated in honor of the new Pope, whose election was announced at the same time. One of the individuals with me last evening, being engaged this morning in firing the patteraroes # near the chapel, met with the accident of having his arm severely burned

a short kind of cannon used merely to make a noise in the celebrations of festivals.

by

by an explosion: His own reflection upon it is, that it is a divine judgment sent to punish him for following the Pope, & he declares he will henceforward have nothing more to do with him.

6- The young officer already mentioned came & bought a dollar's worth of tracts for a friend. He had called, since I last saw him, according to his custom on the Padre Prefetto for a little conversation, in which he told the priest plainly "you do not believe yourselves the things you teach the people." The Padre however would not acknowledge it, & was half disposed to be angry at the accusation. He confessed that he had harangued the people at church on the last Sabbath, about the books. When the officer left, I gave him Leslie's Short Method with Deists in the form of a tract, which he promised to read.

7. Last saturday I supplied a Greek by the name of Spiridone with a few tracts to be sold on my account. He says that he gave them to a lad to dispose of; but that, as the prohibition of the books was given out the next day, they were taken by force from the lad & burned. — In sounding the religious feelings of this Greek, I discovered that he had very little of that superstitious reverence for the Virgin & the saints, which is so common in his church. He was, however, extremely ignorant of religion altogether. — He showed me his book of legends about the saints in modern Greek, adorned with ugly cuts; but the manner of his handling the book shewed that he cared little about it.

8. C advanced a strange proposition to day. "Men have merit with God — angels have none. Proof — men have passions & temptations to resist — angels have none.

8. This being the birth day of the consul's only daughter, he requested me to commence the anniversary with some religious remarks & a prayer. I did so, reading the first chapter of Proverbs & explaining & recommending, as the only safe guide through life, that "wisdom" the beginning

of which is "the fear of the Lord," & which none but fools will despise. The young officer was at Mr C's in the evening. He had returned me the tract I gave him, with many uncandid & scurrilous remarks written upon the margin. I now took the opportunity to suggest his want of candor & some of his misapprehensions of the author's meaning. He was not backward to make acknowledgments, but in proceeding with the argument in favor of Christianity I found him constantly applying such epithets of odium to Christ & the prophets & apostles, that I was obliged to give over, & we separated with a degree of coldness & dissatisfaction.

9. The officer called before breakfast at my chamber, & was much disposed to do away any unpleasant impression, which his manner of discussion last evening might have made. He wished to retain the copy of Leslie, on which he had written his remarks, which I also wished him to do; but as I returned it him, I begged that, as exclamations & bitter sarcasms were not argument, he would do me the favor to look out all that part of what he had written & blot it from the book. He acknowledged the reasonableness of the request & left me repeating his desire that we might dispute no more, & that our intercourse & harmony of feeling might not be interrupted.

9. Took a boat & went out to look at the remains of the U.S. Frigate the Philadelphia. This unfortunate vessel, during the war of 1803 with this Regency, on the 31st of Oct. of that year, gave chase to a small Tripolitan that was entering the harbor, got aground, & fell with all her crew into the hands of the enemy. Mortified at the idea that a power so contemptible should be able to exhibit to the world such a trophy from the American navy, Commodore (then Lieut.) Decatur, with the consent of his superior in command, resolved, if possible, either to recapture the Philadelphia or to destroy her. On the 3rd of Feb. 7. 1804, in a small ketch with about 70 volunteers, he left

The remarks which follow if published might look bitter in a note at bottom.

the fleet at Syracuse & proceeded to Tripoli, where, on the night of the 16th he executed his plan, not without the most extreme hazard but happily without the loss of a man. The vessel was burned. The keel however remains, & some of the ribs may, when the water is agitated, be seen projecting above the surface.

A young Jew here, by the name of Abraham, has been for some time under the catechetical instructions of the Padres of Tripoli, preparatory to a profession, which he has for years been intending to make, of the Christian religion. By a short conversation I have had with him, it is evident that very little pains have been taken about his religious instruction. He seemed not to be in possession of a single scriptural argument to prove that the Messiah had already come. All he had to say was, that since the Messiah of the Jews has delayed his coming so long, it is to be inferred that he never will come. — I asked him where Jesus Christ was born — he said "at Jerusalem" — "Have you ever read the N. Testament?" "No — I am reading the catechism." — Mr C. who was present, observed to him, that one grand proof that the Christian religion was from God & more excellent than any other, was that it required the forgiveness of injuries. Another mark of excellency, I mentioned as proving it to be divine, viz the way it points out for the pardon of sin. No other system of religion proposes any rational way in which God can be just while he justifies a sinner. I referred Abraham also to some of the prophecies, but as he was occupied to day, I shortened my remarks, & wished him to call another time.

Sabb. 10 — After breakfast I suggested to the consul the proposal to have a religious exercise in the family. He readily assented. But the continual calls of people, who make the Sabbath

a day of visiting & recreation, soon put it out of the question. Mr C. himself expressed his regret that he could not at least have the sabbath to himself for a quiet day. In the evening, however, I had the opportunity of reading a portion of scripture attended with an exposition & a prayer.

(10. Sabbath) One or two individuals had promised to call to day for religious conversation, but they disappointed me. The spirit of persecution is rising, & people are afraid.

11. The Swedish consul says that his native country appears in regard to religion to be happy & flourishing. The ministers of the gospel there, are faithful men, & much esteemed by the people. If any one of them were intemperate, or otherwise openly immoral, he would not be borne with. The people are at liberty to read their Bibles, & judge in matters of religion for themselves. — The Laplanders are fast civilizing; they have already a number of churches & of preachers. The following anecdote illustrates the character of the Laplander where the gospel has been introduced. A missionary among them having a very small support, was considerably in debt. Finding he could not meet these debts with his present income, he resolved on changing his situation. To one of his people, who held against him a note of $ 200, he went to take his leave, assuring him that in a short time he should be able to discharge the debt, & he need be under no apprehension about it. The Laplander replied, "reverend father, you have been very good to us, you have done us great benefits, & we owe you a great deal. You shall never go away in debt to me." So saying he took out the note of hand, tore it up, & threw it piece after piece into the fire.

Copy of a letter from a Laplander.

12. Went with Mr C. to the palace of the Pasha, on business with the Shekh el Beled, or city mayor. The lower part of the building was thronged with country Arabs, slaves, horses, mules & cattle, & had less the appearance of a palace than of a market. The Shekh himself occupied a small, dark upper room with scarcely an article of furniture except his carpet. We did not stay to be seated, nor did we get so much as a glimpse of any one of the royal family.

A Jew called to obtain the O. Testament in Italian. I was sorry to tell him I had none except such as had the N. Testament bound up with it. I wished him take it as it was, but he declined. He had understood that the reason why the Rabbi returned the Hebrew Bibles was, that he had discovered a sign of the cross, in some places written under the name of God. For himself he acknowledged that if there were any such thing it could do no manner of harm, but, said he, these bigotted people are alarmed at every thing.

Wishing for another interview with Rabbi Shalloom, I walked out this eve ~~morn~~ing to find him. Meeting his father, he offered to accompany me to the house of his son. We arrived at the Jews' market, where the father called a boy & sent him to see if his son was at home. The lad returned saying that he had been at both the houses where the Rabbi is accustomed to stay, but he was not to be found at either. I then begged the father to give my compliments to his son, & to assure him that if he would favor me with a call at my lodgings to morrow morning, I should be very happy to see him. He readily promised to do so, but it is more than probable that neither father nor son desire such an interview, & that Rabbi S. would, in the present instance have been found at home by almost any person other than myself.

A Spaniard tells me that he was last night with the head ship-carpenter of the Pasha, himself a Spaniard, conversing until midnight about the scriptures. This chief master, as he is called, had been making a comparison of a Bible he had obtained of me with one which he considered that of his church, & was pleased to find them just alike.

13.— Mr C, calling to day at one of the consuls, was told that a rumor was afloat that his guest the missionary had been stoned in the street by the populace, & that the books he had brought, had been all bought up, at an advanced price, by the priests, & burned. Mr C. of course assured him that both parts of the story were false, for that the books were mostly still at his house, & that as to the missionary he was in the constant habit of going out among the people, & had never received the least insult from any person.

The young officer sent me a note, requesting a second copy of the tract called Andrew Dunn for the use of a friend of his, & wishing to know the price. I sent him a couple without money & without price. This tract, it will be recollected, contains an account of the conversion of an Irish papist, & an interesting exposure of the tenets of the church of Rome.

The intemperate man before mentioned, has returned to his house, & in some sense to his duty. He says that his wife, though a Maltese, is inclined to be a Protestant, but that lately, during her sickness, the priests & others came around her, & persuaded her to confess & receive absolution in the Catholic way. A cousin of hers, a schoolmaster, who was with her in her sickness, & whom I also saw there, reads the Bible I left, & says he sees not why the priests forbid the people to read it, for it is a good book.

15.— Meeting with a few Jews at the door of the consulate I endeavored to ascertain if they knew what objections ~~the Jews~~ had been made to the Heb. Bibles. They seemed to have been informed that some copies had been taken & afterwards returned, but they were not able to

say why. I produced a specimen of the Bibles, & made them examine it, & requested them tell me, if they could, where & what the objections were. They turned at once to the beginning of the Psalms, where they had evidently heard that there was some bad thing. They looked & read, but saw nothing which they could or would explain to me, & finally gave back the book saying that it was perfect, — there was nothing in it wanting, nothing superfluous.

One of the consuls, a short time since, took of me a Psalter & Paul's Epistle to the Hebrews both in Hebrew, to shew to some Jews of his acquaintance. To day he returned them. The Jews pretended that the Psalter contains many mistakes of the press, & as to the Epistle to the Hebrews, they were offended that the writer should be called Paul the angel; the word in Hebrew for angel & for messenger or apostle being one & the same. — The consul requested a few Heb. tracts for these Jews, which I gave him.

16. This being the Jews' Sabbath, I endeavored to find access to some of them. Called first on a rich Italian among them by the name of Farfâra. Six or eight of his neighbors were with him, seated on a mat, amusing themselves at a game resembling drafts or chequers. I was sorry to find that he felt no interest whatever in the scriptures. When I observed that some objections had been made to the edition of the O. Testament that I had brought to Tripoli, but that I could not learn what these were, he said it required a learned man to judge of such matters, & referred me to Rabbi Shalloom as a man competent to give me any information I wished on such a subject. — I said I had sought for him, but could not find him. — "You will not find him to day," said he, "but go in the middle of the week." — I was determined, if possible, to find him to day, &, taking my leave of the man, went directly to the great

Jewish synagogue. The services of the afternoon were just finished, & the congregation was coming out of the house in a vast solid column. My eye caught Rabbi S. in the multitude, & I immediately gained his attention. As my great object, at present, was to know his objection to the books, I made it one of my first inquiries. He was candid enough to say that he carried the copies he had of me to the old Rabbi, whose voice among them was law on these subjects, & was told that they contained additions to the text, & that there was no other way but to return them; "for," said he, "to add to the words of God is *haram* with us", i.e. a great profanation. I said I did not believe that there were any such things in the book, & that the old Rabbi must be under a mistake. I then asked him if he would come to my lodgings, as we could not now converse further in such a crowd, & we would examine the book together, & if possible have its mistakes or faults corrected in future. He promised very readily he would. I bade him good evening, & entered into the synagogue. Here many were still sitting & chanting their prayers together, & seemingly vieing with each other in their clamor. They bowed their bodies continually, & some screwed their necks & faces into unnatural positions, & by their angry voices seemed violently bent on being heard. The scene was well calculated to revive in one's memory that of mount Carmel in Elijah's day, when the priests "cried aloud & cut themselves after their manner from morning even until noon, saying 'O Baal, hear us' — but there was no voice nor any that answered." — The room was excessively hot from the immense crowd that had been in it, & I staid but a few moments.

Sabb. 17. The Padre Prefetto this morning, it is said, made another declamation to the people against the "noisome little books," calling upon all once more to abstain from receiving any ~~more~~ of these mischievous

mischievous vehicles of heresy, & if they had received any without fail to bring in all that they had ~~already~~ got, denouncing certain perdition upon those who disobeyed. He was not so violent against the scriptures, which, he said, they could not understand, but it was "those little books" that did the greatest mischief — no one could read them without certain destruction.

18. — At mid day, a hot wind blew strong from the desert. The thermometer stood in the shade at above 87°. Its common height is 70°.

20. A youth, who has often called on me before, said to day, in speaking of the late denunciations of the priests against the books, that the Maltese in Tripoli, all tremble at the threat of a priest, that the street passing by the American consulate, has of late become a suspicious street, is constantly watched, & to render it odious is called the freemasons Street.

21. A young Neapolitan lately arrived with his family from Sfax. In conversation on the subject of religion I found he had little faith in the priests, & as little, I fear, in the scriptures themselves, which he seems never to have read. Among the absurdities of the priesthood, not taught by the scriptures, he supposed the Trinity to be one. — Called, in the evening, on the head ship-carpenter of the Pasha, & passed an hour with him in religious conversation. He treated me civilly, & conversed fluently, but seemed cautious not to commit himself by an open declaration of his real sentiments.

25. — Rode out with a companion to Tajoora, a scattered village six or eight miles S. E. of Tripoli. The most interesting objects we observed were a couple of small lakes, one on this side of the village, now dry, the other beyond it, still filled with stagnant water. The former is a mere winter reservoir of the water that falls

on the more elevated parts of the plain, in which it is situated. This water, either in its descent or on the spot, becomes so impregnated with salt, that, on its evaporation, when the rains are over, it leaves a white crust of that substance spread over the whole bottom of the lake, & sufficient in quantity to supply, for home consumption, all the demands of the town of Tripoli. We saw about twenty men at work for the Pasha in gathering his portion of the salt, & in a few days it is expected he will give out word that his magazines are full, when all the people of the city will sally forth to gather each a portion for himself. — The other lake is of but recent appearance, & as it occupies the site of former flourishing palms & gardens, it is supposed by some to have been produced by the settling of the earth in this place to a considerable depth below the former surface. Its effects are lamentably visible in the decline of vegetation around it, & in the sickness of the neighboring inhabitants, of whom one half have already been swept away by intermittents, & of the remainder, one half are visited with the fever every summer.

My companion, who was a Moslem, pointed out to me, not far from Tripoli, the tomb of one of their reputed saints, who has the power of inflicting judgments on all who swear falsely by his name. He very seriously related two or three instances in which the saint had been put to the trial by persons of his acquaintance; but it seemed that the judgment inflicted had fallen upon the men some time after the oaths in question were taken, so that some might call in question the fact of the saint's interposition in the matter. The tomb was surrounded with a very ordinary enclosure, because, it is said, that former ones of greater show have been repeatedly erected & immediately after fallen to the ground. It is inferred, therefore, that such worldly honors are displeasing to the saint.

26. — A hot wind again from the interior. Ther. mom. in wind & shade 95°

27. A Maltese merchant, often employed by the consul to make little purchases, called on business. I asked him if he had a Bible. He said No. — "Then," said I, "you are a seaman without your compass." "We have our own compass," said he. I replied "God has given to man but one compass, & that is his holy word, the Bible." "The Bible," he replied, "is against our religion." — "Well done," said I; "that is an excellent confession. Don't forget it — the Bible against your religion — don't forget it." "John," said the consul, "I wish you to take 20 Bibles into your shop for me for sale." The man replied with indignation "I would not have a Bible in my shop for 50 guineas — but," added he, "I did not come here to talk about religion, I came to talk about business. You was born a Protestant, then be a Protestant. I was born a Catholic, & I will live & die a Catholic. Let no man change his religion, for whoever does this you may always set him down ~~always~~ as a rascal."

Sabb. 31. — Not having been able to obtain a visit from Rabbi Shalloom, I made another attempt to find him, but with no better success than formerly. In going through the market of the Jews I witnessed an occurrence, which though trifling in itself was on some accounts very affecting. A tall, surly Arab passed me with a leg of mutton upon his shoulder, followed by a Jewish boy pulling him at times by his cloak, & calling after him in an agony of distress. It appeared that this lawless Moslem had seized the meat by force, & in spite of shame & justice, & the screams & efforts of the lad to recover his property, was bearing it off to his house. The cries of the boy attracted attention. People collected around. The Moslem stopped. I did not wait to see the issue, but moved on & left them in the midst of their altercation. Alas! poor Jews in the land of Ishmael — what else could we expect but to find, if not their hand against every man, at least every man's hand against them.

June 1. Called again, at the time of worship, at the great synagogue. The young Rabbi I did not see. No one came to salute me, & I on my part, did not think it expedient at this time to attempt to draw any of them into a discussion.

My friend S. C, certainly a man of no ordinary understanding & education, declared to day repeatedly & unreservedly to the consul & myself, that Protestants, Mohammedans, Jews, & Catholics were to be considered as religious people in proportion to their attachment to their own several religions, & that a Jew, for example, was not only not to be blamed for adhering steadfastly to his own religion, but was a "base blackguard", if he were inclined to change it. The Apostles only, & such as may have been converted by miracles, are to be considered as exceptions to this general rule. After this, in conversation with myself alone on the subject of the different opinions among Christians, he expressed his deep regret that, so soon as these heresies began to appear in the church, the Christian rulers did not take the matter in hand, & kill & cut asunder on every side, & so settle every point of Christian doctrine that not a man should dare, for ever after, to open his mouth about it.

2. Abraham the Jew, who has so long been under instruction preparatory to baptism, has thrown away his catechism, made a contract to marry a Jewish wife, & calls himself a Jew again. The Maltese, in order to wipe off this disgrace cast upon their religion, have stoned the poor backslider through the streets. S. C now triumphs. This is just what he has all along been telling us. Abraham is undoubtedly a fair specimen of converts from Judaism, such as S.C. has been acquainted with in the history of his church, & when so many of these conversions have proved to be merely that of the head, & perhaps not even this, he thinks himself warranted to conclude unfavorably of all — for doubtless if converts to the Roman Catholic church turn out badly, those converted to other communions

ions must of course, in his opinion, be much more suspicious.

3. Went on board a Venetian vessel just arrived in port with the hope of disposing of a copy or two of the scriptures. The Captain was not on board. One of the crew, perhaps the only one that could read, took the Bible & examined it a moment, & remarked in rather a pleasant way "these books are prohibited from us." ~~Roman Catholics.~~" He had seen these books before, he said, & wished to know if the English were not the persons that had printed & sent them out. He concluded by giving back the book, saying he had no money to purchase with. His indifference to the book, & not his poverty, was doubtless the true cause of his returning it, & was so apparent that I had not the heart to offer it him gratis.

Made a final visit at the shop of the Greek Spiridone. It is evident that he himself is perishing under the influence of that slow poison which it is his daily business to administer to others. I warned him very solemnly of his danger, & of the absolute necessity of his becoming a new man – regenerated by the Holy Ghost. He was half offended, half ashamed, & half inclined to justify himself by a resort to deistical arguments, but on the whole kept his temper, & assured me he would call & see me at my room before I left town. In his company was a Venetian schoolmaster with whom I had before had an argument on the subject of religion. He was now much more decided than before in the defence of Popish doctrines, & refused to take of me a copy of the Bible on the ground that it was prohibited by the church.

An open rupture is threatened between this regency & the British government. It seems that after the assassination & plunder of the late unfortunate Major Laing & his party, in the interior of Africa, the Pasha of this place became, in some way, implicated in regard to his lost papers. He had sent messengers at

different times on the errand of their recovery, who all returned, as was pretended, without accomplishing the object of their mission. In the mean time, however, certain circumstances coming to the knowledge of the British Consul, led him to suspect that the Pasha, in all this, was practicing on his government a gross deception - that the Pasha had in fact obtained possession of the papers in question, & was now either concealing them with himself, or had disposed of them in some other way. What the British government now demand & which the Pasha refuses, is said to be, either the papers of Major Laing or a liberal sum of money as an equivalent. The Pasha having demanded one period of delay after another to afford him space for his pretended search, & all these having expired without fruit, the consul had no longer any alternative left, & accordingly having passed all the business of his consulate into the hands of the Dutch Consul, has struck his flag. This, one would suppose, would be regarded by the Tripolines as a very great & alarming event. But, whether from their natural apathy, or whether from their contempt of all Christian powers since the late harmless assault they suffered from one of them, the event seems to have produced among them no sensation whatever. No one speaks of it, no one appears to have had one thought more or one thought less because of it.

Had an excellent opportunity to day of conversing seriously with the young Italian Jew, whose marriage was mentioned under date April 15th. I referred him to the disper-

sion & the long & cruel bondage of his people, as a proof that they had killed the Mefsiah – to the various prophecies fulfilled in Jesus Christ, to prove his claims to the Mefsiahship, & to the nature, effects & history of real Christianity to prove that it must be a divine religion. He gave me at least a patient hearing, disputed nothing I said, & remarked, at the close of the interview, that, were I in Italy, I should find it a comparative pleasure to discourse with the Jews; so far were they advanced in knowledge & good manners beyond the narrow minded Jews of Barbary. (Begin here)

My stay in Tripoli has been somewhat longer than I intended; but I have absolutely been unable to get away. The idea of passing from here to Sfax by land has always been represented to me as quite out of the question. The road is not travelled & is too unsafe. By sea, I have not been able, for the last month, to find a single boat of any proper size passing to the northward. I have however, at last met with a coasting boat, ~~called~~ a Shib-bek, going to the island of Jerba, in which I have engaged a passage. The Ra-iss or captain came to the consul's in the evening, & the latter gave him a strict charge about his treatment of me, saying that I was an American, his countryman, his particular friend, that I was a stranger, & alone, that the people of Jerba were bad men, & that he should hold him (the Ra-iss,) in some measure responsible, not only for my safe passage to Jerba, but also for my safe passage from Jerba to Sfax. The Ra-iss replied to the consul's son who acted as interpreter, "by your own head, —

~~(The Spanish Xebec – the latter X in that language having a sound resembling our sh)~~

by the head of your father the consul — by the head of the consul seven times over — I promise to take all possible care of this the consul's friend. If any evil befal him, on me (clapping his hand upon his head) on me be the blame. While he is with me, he shall be the captain of the ship, & I will be his servant, & when he leaves me I shall take care that he goes with trusty men."
During the conversation, (which continued half an hour or more,) he, according to the custom of the country, repeated these oaths of his a great number of times. The hour of sailing is set for to morrow noon.

5. — The Swedish consul has shewn me many friendly attentions. When I called to day to take a formal leave of him, he received me with the apparent affection & familiarity of a brother, & said at last, "make use of me freely in any way in which I can subserve the object you have in view. Your office is an honorable & holy one. I pray you may be prospered in it."

~~When~~ I was just setting off to embark, when a common laboring man in the European dress entered my room, & made himself known to me as a Gibraltar Englishman, & one who felt an interest in the cause of missions. He had heard of my arrival here, but, supposing I was intending to reside in the place some considerable time, deferred calling to introduce himself, till seeing to day some goods passing down to the wharf, & learning that they were mine, he found he must call now or never. He had lived in Malta, & was acquainted with some of the missionaries there, & when he left, was furnished by them with a small quantity of religious tracts, which he had, according to the best of his judgment, distributed in Tripoli. This act of his had rendered him odious to many of the

of the Papists, but so long as they dared not proceed to open violence he cared little for their hard speeches. Persecution was what every follower of Christ must expect. He was in the immediate employ of the Pasha, & begged of me an Arabic Bible, which from some conversation he had in the palace, he was persuaded would be read there. He took also an Italian Bible & some other books, & requested my name & address, in order that, should any thing transpire in Tripoli, important to the missionary cause, he might be able to communicate it. — It was a matter of regret to me that I had not met with this man sooner, as he might, if appearances did not deceive me, have been of material advantage both in the distribution of my books, & in the prosecution of my inquiries. The remarks of a really pious & observing man, having lived in the place for two or three years, mingling daily & without restraint with the mass of the common people, beside having constant access to the palace, would have been invaluable. I have been obliged to pick my way almost entirely alone, in the midst of spies, & without a single friend that would espouse openly & actively the Bible or missionary cause. — Of the 5 cases of books I brought from Malta, I leave 4 here in deposit. — The amount of money received for tracts & scriptures sold, is a little more than thirty dollars.

Towards evening Ra-iss Mohammed called to say he was ready to sail, & I hastened on board. In taking leave of the family whose hospitality I had so long enjoyed, it was no small addition to my sense of gratitude to them, to witness the apparent interest they took in my welfare. A number of them, including the consul himself, accompanied me to the wharf, & saw me off, following me as I left the shore with their good wishes & every expression of their benevolent feelings.

I left Tripoli without reluctance. The novelty of the place had passed away. My stock of knowledge respecting it was not rapidly increasing. My means of doing good in it were very narrowly circumscribed. With

out an assistant to lean up on a counsellor to advise with, I felt myself alone against the world. The space of time originally allotted to my visit here had already been considerably overrun. The season was fast advancing, & I was threatened with an African land journey in the heaviest heat of summer. With these & other considerations on my mind it was with a sensible pleasure that I found myself passing for the last time out of the gate of the city, & mounting an Arab Shibbek, to enter on another; though, in many respects, the most forbidding & difficult part of my tour.

I found on board the Shibbek a great number of passengers, many of them, like myself, were going to Tunis. One poor fellow, a negro, was sitting upon the deck, bound, & suffering much from the fixedness of his position & the tightness of his bonds. He was a slave that had quarrelled with his master, & was now to be taken to Tripoli & sold. All on board were Moslems, & as it was near sundown, a number of them were already occupied in making their usual prostrations. We got under way just before dark, but it was too late for me to enjoy as I had wished, a reclining view of the city. The poor groaning black was untied & interested the company with his story. My couch, which had been spread for my accomodation below, among the weevils & in the heat of a cargo of grain, was now at my request brought upon the open deck, where I took my station for the voyage, & where I early laid down to rest.

6. Took my Arabic N. Testament this morning, & opening at the Sermon on the Mount, commenced reading aloud. Observing that the Re-iss & others who stood by, were listening attentively, I frequently interspersed a few remarks of my own, to which they always replied "True, true." Some time after I had laid the Book aside, that I might not weary them, one of the men of his own accord asked me to resume the reading, which I very gladly did, & thus, in the course of the day, went through with about one third of Matthew's gospel.

The shore close along which we coasted to day, was flat, barren, & nearly void of interest. The place pointed out to me as ancient Tripoli was not marked by a single standing hut, though there is said to be a little village not far off. The ruins were laid level with the ground. A few boats anchored near ~~them~~, were loading with building stone for Tripoli. The sailing was delightful. In the shoals where we passed the bottom was always visible, & the water, of course, comparatively unruffled. We had therefore the triple advantage of a strong & favorable wind & a smooth sea; & sitting, as we were, upon a low deck, near the surface of the water, our steady, rapid passage through it seemed more like the flight of a bird than the sailing of a vessel. At evening, about 70 miles from Serba, the sky lowered, the wind became unfavorable, & we cast anchor for the night.

Sabb. 7. Hoisted sail again this morning, with a fair wind, & about noon discovered the hither part of the island of Serba, & about two hours after came to moorings in the open roads three or four miles from the town, this being as near as the Ra-ifs dared to approach on account of the shoals. This island is supposed to be that of the ancient Lotophagi ✠ & wears the appearance of great fertility. Nothing on this side of Tripoli have I seen to compare with these forests of the palm. — Read to day, to the captain & others, the concluding chapters of Matthew. They appeared more than usually interested in the circumstances of the death & resurrection of Christ as narrated in the simple language of the evangelist, although they are all obliged by the koran to deny that Jesus was ever killed. — We have a city of considerable extent before us, & yet the houses are so low, scattered & hid behind the palm trees, that few of them are visible. The only buildings on the shore are the Custom house the castle, & midway between these, an insignificant looking tower.

✠ A people so called from the Lotus, a fabled fruit of the island which whatever stranger tasted straightway forgot his native land. See Homer's Od. B. IX.

8. West on shore. – Met with a Spanish Captain from Port Mahon, whose vessel, a large Brig, is riding in the open roads at a small distance from ours. He spoke Italian, & I soon discovered that both he & a companion that was with him, were very skeptical in regard to the system of Popery, if not of Christianity altogether. I used many arguments with them to prove the errors of the one, & the truth of the other. The Captain confessed that he had read Voltaire, but said he did not agree with him in every thing. He mentioned the fact that during the days of the Constitution in Spain the friars at Mahon, as in other places were quite put down, but that now the government had reestablished them with perhaps greater power than before. He was glad to hear that I had, on board, a Spanish Bible, & immediately determined to purchase it.

On every Monday & Thursday there is a public market or fair in the outskirts of the town like those of Tripoli & Tajoora. I was present at that of to day, & found it attended by a throng of perhaps 1500 people thickly huddled together, & generally of very dirty & wretched appearance. The sun was scalding hot, & yet I do not remember to have seen a single tent or any other shelter erected for the convenience of the traffickers. I ought here to except perhaps a large sort of hats which some of them wore over their turbans. They were of braided work, coarse & heavy, & of a size equal to a small umbrella. One of these I obtained to send to America as a curiosity. The articles exposed for sale were almost entirely house provisions for every day consumption. The fresh fruits were peculiarly large & fine, especially the figs, apricots, & apples. Under a noonday sun, & amidst clouds of dust & sand driven by a furious wind, my curiosity was soon satisfied, & I returned to the coffee house. Not long after my return, a stout negro with two or three attendants came up from the direction of the market with a bloody bandage

bandage on his arm, & groaning with pain. He had been stabbed in a quarrel. Such events, I am told, are not of unfrequent occurrence in Jerba. Often, however, instead of the knife they make use of the pistol. On account of this sanguinary temper of the people, I was, while at Tripoli, advised never to venture to walk out alone in the island of Jerba. — On my return to the landing place in company with the Spaniards, the Captain pointed to the little tower already mentioned, & observed that it was built of the bones of Spaniards killed in battle. I turned aside to examine the curiosity. The Captain went with me. But his friend, unable to bear the near inspection of such a monument of Mohammedan glory & of his countrymen's disasters, could not be persuaded to accompany us.* — Attempted to return on board, this evening, with Raïs Mohammed. We were driven back, however, by the violence of the wind, & in company with the Spanish Captain & his men, who had suffered the same disappointment as ourselves, were compelled to take lodgings on the floor of the Custom House. After the Captain had lain down, not expecting to sleep much, I continued sitting up & listening to a humorous conversation in Arabic, between one of the Spanish sailors & the Moslem servant of the house. It was observable that the sailor, though very profane & constantly repeating without scruple the Moslem's expressions contained in his prayers, yet could never be made, even in jest, to repeat that which says, "Mohammed is the ~~Prophet~~ apostle of God."

9. Returning on board the vessel, I improved an hour, when Raïs Mohammed was at leisure, to read to him four or five chapters of the gospel of Mark. The miracles of Jesus took his attention. — I explained to him how it was that Jesus was called, in the gospel, the Son of God, to which he made no objection.

10. The Moslems of the Coffee House, having heard from Raïs M. that I had the gospel in Arabic on board, demanded of me, whether it said any thing about the Prophet Mohammed. I assured them that it said nothing

* The last invasion of this island by Christians was that of Philip II. king of Spain & husband of queen Mary the persecutor. The expedition completely failed. A decisive battle was fought here on the 12th of May 1560, & 18000 of the invaders left dead upon the shore. Their bones, it seems, were gathered afterwards by the moslems, & built up with mortar into this imposing monumental trophy.

about him either good or bad. The true gospel, they said, mentioned Mohammed by name, but that we had altered ours. I asked what possible motive we could have for altering a book, on which we depended for our salvation. They replied, "to avoid the dominion of an Arabian prophet." It was our pride & prejudice against Arabian government that prevented our embracing the laws & doctrines of their koran, & these had moved us to the measure of blotting out the name of Mohammed from the gospel. I denied the existence of any such prejudice; viz. a prejudice that would carry us so far as to alter God's holy word, & then called upon them for proof of the fact that such an alteration had ever been made. They advanced no proof except that the koran declared it. — Conversation afterwards turning on the art of printing, I asked why they never printed the koran. They said it was haram. Why so? Because, said they, the koran was handed down from heaven written with pen & ink, & shall we dare to change it? It would be a profanation. "But you say the koran is a good book. Now a good book is beneficial only in proportion as it is read. You are at great expense to write the few copies you have at present, whereas by printing you might, at the same expense, provide one for every family among you. This on your principles would be doing great good & that without any sacrifice. God, you acknowledge, does not directly forbid it, but on the contrary he requires you to do all the good you can." By these remarks I did not so much expect or wish to persuade them to print the koran, as I did to make them feel that they & not Christians were more under the dominion of prejudice than of reason.

11. Was to have proceeded on to day in a small Maltese open boat to Sfax, but contrary wind & a threatening tempest prevented. This was a holiday among the blacks, as the negroes of Sfax are chiefly from Bornoo, they exhibited in the market place one of the native dances of that country. They seemed for the time sufficiently happy & sufficiently contented with their newly adopted country fully to verify the ancient proverb respecting it. Had some good conversation with the Captain of the Port, who is a well looking Turk from Asia Minor. He ex-

profess a wish to see my Arabic Gospel, partly, I suspect, with the hope of finding in it the name of his prophet.

Friday 12 – This morning the pilgrims at Mecca commence their sacrifices, & the day is held sacred all over the Mohammedan world. It may be called the Good Friday of the Moslems. The Captain of the Port prepared a sort of public breakfast at the Custom house, to which, I, among the rest was invited. Almost the first conversation was on the subject of religion. Our host began by giving what he called a true account of the supposed crucifixion of Jesus Christ, saying of course, that God, at the moment of the crucifixion, took Jesus away in a miraculous manner, & substituted another man who resembled him. When he had finished, I begged leave to ask how it was possible, if such a substitution were made, that both Christians & Jews should, from that day to this, have agreed in maintaining the contrary. What could have been the object in the divine mind of concealing such a thing from Jesus' pious friends, for these were by common consent devout & holy men. Why should God deceive his own people, & leave them to go forth under this deception, & publish to all the world a religion having for its very basis the false supposition that Jesus was crucified? You may say you do not know that Christians at first did publish such a religion, for that we have corrupted the gospel history. But this corruption I utterly deny, & you cannot prove it. How do you prove that your koran has not been corrupted? You will say that all history from the days of Mohammed downward has uniformly represented the koran to be just what it is at present, & that no one disputes this testimony. In the same manner, in regard to corruptions of our gospel, we can say in opposition to Mohammed, that all history from the days of Jesus downward had uniformly represented the Gospel to be just what it was when first it was contradicted by him, & no one had disputed the testimony of history on that subject. Multitudes of authors had written upon the gospel, long before Mohammed's days, all whose quotations from that book were found to accord very exactly with the gospel as it exists among Christians of the present age." I acknowledged freely

that many corrupt practices had crept into many churches of Christians, & that also a few corrupt books had been written calling themselves gospels, in which, for aught that I knew, they might find the name of their prophet, & a denial of the death of Jesus, but contended that these things were no proof that Christians had corrupted their books. – Without yielding their point at all they began to ask why we chose to follow the illiberal example of the Jews in receiving some of the prophets & not all. We were as culpable in adhering to Jesus to the exclusion of subsequent prophets, as the Jews were in adhering in the same way to Moses. I replied that in every case of receiving or rejecting a prophet, we ought to be governed entirely by evidence – that when God wished to change the customs of Moses he sent Jesus with all the proofs that any man could possibly demand to show that the proposed change was of divine & not of mere human authority. Now Mohammed, if he would change our customs & faith, is bound, in fairness to exhibit his credentials as did Jesus. We are ready to follow all the prophets, but we expect them to show some proof, beside their own bare assertion, that they are such. Had Mohammed raised one man from the dead, it would have been evidence that he was from God. Had he brought proofs that the Christians had corrupted their books, we might have believed him in that respect also. But how can we believe without reason? Without proofs we have not the means of believing. It is not because we are obstinate that we do not believe in Mohammed, it is because with such slender proofs we cannot. We feel that we are accountable for our faith, & that God would justly condemn us, at the day of judgment, for believing in any prophet without good evidence. We wish to follow the truth. We are not Christians because our fathers were such, but because we see that Christianity has truth on its side. Now look at the arguments which support your system. What is the sum of them? The prophet's word, & the prophet's sword. These are not arguments. They may spread a religion, but they are no proofs of its truth. The religion of Jesus was not spread by such means, but its glory is, that it was spread by fair argument, by persuasion, by suffering –

suffering.— Here they had to acknowledge that their religion was not spread, at least at its commencement, but by the sword, & I understood the captain of the port to quote to the others a passage of the Koran authorizing Mohammed to resort to that mode of propagating "the faith." They seemed to feel too, that the fact made against them in argument, for that since the sword was employed, the conclusion was natural that rational proofs were wanting.— "You say," I continued, "that we Christians are like the Jews; that we treat Mohammed as they did Jesus; that is, we are both under the guilt of rejecting a prophet of God. Now you know that from the days of Jesus until the present time the Jews have been scattered all over the world & subjected to the most cruel oppressions. This you acknowledge to be a judgment of God upon them for rejecting Jesus. If then Christians are under a similar condemnation, we ought to expect God to treat them in a similar manner. But it is now 1200 years since our fathers rejected Mohammed, & I do not see any special manifestation of the divine anger upon them. I do not see but that Christian nations are nearly or quite as rich, & powerful, & enlightened, & flourishing & happy as the Mohammedans. At this they smiled, for it is notorious among them that in all the improvements of civilization, Christians are infinitely their superiors.— I left the company to go & get my New Testament at the wharf, hoping to have some further conversation with them; but when I returned they had all gone into the city. I afterwards, however, saw the Captain of the Port & made him a present of the book, begging him to read it, as he had expressed already a wish to do, & to be assured at the same time that he was reading the pure, unchanged, original gospel of Jesus Christ.

Embarked about 6 o'clock in a sandal for Sfax. This sort of boat is smaller than the Shibbek & of course better adapted to navigate these shoals, but is less safe at sea not being covered with a deck. The small Maltese boat, in which I had made arrangements to go, now accompanied us for its greater safety. We sailed pleasantly on, making very good pro-

gress until near midnight, when we had passed about one third of our way. At this time, on a sudden, a heavy gale struck us from the north. All hands fell to, in reefing the sails, which, flapping as they did in the wind, were almost unmanageable. The Maltese, whom at their request we had taken in tow, cried out for fear & begged we might return. The vessel was put about, & after a few moments' panic & confusion, we were sending before the wind in full stretch again for Jerba. In the middle of our course, the poor Maltese were thrown into new consternation by the giving way of their tow-rope, by which till now we had dragged them close at our stern. They cried out again as before, but our captain, either thinking them in little danger, or wishing to avoid the trouble of again taking them up, bade them be of good courage & left them to their fate.

13. The morning found us at anchor at some distance to the leward of Jerba city. The wind still blew strongly & all we could do was to sit still & let it blow. This, to persons in our circumstances, or at least in mine, called for no small exercise of patience. Our boat, upon accurate measurement, would have been found to be about 30 feet by 10. Within these dimensions were stowed, first, a competency of baggage, provisions, & wares & merchandize; secondly, five full grown camels; & thirdly, about twenty five beings of the human species. Of these last, some were men, some women, some black & some comparatively white. We had the master & the slave, the Moslem & the Christian. We had all ages from the infant at the breast to the man of grey hairs, & all ranks that may be comprehended between the filthiest beggar & the dignified captain of a Barbary sandal. To walk about for exercise, or spread a bed, or even a mat for one's self, was quite out of the question, & fortunate above most others was he that could stretch himself straight when asleep or sit with a support at his back when awake. The wind & the sun poured in full strength upon us, but they were less annoying than the company. To sit & converse with a beggar may often be a duty & a pleasure, but when he actually becomes a bed fellow, one naturally

ly begins to cast about for a change of circumstances. My companions sup-
ported the irksomeness of their situation with wonderful equanimity. By
the usual means of singing, smoking, & sleeping, they shewed their cha-
racteristic skill in killing time & beguiling tedium.

Sabb. 14. – Hoisted sail & came up to our former position before the
city, & enjoyed a temporary release from our crowded confinement. – Had
some private religious conversation with Hamoeda, servant of the Captain
of the Port. He is a good natured fellow, rather fond of European company,
but not much inclined to give up his religion. – The virtues of the cote
tree are lost upon the sons of Abraham. They cannot forget the land of their
fathers. Seventy or eighty Jews including women & children embarked to day ~~including women & children~~
on board the Spanish Brig for Alexandria, whence they intend to proceed
to the Holy City there to live & to die. The event seemed to produce a
good deal of excitement, & from 10 o'clock in the morning, until evening
all the region of the wharf was thronged with Jews & with Mohammedan spectators. A great deal of tumult
& confusion was the consequence. Some were laughing, some weeping,
& others storming with the highest exertion of voice of which they were
capable. Some were pushed into the sea, some waded to the boats in a
sort of phrenzy to go on board the Brig & were driven back by violence.
The Turkish constables were often obliged to resort to blows to keep the
crowd on the wharf in any sort of order. I was told by a few that the women as a pre-
paratory step to their departure, had generally taken divorces from their
husbands. This separation of husbands from their wives & parents from
their children gave rise to some painful parting scenes. The most stout
hearted men, as well as the women & children, wept outright, & as the
last parts of the pilgrims were proceeding toward the vessel, the women who
were collected on the shore, at a little distance from the wharf, waved their hand-
kerchiefs as at a funeral, & uttered forth a low, hoarse murmur of sorrow
& of lamentation. – One of the Jews in conversation told me that the
Messiah was expected to appear in these very days, but I did not learn that this new

pilgrimage from Jerba was the consequence of any late change of views, or of any special excitement among the Jews, in relation to this subject. —

In the evening we set sail once more for Sfax. The Maltese boat having safely weathered the gale of Friday night again accompanied us.

15. In sight of the northern border of the gulf. The land has much the same level, uniform appearance as that in the region of Tripoli. Anchored at Sfax about 4 o'clock P. M. In passing up to the city I observed the wreck of an old gun boat said to have been taken from the Maltese in the time of the knights. It is left high & dry upon the shore, as a monument of the bravery of the heroes of Sfax.

I was recommended to a Neapolitan physician almost the only European established in the city. Immediately on presenting him my letters, he generously invited me during my stay to make my home at his house, to which proposal I gladly consented.

16. Had a long religious discussion with Dr A. He was once strongly suspected by the government of Naples, of being one of the fraternity of the Carbonari; & for fear of punishment was kept concealed for many months in his father's house. [Not to be published. He is not a believer in revelation; & the great reason why he chose to live in Barbary rather than Europe was, his mortal hatred to the priests. He wished me to be careful not to report his conversation; "for," says he, "if it should be known & I should again fall into the power of these men of blood, they would certainly cut my head off."] Had a short conversation with a Jew, on the coming of the Messiah &c, but he was too ignorant & worldly to enter into such subjects with any interest. — One of the guests at the dinner table to day was a Moslem. He was well dressed, & appeared to be a man of information & of a disposition peculiarly mild & friendly. The conversation turned considerably on religion, & I tried to make it useful to him. He was

backward

backward in expressing any of his own sentiments, seemed willing to assent to almost any thing, nor could I, by any decent provocation induce him to enter upon a defence of Mohammedism.

17. The Moslem of yesterday proves to be a Neapolitan renegade. He was taken prisoner by the Turks when very young, & from the harsh treatment he received, thought himself obliged to renounce his religion & accept that of Mohammed. From that time he was treated with great lenity, & eventually took to wife the daughter of his master, but it is rather to be supposed that his new religion is still a mere cloak which, whenever it shall be safe for him to do so, he will readily throw off. As he was present again to day, I directly demanded of him his proofs for the Mohammedan religion, & when he excused himself from giving them I gave him my two grand reasons for believing it to be an imposture: viz. 1. Mohammed brought no divine evidence of his pretended mission, & 2. He contradicted the concurrent voice of authentic history in relation to the death & the gospel of Jesus Christ. To conclude, I took the N. Testament, & read to him, for his conscientious meditation, these solemn words of Jesus at the close of the gospel of Mark, "He that believeth & is baptized shall be saved, but he that believeth not shall be damned."

Another few happening in to day at Dr A's, we talked for an hour or more about the Messiah & the present state & prospects of the Jews. He manifested a great degree of interest in the subject, & of patience & candor in argument, declaring that he should, the first opportunity, lay some of the points discussed before the chief Rabbi for his opinion.

At near sunset, left Sfax in company with a small caravan chiefly of camels, for Susa & Tunis. Our road, for the first 5 or 6 miles lay through the midst of the small cultivated fields, or what are here called the gardens, of Sfax. It was a smooth ample passage, reminding me of some of

the best suburb streets I had seen in America. – A man belonging to the gardens was riding by my side, & seeing me the only foreigner in the caravan, asked me a number of civil questions, & as he was about to turn off to his house, told me that if I had any fears as to my safety on the road, to dismiss them all, for I was in company with men whom he knew to be kind & honorable. These words, though coming from a poor man & an entire stranger, were at the moment very grateful to my feelings, for I had all along been told that the most dangerous part of my road to Tunis was that on which I was now entering, & every face in the company, except one was entirely new to me. They were the more grateful as being in a land where so few ever seem to spend a thought about the feelings of a stranger. After travelling five or six miles the caravan halted, the camels & asses were stripped of their burdens & supplied with a little barley; the men ate their dry supper, lighted their pipes, & seated in little groups upon the sand or upon their bales & boxes, enjoyed an hour's conversation. Meantime the full moon rose, a part of the caravan we had left, came up, & when all was ready we commenced our march for the night. It came on very cold. I had walked much in the day at Sfax, & not having been of late accustomed to hard exercise, the additional fatigue of riding was too much for me. A hundred times I was asleep upon my animal, & often in danger of falling. Once the camels halted & I caught a half an hour's refreshing sleep upon the sand. But we met with no accident nor alarms, nor did we see a single living creature on the road, or passed the habitation of either man or beast.

18. Reached the little village of El Jemm, the ancient Tysdrus, about 11 o'clock a.m. At this place are the stately ruins of a Roman amphitheatre.* After resting a short time I walked out ~~quite~~ alone

Tysdrus

* Supposed to have been built by the elder Gordian then proconsul of Africa, before A.D. 238. It was at Tysdrus that this aged public servant lived when he was compelled to accept the title of Emperor.

to view them. A boy whom I met upon the road accompanied me. He was soon joined by another & another, until I had quite a little troop of them about me. Each of them was striving to put himself forward before the rest in giving me advice, & asking my wishes about where & how I was to go & what I was to do. In walking over the ruins where a little caution was demanded, one would catch at my hand & another at my clothes to steady me, while those more distant would assist me with their good words, begging me to walk carefully, & calling me Captain, & Consul, & General, & what not — each little ragamuffin making his calculation to demand of me, at the close, just what I pleased, for all these kind offices. They at length became so officious & annoying that I was obliged to return to the Khan before I had half satisfied my curiosity. —

I shall not here attempt to describe this relic of antiquity. Suffice it to say that the size of the building & its comparative excellent state of preservation render it confessedly one of the most interesting objects of the kind in all this part of Africa.

19. The Caravan got under way a little after midnight for Susa. At sunrise we passed a small village called Abeo Merdafs, & at 10 o'clock arrived at El Jemâl. On account of the excessive heat, we here spent the remainder of the day. The village is said to contain two or three hundred houses, & is inhabited by Moslems only. I saw two or three Jews passing the streets, but was told that they came hither from Susa or Mahdia to spend a few days & return. At a coffee house where I called, were three or four Moslems full of talk. They inquired of me many things, such as my business in these parts, the news of the war with the Russians, & so on. When conversing on the latter subject they often sighed out the aspiration

God help the moslem-een (Moslems). A Marabeet or Moslem saint, but in plain English an idiot, was sitting by, half naked, sometimes talking to others but generally to himself. He regarded me with a fixed & jealous look, demanded, rather than begged, of me a little tobacco, & instead of thanks, muttered over something inaudibly to himself which I could not understand. Some gave him money, & when I had drunk a cup of coffee, they reached the dish to him to lick out the remaining dregs & sugar. He made no attempt to enter into connected conversation, & the few remarks he made were little heeded by the company. — As this is a place seldom visited by Europeans, I seemed to be more than usual an object of curiosity. One Moslem shewed his contempt by spitting # at me as I passed, others called out Romi, Romi, a term they apply to all Europeans derived probably from Roman Catholic. & intended to express an claim of a religious kind. — One of the men in our caravan has a female slave with a little daughter eighteen months old whom he is taking to Tunis for a market. Being seated near her in company with her master & others, I inquired how she came to be taken off from her country as a slave. She gave me in substance the following particulars. She lived in Beghermi.# Her husband, to whom she had just been married, had a number of servants & was rather wealthy. A large party of soldiers from the Pasha of Tripoli came to the village for the ostensible purpose of trading. The inhabitants were alarmed, & put themselves on guard for a considerable time, but observing no hostile appearances in the strangers, they laid aside their reserve & treated them as friends & brothers. On a sudden, at dead of night, a tumult was heard, the door of her house was broken open, & entered by a band of these licensed robbers. Her husband, a very strong & active man, seized his arms, fell upon the ruffians, killed five of them, & then fell dead himself. She was taken with all her servants & hundreds of

This mode of expressing strong contempt is common even in Malta. It is generally not a real spitting, but a violent imitation of it accompanied by a scowl more or less hideous according to the degree of abhorrence felt. # Beghermi or Bagermy & Bornos districts far eastward of Tombuctoo, in Central Africa.

others of the village, & brought to Fezzan, where she became the mother of her only child, the one now with her. From Fezzan she was soon removed to Tripoli, from which place, as we saw, they were now taking her to Tunis. I had been conversing with the Moslems in company, about the injustice & cruelty of the slave trade, & now when Fatima had finished her narration, I turned to them & appealed to their consciences to judge whether such a traffic were, or could be, just & agreeable to the will of God - a traffic of which the direct tendency was to set men at variance with one another, & which, as they had just seen, must often be the sole cause of bloodshed & murder. They were evidently embarassed with the subject. They could not attempt to justify the practice on any common principles of reason; but as the Koran had declared it to be right they made its justice one of the mysteries of revelation.

20. Moved on for Susa at half past one a.m. Frequent lightning in the north. Passed the villages of Oom Zdoorro & Seid Rujjaa, & entered Susa gate at about seven. My Moslem conductors took me directly to a public house, here called a Fondek, where in the best vacant apartment, a narrow cell, without a window, I took my lodgings for the Sabbath - A number of the rooms near me were occupied by Maltese, some of them single men & some with families. Observing a young Jew, who had called in on business at one of these rooms, I entered & began to converse with him. He soon said to me "We had a man like you here about four years ago, an English priest, who brought cases of books, & conversed with people about religion." # He endeavored

See Journal of Mr Greaves date Jan. 3rd.

oved to avoid all seriousness in conversation, & said he could not argue on the subject of religion because he could not read. He left the matter to the Rabbies. As I was taking my leave of him to go to my room, he invited me to his house, where he said there was a young Englishman, whom I might like to see. His house was no other than that of Mr Manucci the English & American agent, who was himself, at present, abroad on a visit to Tunis, & had left his house in this Jew's care who was his servant. The English gentleman I found to be Mr J. Elworth, of whom I had heard at Sfax, from which place he had removed only two or three weeks before. He received me very affably, conversed with interest on religious subjects, & gave me some valuable information.

Sabb. 21. Seeing two Maltese fishermen mending their nets in the Fondok, & another winding yarn, I went immediately & reasoned with them on the wickedness of such employment on the Sabbath. One said, by way of justification, that being in Barbary, they had in part adopted the religion of the country, & were half Christians & half Moslems. I said, "you are neither one nor the other, for you keep neither the Christian sabbath nor the Mohammedan." Another said he had forgotten that it was the sabbath, & that now, since he had commenced his work, he must finish it. I could not reach their consciences, & they

kept on in their transgression. — In the evening I observed one of my neighbors walking to & fro in the gallery with a serious pensive air, counting his beads as he walked, & on my asking him whether he were meditating on serious subjects, he replied with much simplicity, "I am saying my prayers." When he had finished, I followed him to his room, which was close by mine, & begged him to tell me what sort of prayers his were. "They are such," said he, "as we are all taught from our childhood." "I suppose then," said I, "they are Pater Noster, & Hail Mary full of grace & so on?" He said, Yes. I asked his reason for praying to the Virgin Mary. "Because," said he, "she is our mediatrix (mediatrice)." "No" said I, "we have but one Mediator between God & man, the Man Christ Jesus." "But how," he asked, "can Jesus Christ, who was himself God, be a Mediator between God & us?" I endeavored to explain how it was, & how it could not be that Mary was a Mediatrix. He now excused himself from further conversation on the subject, saying that he was not learned, but that if his brother in Malta were here, who had been through Grammar & Philosophy, he would talk with me to the purpose. One of his companions, a youth of nineteen, as he called himself, now came in & took up the dispute with great spirit & confidence. He acknowledged at once that we had but one Mediator with God, but added "We Christians pray first to

Mary & she prays to her son, & of course whatever she asks she obtains." This efficacy of the prayers of Mary had been fully confirmed by experience, & it was well known that Jesus Christ never did any thing without first consulting his mother; for though he had no actual need of her advice, yet, she being his mother, he was of necessity bound to respect her as such. As he had taken up the argument on the ground of the reason, I begged leave to suggest two reasonable difficulties: 1. Jesus Christ was not an ordinary son, & therefore it might be that he was not bound by all the ordinary laws & obligations of children. 2. that both the mother & the son, being now in heaven, were under the laws & regulations of that world, which might be very different from those of the world in which we live. "Our Savior has said that in heaven they neither marry nor are given in marriage, which seems to shew that the relation of husband & wife will not be known there. If then there are no husbands & wives in heaven, perhaps there are no mothers & sons there?" Here the first youth attempted again to stop the conversation, saying that he was not pleased with it, nor did their church allow them to hold such discussions. I on my part, endeavored to prove that the subject was a profitable one, & one which ought to please him, & that the padres had no right whatever to prohibit religious inquiry or religious discussions — that these had always been encouraged by the sacred writers, & by the early fathers of the church — that it

it was to the last degree dangerous to trust one's salvation to the hands of men without consulting the word of God; for that the scriptures themselves declare that all men are liars. # The main disputant, much offended at this quotation, now rose & left the room, uttering contemptuous expressions, the other sat in sullen silence. One or two by standers also went away. I then retired to my room & to a throne of grace, earnestly beseeching Him who opens the eyes of the blind to reveal himself to their darkened understandings. Meanwhile they called together their whole band, including women & children, & sat remarking upon the conversation, repeating my words among themselves with ridicule, & calling me a freemason & what not.

22. Called again on Mr. ~~Clemente~~. Found with him a couple of Jews of the city, one of whom was a Rabbi. With the last I made an effort to bring on a little discourse on the subject of Christianity. When I could not, I produced a copy of the late beautiful edition of the Hebrew Psalter, hoping it might interest him. He however kept up his cold reserve, & laid the book aside saying it was good, but they had thousands of such books. I offered it him as a present, but he did not thank me, nor did I suppose he would take it until, after he was gone, search being made for the book, it was not to be found. — During the conversation with the Jew there came in a respectable looking Moslem, an agent, as Mr C. afterwards informed me, of the Bey of Tunis. He wanted some books. I told him I had but a single book in Arabic, & that was packed up & already loaded upon a camel for Tunis. "But," said I, "you do not receive our books; why do you ask for them? You say they are corrupted." — "'Tis true," said he, "they are so." I, of course, challenged him to prove it, but like all

"Est autem Deus verax; omnis autem homo mendax." Rom. 3. 4 Vulgate

the rest of his sect, he brought no other proof than the book of Mohammed. I replied that Mohammed laid down his propositions & proved them by the edge of the sword, but that such an argument was not fit to convince the human understanding. — We continued the discourse for about half an hour, during which his countenance at times exhibited strong marks of displeasure, but he maintained his self command, & his language was uniformly respectful. He differed from most of the Moslems I have seen in not allowing that even the earliest Christians were ever correct in sentiment.

Left a few tracts with Mr C. & set off at one P.M. with a small caravan for Herkla & Tunis. We are now passing through the ancient province of Byzacium celebrated as one of the most fertile of all Africa. Following the sea shore, upon a smooth & level road, we had a pleasant ride of about 6 hours to Herkla, where we concluded to pass the first half of the night. This village cannot contain more than 200 or 300 inhabitants, & these, to appearance, in an abject state of poverty. It is pleasantly situated on a small eminence at a short distance from the sea, with a good deal of verdure about it, & in its centre, overtopping the houses, the remains of an ancient castle. But the traveller, on entering the village, is disappointed to find that what appeared so cheerful & inviting at a distance, is to a great extent a mere mass of broken & deserted walls. In passing around the castle to view it, I met in the street a couple of women, lean & squalid in their appearance, who asked me with much anxiety whether I understood the building — i.e. probably whether I could discover from it where the money was hidden; for, in talking with the natives about these antiquities they can never think of any thing but "the money, the money." One of the women had the ophthalmia, for which she begged me to prescribe. —

From this place may be clearly distinguished the variegated summits of the lower ranges of hills about Mount Zguân, & the whole high range from this mountain in the N.W to its apparent termination in Cape Bon in the N.E. These heights became visible on our way not far this side of El Jemm. In travelling this plain country, their first appearance strikes the attention with a sort of charm. The eye fastens on them as a desired relief from the surrounding dull uniformity, & in advancing watches their varying hues & shapes with a sensible pleasure.

23. Rose at 1 o'clock & prepared for moving on. As we were leaving the door of the fondok, the owner began to storm & rave at one of our company, & finally taking his animal by the bridle would not let him proceed. All of us were likely to be detained on account of this single man, & from the fury manifested it seemed as if we might soon see blows & blood. On inquiring into the ground of the difficulty I found that our man either from his poverty or knavery, or from being actually overcharged by the landlord, was disputing his bill. Impatient of the delay I pressed forward among the disputants, & asked the landlord how great were his demands. He said, "five floos", a sum amounting, in money of the United States of America, to a fraction less than one cent. ~~which~~ I paid the charge in full, & we were suffered to go on our way. — Saw many remains of antiquity to day, among which were an old castle called Kasr El Mnâret, with its cisterns, & a mile or two beyond it, a Roman bridge of 30 arches, all in ruins. Coming within about an hour of Hammamât, we quitted the road to that place leaving the caravan, & taking a direction more to the left for Tunis. At dark halted at a village called Kerm-bâlia. Here all the supper we could procure was a few eggs & a little ~~[illegible]~~ bread made for our special use, which, through haste, like that of the Israelites at the real passover, was of course unleavened. Soon after our arrival, our company at the fondok was increased by a caravan from Tunis. The most respectable man among these addressed me in French, but finding we both understood the

Arabic better, he sat down & conversed for some time. He was a merchant from Susa, to which place he was now returning. He had with him one of his brothers, & two or three Jews who seemed to be in his employ. The brother though of respectable appearance like himself, drank wine till he became intoxicated. The Jews were not of the most bigotted sort. We had a short conversation together on religion, in which they manifested a good degree of interest, but little of information.

2. 4. Rose & set off in good spirits at two in the morning. The moon as usual shone bright — the air was cool but not cold, & travelling I found, through custom, had become altogether more easy. Besides, I was cheered, at this moment, with the prospect that my African fatigues & exposures, whatever they were, would this day be finished, & that, before I slept, I should have the pleasure of receiving, for the first time since leaving Malta, some intelligence from my beloved family & brethren at that place. For a while I walked & conversed with my two companions, (all that now remained with me of the caravan) on the comparative merits of Mohammedism & Christianity. One of them was riding on his camel, & after listening a while stretched himself awkwardly upon the loading, & fell asleep. The other, whether from serious thought upon the subject, or from utter contempt of it I know not, maintained through the whole a perfect gravity & silence. — From appearances at a distance, I expected to find the isthmus, where we are now crossing, traversed by mountains, & the road steep & rough, but on the contrary, wherever we came, we found a smooth plain of considerable width stretching on before us. Keeping to the left of Solymân as we had done in regard to Hamamât, we soon came in sight of cape Carthage, & the gulph, lake, & city, of Tunis, passed the baths of Hammam Liff & the river Miliana with its high stone bridge, & entered Tunis about half past ten. The American consul Dr Heap & his lady received me kindly, setting apart for me a room in their own house, & adopting me for the time as a member of their family.

25 – On coming yesterday to a settlement with the Arab youth, who brought me, I mentioned to him an article of my baggage that was missing, & which I expected him to produce, as it must have been taken while under his keeping. He promised to bring it, & has to day fulfilled his word. It had been stolen, as he declared, by his companion, & it was only by searching his baggage, in his absence, that he had been able to obtain it. Whether it were he or his companion, I thought it not an unfit occasion to address a few words to his conscience, & so I improved it, telling him what a shame, not to say what a wicked hypocrisy it was, to be calling upon God every hour, as I had heard him & his companion do, & at the same time to be trampling under foot his laws.

26. – Walked out with a companion to view the city. The most interesting object we visited was the palace of the late Bey Hamooda Pasha # now inhabited by the chief interpreter. The Princess of Wales occupied it during her visit here. Her dining room &c were particularly pointed out to us. It was not yet finished when the Bey died, & probably never will be so, since all the Moslems here have a strong prejudice against finishing a house, which was begun by another man. A splendid mosque, which was building at the same time by the Sapatapa ‡ or prime minister of the Bey, & who met death soon after his master, is left unfinished for the same cause.

27. By the kind invitation of Dr H. & the Swedish Consul, I accompanied them on a visit to the present Sapatapa called Mohammadey at his country seat, eight or ten miles S. W. of Tunis. This man has been out of health for some years, & is just now somewhat alarmed about himself. The cause of his disease he supposes to have been, either wholly or in part, an emetic administered him by his physician, which instead of having the usual effect, produced in his stomach a violent burning

He died in 1814 after a reign of above 30 years.

‡ In arabic Sahib El Tubaa, pronounced Sahib Et Tub-aa, Keeper of the Seal.

& threw him into convulsions. — He received us in an open gallery of his house, without the least exhibition of pride or pomp, either in his dress, manners, or attendants. In this place of retirement from the bustle of Bardo # & from public business he seems to regard himself rather as a private man than as one of the Court. His disease might probably be arrested, but he evidently wants the decision necessary to put himself under a proper regimen for the purpose. — Among the persons whom we saw at the Sapatapa's, was a young Frenchman at present established in Tunis, a man of enterprise & considerable intelligence. His religious sentiments were plainly deistical. He preferred the Protestant to the Romish Church because it had fewer articles of faith to impose upon the conscience — it was more easy for men to be agreed in thirty nine articles, than in ten thousand. He had very often attended Protestant worship at Marseilles, & loved the preaching better than that which he was accustomed to hear in the Roman Catholic churches, because the preaching was about morals. He always loved preaching where this was the subject, "but," said he, "where the preacher attempts to lay down, & mathematically demonstrate any point of doctrine, then I am off." He had read Voltaire & Rousseau, & confidently asserted that deism was very fast increasing, at the present moment, in France. The Jesuits were a wicked set (the king was one of them) not to be published — many Roman Catholics in the region of Bordeaux were getting their children baptized into the Protestant church for the sole purpose of increasing the party against the Jesuits — France was infinitely improved by the revolution — the late expedition into Spain was most absurd & oppressive — the present good

The Bey's residence, about four miles from Tunis.

understanding between the French & English cabinets, was in a great degree owing to the mutual friendship of the two kings, who were thrown together & cultivated an intimacy in former days. — We returned to Tunis in a shower of rain, rather an unusual occurrence at this season.

Sabb. 28. — Special invitations having been sent to all the Protestants in Tunis, to attend a religious service to day at Dr. Heap's, we had a little congregation of about 20 souls, whom I addressed on the "Reasonableness of the Christian Religion." — Conversed with the Maltese servant boy, endeavoring to shew him the danger of trusting to ordinances & ceremonies, & to the prayers & blessings of priests, & also to shew him the necessity of having a new heart. He admitted the propriety of all I said, but remained thoughtless & trifling.

A considerable fall of rain to day.

29. Mr A. came to my room to inform me that one of the Ulema, or wise men of the place, was sitting below, through whom I might obtain a copy of the Koran, & who understood arguing on subjects pertaining to religion. I went down & found him on a long seat without the door of the Consulate, with his snuff box in hand instead of a pipe, probably waiting my coming. After a few remarks respecting Tunis, we came to the subject of religion on which he discoursed mildly & respectfully, often giving assent to my arguments though directly against his own. The want of miracles, however, to prove the divinity of the Koran much embarassed him. He therefore clung to the traditions, which report that Mohammed wrought miracles. Of these signs, as he called them, of Mohammed, he mentioned three of the most notable 1. He divided the moon 2. The trees bowed to him in homage. 3. He opened his hand, & a river of water flowed from it, which overspread the whole country like an ocean. —

"If," said I, "Mohammed wrought miracles, why does he not appeal to these miracles in his Koran when he reproves the people for not believing in him?" "The Koran," he replied, "is not the word of Mohammed, but the word of God. Mohammed says nothing in the Koran." "Well at any rate some notice ought to have been taken of these miracles in that book; for if God spoke to Mohammed, he must have required him to appeal to these miracles as the grand proofs of his mission?" — And so," said he, "it has been done. The signs of the prophet are recorded in the Koran." Here we fell into a flat contradiction. I required him to quote the words of the Koran, which spoke of these miracles, but he would not. I then brought to his mind a passage of the book in which it is declared or plainly implied that no miracles could be wrought by Mohammed, because that even they, as he alleged, would not of themselves make men believe. He repeated the passage himself, but did not attempt to explain it. — The conversation lasted about one hour, during part of which the American & Swedish consuls were present & three or four Mollems.

Late in the afternoon Mr Tulin, the Swedish Consul, obliged me with a seat in his carriage, & we proceeded together to his country house at El Marsa. On our way we passed through one of the most interesting sections of the ruins of ancient Carthage, viz, along the grand reservoir, where terminated the stupendous aqueduct of 50 or 60 miles in length from Mount Zguân. As we examined the ruins, various individuals of the natives came to offer us coins, & fragments of precious & other stones, which are still to be found on this most ~~interesting place~~ famous spot. They shewed us also in one of their gardens a subterranean passage which they said they had discovered about 8 months before, leading off from near the end of the great aqueduct, & extending onward, as they ~~said~~ assured us, quite to the sea. At

immedi-

immediately struck us that this must have been a branch of the great aqueduct, which supplied with water some distant part of the city, & that very likely it would be found to be connected with the other reservoir, which has been hitherto supposed to have been intended for rain water only.

30. Rode out with Mr T. to survey the ruins of Carthage. The most perfect remains now visible are those of the rainwater reservoir, already mentioned. It consists of 17 distinct, oblong cisterns or vaults side by side, the whole covered with a roof supported by arches entirely of stone, & occupying a surface of 420 feet by 54. The depth might be 20 feet. The mouths of pipes appear in the arches above intended to admit the water which fell upon the roof.

July 2nd. at Tunis. The Eng. Vice Consul called. In speaking of the late act of parliament in favor of Catholic emancipation he expressed his approbation of the measure, & thought it would greatly soothe & open the door [redacted] to [redacted], enlighten & convert the English & Irish papists. His brother, however, an Evangelical clergyman in England, did not agree with him in this opinion.

3. Called on Mr T. the Bible depositary — found with him three cases of the scriptures, one, however, nearly exhausted. Some of the Arabic scriptures which he had disposed of, he had reason to believe had found their way quite to Tombuctoo.

4. The European flags were all displayed to day in honor of the American nation, this being considered their great national anniversary, as the kings' birth-days are to other nations. As customary several of the consuls called to pay their respects; others sent their letters of apology & congratulation.

Had an interview with the Greek priest. — He received me with great attention, took me by the hand, & expressed great joy in seeing once more an American missionary. Mr Fisk had been the instrument of giving his son

now in America, the advantages of a liberal education. He shewed me Mr Fisk's letter in Greek, in which he explains the whole course of treatment & of study, which his son would probably pass through in America. He seemed very well pleased with his son's situation & improvement, & very grateful to Mr Fisk for procuring him such a favor; & when I informed him that Mr Fisk was dead, both he & his wife were much moved, & appeared to weep—. I left a few Greek books with the priest, begging him to dispose of them among his flock, & to inform them that I had more on hand.

Visited also to day the Latin Padre Prefetto at his convent. Our interview was perfectly civil & friendly, as we had no serious religious discussions.

Sabb. 5. Preached to the same congregation as on the last sabbath. One very respectable man, who attended the last Sabbath, but not to day, came in after the services were over, & expressed decided unitarian sentiments, & absented himself to day doubtless from my having said, in my former discourse, that the doctrine of the Trinity was a reasonable doctrine. He condemned the Socinians altogether, admitted the preexistence of Christ, & the doctrine of the atonement, but could see nothing in the word of God to support the doctrine of the Trinity, which he maintained was first introduced into vogue by the council of Nice; & afterwards propagated by fire & faggot.

6. Visited at Sir Thos Reade's, the English Consul. [At table the case was brought up of a British officer who, during my first residence at Malta, declined executing orders from his superiors to fire salutes in honor of St Lorenzo, it being to be done on the Sabbath day (Aug. 10, 1823) on a signal given by the Roman Catholic priests, & as a part of their worship, for which conduct the officer was afterwards cashiered. I defended the officer

on the ground that the worship in question was acknowledged by the British constitution to be idolatry, & could, in no shape, be considered a part of military duty, & that a Protestant soldier, therefore, had as much right & reason to exercise his own judgment on such a command, as if he were required to help drag the car of Juggernaut, or to commit a theft, an adultery, or a private murder. I expressed this opinion without reserve. It might be an erroneous one. If so, I ought, perhaps, to state, for the credit of the rest of the company, that their universal voice was against me. I believe, however, let civil & military officers think as they will, that the more serious & thinking part of the community in England, are beginning to be ashamed of the (to speak no worse of it) tame compliance of their government with the religious abominations of their popish, Greek, & pagan Colonists.] *

Not for publication

* [From the documents, which appeared on the Trial, it was clear that Capt. A's directions specified particularly that the salutes were to be fired & the bell to be tolled by him on the evening of the 9th & on the 10th of Aug. they being the eve & anniversary of St Lorenzo the tutelar saint of the city Vittoriosa. — Capt. A's refusal to obey the orders was conveyed by letter in the following terms; "As I deeply feel that if I take any part in these ceremonies, I should then be relinquishing my most conscientious principles as a Christian & a Protestant, I most earnestly beg that you will endeavor to have me exonerated from the execution of these orders." His charge as brought before the Court by the Procurator, was divided into two clauses, one based on the writing of this letter, the other on not executing the orders; & his crime was summed up in these words, viz: "unqualified disobedience, for which there cannot be found even the shadow of justification"]

6.— Visited at Sir Thomas Reade's the English Consul. Among the persons present with me, were three or four very respectable Spanish gentlemen now living at Tunis. They seem to be all friends of the Constitution, & some of them were on this account rendered too obnoxious to the royal government to remain in Spain. One of them was, it is said, once governor or mayor of the city of Madrid. He was at first banished, but was afterwards invited to return to his native country. Still, however, he prefers, for safety, foreign countries to his own. He has lived in Malta, & holds the common people there in the most utter abhorrence, as, in fact, he does all people who submit blindly & willingly to the tyranny of the Latin priests.

7/— Made a short call in company with Sir Thomas & Dr H. at the Sardinian consul's. Count Philippi gave us some account of his late tour, taken by request of his government, through the interior of the kingdom of Tunis, pointing out his track, the whole way, on an elegant French map lately published at Paris. He is supposed to be drawing up an account of his tour, which will one day be made public.

[In conversing with Lady Reade, the consul's wife, about some of the characteristics of the people of these countries, she said she was particularly shocked with their cruelty to animals. I replied that we could hardly expect them to be possessed of very clear ideas of moral principle in any branch. Here she seemed a little touched & said rather quickly "I don't know, I think the Mahommedan religion to be a very good religion. I think very differently about them since I have come to Tunis." I was really surprised to hear such an expression from the mouth of a female of the English nobility. She went on to give her reasons. "They make no fuss about their prayers. They can pray any where — I often hear my women praying below in the midst of their work, & they seem very sincere!!!"] Not to be published. —

Omit

8. Looked in, a little while, on Mordicai Najjár, a literary, philosophical Jew, & former Arabic master of Mr. Greaves. He is a lean, old man, dirty with snuff, talks much & with great spirit, & cannot bear either contradiction or interruption. He had copies of the O. & N. Testament by him, in four or five different languages. He avowed, without the least hesitation, his belief that the Messiah had come, & that Jesus Christ was that person. The grand proof to which he referred to support his opinion was, what was said by the prophet Isaiah. In speaking of the Jews of Tunis he could not sufficiently express his disgust at them. He could not scout wry enough & long enough at the mention of their bigotry & hardness of heart, their absurd opinions, & their puerile ceremonies & traditions. He had little to do with the Jews. Now & then a person from among them came to converse with him on religious subjects, whom he endeavored to convince of the truth. They disliked him. But in general, as he let them alone, & as they knew him to be a particular friend of the prime minister, they made no attempts to persecute him. His mother, not long since, foolishly embarked for the Terra Santa. Whether she had arrived or not, & whether she was dead or alive, he had not yet heard nor did he seem to be anxious about the matter. — He complained of the voluminous grammars of the Arabic language, which were in common use, saying they were enough to break the head of a common man. He wished to be employed to write a grammar of fifty pages, which should teach the language better than them all. He praised the French translation of the Bible which he had, because, he said, it was done by one who had got into the secrets of the Hebrew idiom. For example Gen. 2. 6. was correctly translated "And no mist had gone up" instead of "but there went up a mist" &c, because in Hebrew, where two or three negative sentences came together it was often sufficient to express the negation in the first sentence only; the following ones would be negative of course — Sent a few tracts today to the shop of a young Jew to be sold publicly

by him on commission. He seems however to be a youth of little force of character, & does not promise much; but he is the best I have yet been able to find.

Attended a Jewish wedding. When we reached the house of the bride, where the ceremony was to be performed, the bridegroom had not yet arrived; but he soon came in, attended by three or four Rabbies & a notary. Immediately on entering the court of the house where we were they proceeded to a small adjoining room, & we followed them. At the farther end of the chamber, on a high seat, in a window, sat the bride as if asleep, crowned with long stems of flowers, thinly veiled, & adorned with a profusion of jewels, clasps, chains &c. She was motionless as a statue, & such I actually took her to be, till being assured by others to the contrary. The notary took out & read aloud a Hebrew manuscript, which we supposed to be the marriage contract. Next was brought a cup of some sort of beverage, probably wine, from which the Rabbies & the contracting couple all gently sipped. The assisting women on each side of the sleeping lady, had thrown a rich sort of mantle over the couple, the edge of which was placed on their heads, & the rest held gracefully spreading around behind them. This, instead of joining hands, seemed to be the token of union. The bridegroom, wearing his hat, stood thus beside his seated motionless spouse, while the marriage service was chanted, after which the cup went round again as before, & was then purposely let fall & broken to shivers. This last act concluded the whole ceremony, & was the signal for the crowd, as well as the bridegroom, to withdraw. The bride was then taken from her seat by the women, & with closed eyes, & as much gravity & moderation as if moving to her funeral pile was led to another apartment.

9. Saw Mr G. Mfanucci, consular agent, of Bizerta. The people of that place, he said, had been supplied, especially the Christians, with the scriptures left by Mr Greaves. Some of the Moors also had received Arabic copies. No opposition to the circulation of books had been manifested.

10. Visited the hospital. — The first thing that struck us on entering, was a dead body lying in the open court, enveloped in a green cloth containing colored letters, probably passages from the Koran. This, however, we were told, was a body brought from without, & not that of a person who had died in the hospital. It was waiting to be washed & prepared for burial at the hospital accommodations. Few of the lower apartments seemed to be taken up, nor was the main apartment so above, in which, in time of general sickness, the greater number of patients must be kept. But nearly all the narrow solitary cells, of which there were 10 or 12, were occupied by insane persons. These were, in almost every case chained by the leg to the wall, & were either sitting or lying on the floor, perfectly silent. One however seemed to be repeating the Koran or prayers; another, when we first entered below was calling out with a loud, swaggering voice, but when we ascended & approached near his cell, held his peace, & spread a sheet across the door, that he might not be seen. One poor man, not chained, we saw lying on his back, his knees bent upward, his legs all bare & scarcely a pound of flesh upon them. He had a most filthy face & beard, & a swarm of flies covered them. One of the attendants stepped in, & shaking him found him, to his surprise, quite dead. Then straitening him & throwing over him his rags a little, he left him without emotion. It was a gloomy place. The hope of the gospel never cheers it. Dark must be the valley of the shadow of death to those who enter it here. We hastily finished our examination & departed. — I have been inquiring without success for some active person to engage in the sale of the scriptures & the distribution of tracts; but to day Providence seems to have furnished me with one without any effort of mine. As I was walking the street, a few accosted me in the English language, & joined me in my walk. He had been a great traveller, had seen America, England, the E. Indies, Italy, & so on. At Leghorn he had sold a great many copies of the scri-

ptures

ptures for Mr. Neat, & as he wanted a little pecuniary aid, being, as he said, poor, I readily offered to supply him with books to sell on commission in Tunis. He was pleased with the suggestion, & immediately took of me a number of copies of the scriptures & of various tracts, for which he immediately went to look for purchasers.

Went into the Protestant burying ground. It is sufficiently large & commodious, but rather out of repair. What, however, struck me as most particularly worthy of remark was, the objectionable character of its epitaphs. Much is said in them in praise of the dead, but in general little or nothing of Him who is the resurrection & the life. Without Jesus what place in this world is more horrible than the grave.

11. Mordecai Najjâr paid me a visit. Observing his cane, for the better holding of it, pierced with a peg in its top in the form of a cross, it reminded me of the crosses at which the Jews are so much frightened in our Hebrew Bibles. I therefore asked him pleasantly how it came to pass that he, being a Jew, walked about with a cross in his hand. He smiled & said that I was not the first person who had made that observation, but gave me to understand that he cared very little, one way or the other, about a wooden resemblance of a cross. — Mordecai said he had just seen & read a printed address to the Jews, in Arabic, & wished to know if it came from me. It was among the books I gave yesterday to the Jew for distribution. He did not speak very well of it, considered as a tract for Barbary. It was too short to contain the necessary evidences, & the type & style were eastern. He doubtless is not quite an impartial judge in such a case. He wants employment. On going away he accepted two or three different tracts in Italian on the authenticity of the O & N. Testaments, & the Divine Origin of the Christian Religion.

Sabb. 12 — Preached as usual. — The day being one of the Mohammedan festivals, it was much disturbed by the firing of guns & other customary demonstations of joy.

13. The Jew has sold a few scriptures, & calls for more, but, he says

he says he is obliged to do all in rather a private way, not hawking the books or exposing them in any way publicly, in the streets. In this particular I do not pretend to counsel him, though from the manifest apathy of the people there seems no great call for special caution.

16. A serious difficulty arose, four days ago, between a French merchant & a brother-in-law of the Bey, in which the latter was treated with great rudeness. The Bey conceiving himself insulted in the person of his relation, was highly offended, & required the French consul to send the merchant out of the Kingdom, declaring that if he remained, he would not be answerable for his life. The consul, ~~on his part~~, peremptorily refused to send away his countryman, & moreover declared that he should hold the Bey responsible for his safety. A considerable anxiety was felt by many lest the difficulty should increase to something much more serious. But to day there has been a general meeting of the French residents, to advise upon the matter, & we hear it is amicably settled, the Bey having cooled down to a rather unusual degree of good humor.

17. A Zouaw-oi, or soldier from the mountains, in carelessly handling his musket, discharged the piece & killed two persons, one of whom was a filthy idiot of usual sanctity, called a Marabout. The soldier has fled for refuge to one of the tombs of the saints, where no one dares to touch him. — In walking out of the city this afternoon, our way would have led us through an open burying ground, but the dragoman took us by a path more circuitous to avoid it, lest, as he said, some of the Moors should be offended at seeing Christians among the tombs. I heard nothing of such a prejudice at Tripoli.

18. Another interview with the moslem notary, mentioned on the 29th ult. When pressed to prove his assertion that the Koran speaks of the miracles of Mohammed, he resorted to the favorite ~~scheme~~ of double senses, saying that the Koran needed a commentary — it must

be explained, or it could not be understood, in other words, it said one thing & meant another, & that in places where common minds would suspect no mea

Sabb. 19. – Preached from the text "whatsoever thy hand findeth to do, do it with thy might" &c.

22. Dr Heap having lately taken a house at El Marsa, in the neighborhood of most of the other Consuls, he to day removed thither with his family. I of course accompanied them. The time allotted to my visit being expired, & my passage to Malta already engaged I bade adieu to Tunis without expecting ever again to enter it.

23. Spent the forenoon in walking about on the ruins of Carthage – Dined at Sir Thomas Reade's. Improved the opportunity to sound the Spanish general as to his belief in divine revelation. He did not express a decided opinion either for the scriptures or against them. He repeated the silly story of Rousseau that Paul turned against the Pharisees, because he was disappointed in love, but where Rousseau obtained his information he did not know. He spoke of the quantities of miracles wrought in Spain before the time of the Constitution, which, when Spain became free, immediately disappeared, as if he would throw suspicion over the reality of miracles altogether. yet, when I asked him if those Spanish miracles could be compared with those of the N. Testament, he frankly said no. His examination of the scriptures has evidently been, in the main, not for the purpose of his own spiritual improvement, but for that of refuting the system of ecclesiastical tyranny, under which he has suffered so much, & which he so thoroughly abominates.

24. – This being the day appointed for my embarcation, the morning was partly spent in serious conversation with individuals of the family of Dr H; & at 10 o'clock I took leave of them all with a sense of gratitude for their many kindnesses & attentions, which I could not easily express. – Reached the Goletta about noon & found there was no hope of getting off to day on account of the contrary wind. Signor Gaspari, the consular agent at the

+the literal one.

Goletta, to whom Dr H. had favored me with a letter of recommendation, generously offered me bed & board in his house during my detention. — A part of the evening was occupied in walking upon the wharf with a scribe of Sig. G. & conversing on religious subjects.

25. The Captain of the vessel I am going in is a Neapolitan, & is as he styles himself "very religious." In one of my interviews with him at Tunis, I had given him a N. Testament in Italian, which I begged he would read, saying that on our passage we would converse about it. He was then quite at a loss what to make of the book, & asked about it such strange questions that it was evident he had never before set eyes upon it. To day he was in, at the office of Mr Gaspari, & I asked him how he was pleased with his book. He replied that he was not pleased with it at all — that it said bad things. I asked him what things. But as many people were coming, & going, & Sig. G. had stopped his pen, & began to listen with a curious smile, he was either ashamed or afraid to say more, but would tell me all about the matter when we got on board.

Seeing a fine Greek Brig, called the Leonidas, nearly in front of Sig. ~~Gaspari~~'s, I was resolved to see the Captain, & so called on him in his cabin. He received me very courteously, shewed me a London Greek Testament & two or three tracts he had received at Syra, was acquainted with Dr Korck, & had seen his school, which he pronounced to be an excellent institution. The government, he said, had lately built a very large edifice, for a school establishment, at Egina. — Had some conversation with the governor of the Goletta, a very respectable Moslem, who has visited Europe, & is a well known friend of Europeans.

Sabb. 26. Captain Sworono, of the Leonidas, called, & I accompanied

panied him again to his vessel. We had a very long talk about images, saints, worship in an unknown tongue, & finally on the doctrine of spiritual regeneration. He was strongly inclined to be a freethinker, but could not quite make the system work. He did not know what would be after death, — thought it probable that there was a future state, — did not know the proof that the apostles were inspired — lying was justifiable as a sin of necessity in certain cases, as Paul said he did not know the high priest, & called himself a Roman, & so on. — At the invitation of Capt. S. I dined with him on board, & after dinner we sat conversing upon deck until the sailors began their music & dancing, when I returned to Mr G. — A better day, we may hope, is dawning upon the poor Greeks.

27. — Capt. Caffiero encourages me to hope we shall set sail this evening. — I inquired of him once more about his N. Testament. He repeated his declaration that it was a bad book, & said he should return it to me the first moment he could do so. Sig. ~~Bernard~~, the scribe already alluded to, joined with me in inquiring what the book said that was bad. "Why," said he, "it says that Paul the apostle was greater than God." When we both declared the impossibility of such a thing, he said, "then it made him at least equal with God." Sig. B. laughed & went out to bring his own Italian Testament to show the Captain that it was the same book as his, & that no such language could be found in it. The moment Sig. B. had stepped out, the Captain, half confounded, asked me of what nation that man was, as if he must certainly be an Englishman, or a Dutchman or some other man of the heretical club. The Captain was now a little balked when he saw us both so positive, & saw another N. Testament just like his, & I told him that it was plain that some person, & not

not the book itself, had been filling his mind with these false notions, that he had better take warning from this circumstance, not to trust too much to what men may tell him, but to search the word of God for himself.

Two respectable looking sailors being in the office, I gave Payson's Address to Seamen to one of them, but the other refused to take a copy, saying, "we are in no need of exhortations." Since leaving Tunis I do nothing in the way of circulating books, & even there I have only been able to put in circulation about 40 copies of scriptures & a few tracts. Nobody seems to remark about the books either pro or con; nobody calls, either as friends or as spies, but a deathlike indifference seems to reign over the whole native population. What better things could be expected in a land where the sound of the gospel has scarcely been heard for thirteen centuries.

2. P. The wind this morning was fair, but the captain is not entirely ready. Went to the Leonidas to leave some tracts with Captain S; but he being absent at Tunis, I left them with the sailors, who all seemed interested in the deposit, & some of whom, in broken Italian endeavored to converse with me. I wished from what I saw to stay a while with them; but as I knew not at what moment my captain would call for me, I chose not to be absent from my lodgings. About noon the expected message came & I embarked. I found on board 8 or 10 passengers beside myself. One hundred & fifteen cattle & horses composed the cargo, & of these 20 or 30 were arranged on the deck; & on deck was to be my birth. A little previous discipline will reconcile one to a great many inconveniences. The recollection of my late voyage from Malta & of my later trip to Sfax among the Lotophagi, not to speak of any higher considerations were enough to banish every vex-

Mr. Bird's Journal in N. Africa.

May 4, 1830.

attons thought, & while I spread my couch on this crowded deck I envied not the happiest passenger in a Liverpool Packet. At a little before sundown, the wind, which had been blowing a gale directly from the sea, came round fair & we set sail. In the morning we were doubling the island of Zimbra. From this place we had in general a favorable wind to Malta which we reached on Friday the 31st just three days after embarking at Tunis. I had now to perform a quarantine of 16 days, at the end of which I was restored to my family & friends, we having been separated a little more than 4 months.

ack? May 7, 1830.

Journal.

of a Tour on the Eastern Coast of Barbary made in the Spring & Summer of 1829.

The coast of Barbary, notwithstanding its vicinity to the continent of Europe & to Malta, having been so little examined with a religious view, additional information respecting it has for a long time been felt to be a desideratum.# That part of it especially which stretches along the immediate neighbourhood of this island (Malta) has seemed to have a claim to a greater share of attention than has ever yet been given it, as it might be found to present openings ~~for pious~~ & opportunities for pious operations, of which, in the absence of labourers on the spot, the establishments here might very profitably avail themselves. The idea of a visit to the coasts of Tripoli & Tunis, was steadily kept in mind by the Beyrout missionaries, from the moment that our labours at that place were suspended, & on our arrival here the subject was made one of our united & serious consideration. In consequence, at the opening of the year 1829, Mr. Nicolayson & myself were on the point of setting off on the contemplated tour, when the approaching visit of Mr Anderson, as the official Agent of the Board, together with some other reasons induced us to defer it. In the beginning of March, however, the object having met the warm approbation of the agent abovementioned, it was again resumed, but now my intended companion having had a call of duty in another direction, I was to be deprived of his solace & assistance, & enter on the journey alone.

In regard to Tunis the lack of information has been in some measure supplied by the interesting account of Mr Greaves who visited that capital & the towns of Suza & Bizerta in 1824. See Jowett's Researches in Palestine, Appendix.

Having been furnished with about 1000 copies of the Scriptures from the Malta Depôt, & about 4000 Tracts chiefly from the American press, I found myself, after various delays, on board the Elena, a small Maltese Bombard bound to Tripoli. The plan was to proceed first to this destination, & after a stay of a month at Tripoli, to pass on, as much as possible by land, & as leisurely as might be found expedient, to Tunis. #

It was at about 5 o Clock P.M. (Wednesd. Apr. 8.) that we got under way. A mild & favorable breeze wafted us from the harbour & along the neighbouring shore, but it gradually died away, & we were till nine at night in doubling the Eastern cape of the island.

The Elena is just the sized vessel commonly employed in these African voyages, as being, on account of the shoals around that coast, more safe & convenient than those of much larger burden. She is laden with wheat, a very unusual cargo, I believe, for Tripoli. But, for a season or two past, the whole Eastern coast of Barbary, as it not unfrequently happens, has been suffering under a drought which has blighted the crops of grain & threatened the country with famine. For the present year there is likely to be a partial harvest, but it has not yet come in. — The trade of Malta & other parts with the kingdom of Tripoli, is not chiefly through the metropolis. That is considered the great military fortress of the state, & its port the asylum of the navy, but the mercantile emporium is rather Ben-gaz-i, ## to which place the

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The city of Tripoli, it will be recollected lies to the S.W. & that of Tunis to the N.W. of Malta, each at the distance of about 250 miles. The distance from Tripoli to Tunis must be somewhat more. — The two kingdoms lie contiguous to each other & take in the whole Mediterranean coast from Algiers to Egypt.

This place was once called Berenice, (a favorite name among the Ptolemies who built it,) & Hesperis from its being the seat of the fabled garden of the Hesperides. The river Lethe flowed near it. It was one of the five cities which gave the name of Pentapolis to that portion of Libya immediately surrounding them. The chief of these 5 cities was the Cyrene of the New Testament, from which the district has also been termed the Cyrenaica. — Ben-gaz-i is called by the natives Bey-gaz-i. It is said by Blaquiere, to have a fine harbor for ~~small~~ vessels of two hundred tons burden.

Elena after discharging her cargo, will proceed. The number of voyages made from Malta to both these ports in the course of the year, is about 50. Their return cargoes are almost without exception live cattle.

The morning rose, & found us still in sight of Malta. But at 10 o'Clock, the wind becoming fresh, it faded from our view. In the course of the day we passed two other Bombards that had set sail from Malta before us. On board one of these was Mr Cox, the American Consul at Tripoli, whose acquaintance I had formed at Malta, and whom we easily recognized & saluted as we passed. The prospect was that we should arrive in port before him, but it happened otherwise. A stiff gale came on from the West which drove us considerably to the leeward, while he, with greater courage & skill, overruling his Captain's fears, kept close to the wind & preserved his course. Towards evening our Captain gave out the call for prayers. It was what is technically called among them the Ave Maria, which it seems to be required of every Romish Captain to have repeated daily so long as his vessel is out of sight of land. Accordingly all the mariners, & almost all the passengers collected on deck, & continued for half an hour chanting their praises & supplications in Latin to the Virgin & various other saints. I afterwards endeavoured to reason with some of them on the absurdity of praying in words which they did not understand, & to beings who, for aught that they knew, were totally unable either to hear or help them. But as I saw they were evidently displeased with the subject, I chose not to offend them by pressing it too closely.

One of the passengers who has been much employed in the trade to Tripoli & Bengazi conversed about these places like a man of some observation & intelligence. He had been, he said, for days together, & without any guard, far in the interior of the Cyrenaica, for the purpose of purchasing cattle, & had found the natives in general both peaceable & kind. — When quite a lad this man was made a slave to Othman one of the Pasha's sons, & while in that state, associated of necessity so much with his fellow slaves that were from Bornoo, that he could converse familiarly in their language. As I had intended to

make out a small Bornoo vocabulary, he readily consented to assist me in commencing it.

We first came in sight of Africa on Saturday morning. It presented an appearance very different from the only part of the continent I had ever before seen, viz. the region near Gibraltar. Instead of high, craggy mountains, the coast appeared to be that of a vast plain. Streaks of green were observable extending all along the shore, which proved, on nearer approach, to be immense groves of the palm or date tree. A single ~~chain~~ range of high ground scarcely deserving the name of mountains, was dimly visible through the thick air, commencing on the left of Tripoli & stretching off to the South. These are called the mountains of ~~the~~ Goriana. They are said to rise 1500 feet above the level of the sea, & to be inhabited by a race of people who dig their dwellings in the earth. The sea coast on the south of Tripoli, it is said, continues very low for 40 miles, from which point it rises gradually for 100 miles till you come to cape Mesurata. Near Lebda, 67 miles from Tripoli, the mountains of ~~the~~ Mesullata, which are connected with those of Goriana, rise precipitously over the coast, & to the south of this place, beyond a narrow plain, runs a considerable chain of hills 300 feet high, & gradually declining towards the shore. Their appearance is rugged & stony. They seem uncultivated & deserted, but might be covered with vineyards & olive trees. (Della Cella.)

On nearing the shore we found we had been carried far to the left of our true course. Tripoli was in sight, but the wind continuing unfavourable, we could not reach it. We however, approached so close that a boat came out & spoke us, informed us of the safe arrival of consul Coxe that morning, & took on board one or two of our passengers. An entrance into the harbor by night is rendered so difficult by the rocks & shoals which hem it in, that our Captain determined at once not to attempt it, & so stood off again to sea.

The next morning brought us happily to anchor amongst a considerable number of other vessels, close by the walls of the town. It being the Sabbath, about a dozen flags of various Christian nations were seen waving over the city, & it was not unpleasant to observe "one out of the many" having the stars & stripes of America. Mr. Coxe

was of course expecting me in the vessel, & a boat was soon along side from him with a conductor to bring me to his house. I was glad for once to find myself in a Mohammedan country, or at least in a place where I might, without the tedious detention of a quarantine, escape from a confinement the like of which I had never before suffered at sea. — I followed my conductor & we were soon at the consul's, where I was received with many demonstrations of kindness, both from himself & from his lady. — In regard to religious customs & institutions throughout the Mediterranean, "all the foundations are out of course". A Mediterranean Sabbath we have every where found to be a day of visiting & amusement, & I was not disappointed in finding that it preserved its distinguishing characteristics at Tripoli. As a type of heavenly, holy rest, it is to all intents & purposes abolished.. The universal voice is

"In worldly duties let the day"
"In worldly pleasures pass away."

To spend the Sabbath "in view of one that ne'er shall end" forms no part of the common calculation.

After passing two days of comparative quietness within doors, I took a walk without the gates of Tripoli. The ground near the city is occupied chiefly by open burying grounds, & gardens for the raising of grain & table vegetables. No high enclosure, nor any tree, except here & there a straggling palm or a mulberry for a shade at a well, is permitted to stand within cannon reach of the walls. Beyond this space is what is called by the Moors the Munshecy, where commence the thick palm groves already mentioned, embosoming within them a great many fine gardens, with palaces, country seats, & cottages attached to them. This palm forest extends eastward to a great distance, but in passing southward into the interior one soon finds himself at its outer edge, from which, except when the mountains of Gorians are visible, nothing is seen but a trackless desert of sand.

On the eastern border of the open plain just described, adjoining the sea, is a considerable space perfectly bare & barren, where on every Tuesday as to day is held a small fair. Thither we at this time directed our steps. Nearly all the people we met, (& the way was much thronged,) exhibited the image of poverty, & yet, what was very surprising to my companion & myself, coming as we had done direct from Malta, not an individual of

them presented his hand for alms. Their dress was the simplest possible. The men generally wore a mere skull cap on the head, & a narrow woollen blanket thrown loosely around the body. The women were habited somewhat less sparingly. Of some of them only an eye was left visible, while of others less scrupulous, especially the blacks # the whole head & shoulders were left quite bare. The greater part of the country people who had brought articles for sale, were seated by their merchandize, flat upon the sand, with nothing to shelter them from the burning sun, patiently waiting for their customers. A few however were accommodated with tents. Such as came to buy, & such as came like ourselves merely to see, were moving about from stand to stand in every direction. All was hurry & bustle. The number of persons here in the European dress, is so great that, in passing through the crowd, we excited little or no curiosity. —

As we entered the grove, or as it may be called the forest, of the Munsheey, on one of the main roads leading coastwise toward Lebda, we observed a number of deep round pits, but not so deep as the wells for water, close on the borders of the road. They are thought to be remains of antiquity & to have been made not for water-wells but for public granaries. The latter part of this supposition is certainly confirmed by the mode of their construction. # The mouths of these pits, which were evidently once closed up with stone &

These blacks are always from Bornoo or some more central part of the continent than Tripoli. The Arab countenance, both Bedoween & Moor, is swarthy, but not black, & has small, & rather mild & comely features.

"They were designed for magazines to lay up corn in, & they say it will keep in them perfectly good a hundred years." Tully's Tripoli.

"It is the custom among the people of Africa to have, both in the fields, & in almost all the villages, secret subterranean magazines (sub terra specus) for the storing of their corn; & these they more especially prepare when in danger of sudden invasion from their enemies." a. Hirtius de Bell. Afr. LXV.

If these are to be considered antiquities they are almost the only things of the kind which Tripoli presents. Perhaps the only exception that need be made (& it is a noble one) is that of a triumphal arch which stands in good preservation in the midst of the city, & which is clearly of Roman origin. It is composed of huge blocks of marble, put together without any cement, & ornamented with various sculptured figures. These last, however, are now very much mutilated. But the most important part of it perhaps of all, remains in general as fresh as when the sculptor left it: I mean its inscription.

mortar, are now carelessly left open, & some of them have fallen in, taking off a part of the road itself, & thus exposing the passers by to fatal accidents. — The prevailing trees in these suburbs, next to the palms by which we were surrounded, were the olive, the fig, the pomegranate, mulberry, almond, & lilac. The more cultivated grounds furnish the orange & the lemon, but these the high mud wall enclosures prevented us from seeing. We found two or three small fields of barley ripening for the sickle. The wheat harvest is already begun. The life of all these green fields & gardens about Tripoli is artificial irrigation, & it is said that by this simple means almost any part of the neighbouring desert might be made productive. Water of a tolerable quality though always somewhat brackish, is to be found at no very great depth in all this region. —

The universal mode of working the wells here, in irrigating the grounds is a little singular, & may deserve a description. The pump is unknown. All the water is raised by means of animal power. [For the rest of this description see the Journal 1st copy.]

This is found at the top of the northern wall, in four lines extending from corner to corner, & shews that the fabric was erected in honor of Marcus Aurelius Antoninus & Lucius Aurelius Verus, the two joint Emperors that in the year 161, succeeded Antoninus Pius. It is as follows; [the dotted letters & parts of letters should have been written in the line]

IMP·CAES·AVRELIO·ANTONINO·AVG·P·P·ET·IMP·CAES·L·AVRELIO·VERO·ARMENIACO·AVG
ARS ELIO ANT ET T
SER·CORNELIVS·SCIPIO·ORFITVS·PRO·COS·CVM·VT TEDIO·MARCELLO·LEG·SVO·DEDICAVIT
CORNELIVS SCIPIO
C·CALPVRNIVS·CELSVS·CVRATOR·MVNERIS·PVB·MVNERARIVS·IIVIR·QQ·FLAMEN·PERPETVS

[This line seems to be defective]

[~~This line seems to be defective.~~]

ARCV MARMORE·SOLIDO FECIT

~~ARCV·MARMORE·SOLIDO·FECIT~~ each other

(The letters MSAI marked by the dotted line should be perpendicular to

The dotted letters & parts of letters indicate that the inscription in those places is entirely defaced.

The first part of the two lower lines is now covered by the terrace of a house that is built against them. I found them as here copied in a late book of travels by Capt. Lyon. The same inscription was originally engraved also on the western wall, but nearly the whole of it has yielded to the ravages of time. — This Emperor Aurelius (Antoninus) has been dignified with the titles of good & great, & that too in what is sometimes called Christian poetry. But what ought we to think of the virtues of a man, who beyond others "persecuted the church of God & wasted it." Aurelius was more implacable against Christ than his predecessor. Justin could not move him: And he has gone to the judgment with the blood of Justin & of Polycarp & of the martyrs of Lyons in his skirts. See Milner's Ch. Hist. Vol. I. ch. 5, & 6.

The name of Cor. Scipio Orfitus appears on the list of Roman Consuls about the year of our Lord 172, & the name of Scipio Orfitus, Proconsul of Africa, occurs in the works of the African philosopher & magician Apuleius, who flourished about the same period. Tillemont, a celebrated French author, though he does not record the whole inscription, gives us the name of Orfitus as being Servilius Cornelius Scipio. Perhaps in the days of Tillemont the inscription was more legible.

My second walk out of town was with a friend among the burying grounds. The graves are very thick, some of them covered with stones & monuments, others to be recognized only by the trench or hillock of their surface. They lie spread over an immense space [& so on to the close of the account or subject. Perhaps the words "ya hasra" would be better translated "poor thing." At the close add as follows.] Of the many thousands whose bodies moulder here, a vast majority doubtless, like those who now walk upon their dust from day to day, were "strangers to the covenants of promise, having no hope & without God in the world." The great mass of them, it is to be feared, will find themselves, at the last great day, classed under that awfully comprehensive term "they that have done evil."

A few days after this turn we took another out of the eastern gate to see the wharf, harbor, shipping, fortifications &c. in that direction. Among the objects of interest that presented themselves were a considerable number of shells that had been thrown at the town in the late bombardment by the Neapolitan fleet. These had fallen, as it seems most of the others did, harmlessly in the harbour, whence they were afterwards fished up by order of the Pasha. For their easier discovery oil was thrown upon the water to render its surface the more tranquil & transparent. The attack seems to have made no impression whatever upon the walls of the town. # I saw one mark only. It was where a shell had fallen

A late English writer whose name appears in these notes, makes nearly the above remark in regard to the effects of the American war with Tripoli in 1801, & onward. But the ~~visible~~ reason why "no serious impression" was then made "upon the castle" or upon "the town" seems to be simply that no impression was attempted, mere blockades & wars upon ships not being intended to break down stone walls. The "few ineffectual attempts" as he calls them, that were made, though they tore down no walls, yet did, after all, somehow wonderfully affect the spirit & the demands of the Pasha, ‡ & if the agent of the U.S. threw away $60,000 for a dishonorable peace, it was not through the inefficiency of the forces employed, either land or naval, among whom the news of the terms of the peace was received with a general burst of indignation. — Some other remarks of this author in the same connexion betray much illiberality & misinformation. It is really

‡ The original demands of the Pasha were a new treaty with a present of $250,000 & a tribute of $20,000 a year. —

~~I saw one more only. It was where a shell had~~ fallen against the side of a castle. From this quarter, (the N.E. corner of the city) is a high mole extending out into the sea terminating in a larger & smaller battery with 20 or more heavy pieces of ordnance, the mole itself including another small battery of 7 or 8 guns which spreads out on the N.W. side of it, has upwards of twenty more. — There are now in the harbour 10 or 12 foreign vessels, almost all Bombards, besides a number of small coasters called sandals & Shibbaks. ## Among the rest are three rusty dismantled vessels of war belonging to the Pasha. The navy of his Highness appears to be much reduced from the footing of former years. The European princes generally, consenting to pay him tribute, he contents himself with their salary, & prefers enjoying his decline of life in otio cum dignitate to renewing the cares & dangers of a course of original piracy ‡ He has storm & bustle enough in his early life.

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a pity that naval, & military, civil, & literary men on both sides the water, should say so much to foment the mutual animosities of England & America. But, at least, while so many individuals are found in either country who can look upon the other only in the light of a rival, whose prosperity is their calamity, let those who love our Lord Jesus Christ, & who are sensible of the stand which these countries occupy in regard to the gospel, feel the necessity of increased watchfulness, prayer, & effort, that the angel of discord divide us not.

The word is commonly spelled Xebec. But this is probably because it has come to us through the Spanish, whose X is nearly over sh.

‡ Russia & Austria have a special arrangement respecting this Pasha, with the Grand Signor, but in regard to all other nations, such as would venture abroad upon these seas, must, on penalty of a war, & in addition to tribute in most cases, maintain an accredited agent or consul at the court of his Highness, & that whether they have any trade with his kingdom or not. To this demand the nations concerned have most respectfully submitted, with but one exception. The rebellious Hanse towns of Germany, in contempt of the customs & laws of nations in this particular, & regardless of the peace of the seas, have had the effrontery to sail the ocean without his Majesty's leave. His whole disposable force at sea is therefore at present employed against that lawless community, to take, plunder, & if need be destroy, until it shall be content to submit itself to the wholesome regulations of the rest of the civilized world. One rich Hamburg prize had lately been brought in, & I myself saw two cruisers sail from the harbour with the avowed intention of following up this work of plunder. How long will civilized nations, who are right upon the seas, tolerate these principles.

Having heard much of the great fair that is held weekly a few miles off in a south direction, I one day accompanied the brother in law of the consul thither. It is a little to the right of the road leading from Tripoli to Tajoora, & about half way between these two places. It was said not to be so well attended as usual on account of the harvest which is now in its most busy stage. The chief articles exposed for sale were, beasts of burden, fat cattle, sheep, goats, fowls, wheat, barley, oil, & cured dates. In one or two tents I saw a variety of drugs, particularly senna leaves, probably from the mountains of Goviana. A few Maltese were present with a quantity of cotton cloths for sale to the natives. A few large sacks of wheat were standing about; the best quality at ten dollars the wi-ba, or nearly $2.50 the bushel. I observed also a few ears of Indian corn.

My final rule into the country was out to Tajoora. It is a scattered village about eight miles S.E. of Tripoli. Nearly 300 years ago when the Knights of Malta had possession of Tripoli, a great many villages existed in the vicinity of Tajoora which have since been all annihilated. # The most interesting objects we saw were a couple of lakes &c &c See copy 1st

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When the Knights first came in possession of Tripoli (A.D. 1530) they found the Sheik of Tajoora a great annoyance. He was governor of a large district around him & could raise from his villages a considerable number of horsemen & musketeers, who often lay in ambush, & made assaults upon the inhabitants of the city when they ventured without the walls. But Tajoora became still more formidable when, two years afterwards, it fell into the hands of Kheir-Ed-Deen Caramanli, a famous Corsair, & one of the lieutenants of Kheir-Ed-Deen Barbarossa, King of Algiers. Muley Hassan, then reigning at Tunis, a native prince, & jealous of the Turk, entered into a particular alliance with the governor of Tripoli against him. Hassan raised a considerable body of forces, & being furnished by the Knights with a train of artillery, put Tajoora under siege. He was however beaten off & compelled to employ his invading force on the defensive. Not long after, Kheir Ed Deen acquired sufficient confidence to make an attempt upon Tripoli itself, but being knocked from his ladder while in the act of scaling the walls, his soldiers supposing him killed, were seized with a panic & fled. Application being made to the Grand Master for assistance, a considerable force was, soon after this, sent from Malta under Botigella, general of the gallies, who blew up the ~~town~~ tower or fort of Kheir Ed Deen near Tripoli, defeated the Turk, & sacked the village in which he was fortified.

Kheir-Ed-Deen was succeeded at Tajoora by Mrad (Murat) Aga a

The Palma Christi, or castor oil plant, is found, & a good deal of oil yearly made from it, in the vicinity of Tajoora. (Blaquiere.)

My Moslem companion in this excursion, pointed out to one, not far from Tripoli, a very large new monument just finished, where lies the body of a late grandson of the Pasha. The Moslems seem to attribute his death to a particular divine judgment, because he had, a few months before that event, murdered his wife in a fit of jealousy.

Hameeda also shewed me a tomb of one of the Mohammedan saints, who is thought to have the power of inflicting temporal punishment on all who swear falsely by his name. The consequence is, that many witnesses are made to swear by this saint in preference to the name of God or any other oath. H. very seriously related two or three instances &c &c [See 1st. copy.] These tombs, as well as the saints themselves while living, are called Marabboots, a great number of which, both tombs & men, of different degrees of reputed sanctity are found in & southward of the Metropolis. The tombs are sanctuaries, or places of refuge for the guilty, so that every afsafsin has an asylum at hand where no human hand can touch him. The most that even the Pasha can do against him is, to set a guard about him & starve him to a surrender; but while this process is going on he often finds means to escape. — One of these living saints I had opportunity to see almost daily in the streets of Tripoli. He was a dwarf in stature, with a small deformed head, apparently below the middle age of life, & a complete idiot. He was generally seen walking the street in silence taking notice of nothing, but sometimes he would lift up his voice and make the streets echo with his noise. The people considering it a merit to feed him, & to comply in many

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nother lieutenant of Barbarossa, who refortified the village which the Knights had taken, & who, when Sinan Pasha arrived to the taking of Tripoli, received him with open arms, & furnished him with a body of cavalry to aid him in his enterprise. This Aga also, when the Knights had surrendered on honorable conditions & were advancing submissively toward Sinan's quarters, came upon them with his cavalry, & stripping them all, without distinction of rank or condition, put them in irons & treated them like slaves. — This man, after the fall of Tripoli, became its governor, & once with 4000 Turkish soldiers, ~~defeated~~ repulsed the Knights from an attack they made upon a town near the island of Jerba, called Zo-ár-a.

cases with his demands. this superstitious respect had had its natural effect to make him insolent, & I was told that the saint often put himself in a rage, & vented his feelings in the vilest language. — It was most confidently reported & believed among many of the common people, I know not upon what foundation, that this Maraboot was destined to be thrown from the top of the new mosque now building in the town for the purpose of consecrating it & giving it his name. — One other of these Maraboots I saw begging from door to door, clad like a mountebank, having on a cap of wool & a profusion of animal bones strung around his body. — But these men are not always idiots. Some of them are endowed with a good degree of cunning, ingratiate themselves into public & princely favor, & become mischievous meddlers in politics. It is supposed that the present Pasha was much under the influence of one of them in some of the first excesses of his ambition. #

Della Cella's description of the Maraboot is, that he can sometimes read the Koran, — has one wife, — drinks no wine nor spirits. Besides he is perhaps skilled in tricks. "The least crafty among them will continue shaking their hands & arms so violently for several hours, that they frequently fall down in a swoon: others remain motionless in attitudes the most whimsical & painful. Some even pretend to perform miracles in the public streets. This trade descends from father to son, & is so lucrative that the most fertile parts of the country swarm with these knavish hypocrites. — When they die the neighbouring tribes erect a sort of mausoleum to their memory. To these tombs — — the devout repair in crowds, & are accosted by the deceased through the organs of his surviving representatives, who dwell within the walls of the tower, & artfully contrive to increase the holy reputation of their predecessors as well as their own profits. The walls of these tombs are covered with votive tablets & offerings to the deceased, consisting of fire arms, saddles, bridles, stirrups, & baskets of fruit, which no profane hand is allowed to touch." (Letter II.)

The following is from another source.

"As we were passing through a part of the castle — — we met one of the Moorish saints or holy men — Contrary to the general appearance of the Maraboots he was tolerably covered with a long white blue shirt reaching to the ground, & white trowsers underneath. He wore nothing on his head, which was shorn close, except a long lock of hair descending from the back part of it — He was returning from the Bashaw with whom he had a long private audience. His appearance, from the furious & strange gestures he made, with an immense large living snake round his shoulders, was truly terrific, though we were all aware of the unfortunate reptile having been rendered harmless by the wearer's extracting its sting." (Tully.)

In the harbour of Tripoli are found the remains of the American Frigate, the Philadelphia. On the 9th of May, I took a boat & went out to view them. They lie dragged up into shoal water close under the batteries at the end of the mole of which mention has already been made. They are grown over with a kind of moss, & darken the bottom to an extraordinary length #. The guns of this ship after her destruction were taken up, & a part of those now seen upon the mole near by, are said to be of the number.

On the 12th I was favored with a peep at some parts of the Pasha's palace. I went in company with consul Cox who had an errand with the Shekh el beled, or city Mayor. This building, being itself a fortified castle, is not included within the city walls. It stands at the water's edge & close by the land gate at the S.E. corner of the city, thus overlooking the naked plain on the south & the harbor on the east. The lower part of the building was thronged to excess with the country Arabs, horses, mules & cattle, & had less the appearance of a palace than of a market. A considerable number of blacks, who were the slaves or soldiers of the Pasha were standing idly about the passages, but with all our inquiries, (for we had no dragoman) we could get neither guide nor advice in regard to Shekh el beled. After walking awkwardly for a time, about the court below in search of a certain person whom Mr. C. knew, & who would have given us the direction we wished, we mounted up the rough & broken stairs to the second loft, where still

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This unfortunate vessel during the war of the U.S. with this kingdom, being off Tripoli on the 31st of October 1803, discovered a small vessel of the country making for the harbor to which, she immediately gave chase. But proceeding too far, she got aground & fell with all on board, into the hands of the enemy. # Mortified at the idea that such a contemptible power should be able to exhibit before the world so proud a trophy from the American navy, Commodore (then Lieut.) Decatur with the consent of his superior in command, resolved if possible either to recapture the Philadelphia, or to destroy her. On the 3rd of February 1804, in a small ketch, with about 70 volunteers, he left the fleet at Syracuse, & proceeded to Tripoli; where on the night of the 16th he executed his purpose, &c &c (See copy 1st)

Among the prisoners were Commodore Bainbridge, commander, & Commodore Porter. Some of the crew were reduced to slavery, & all remained in custody more or less close until the conclusion of peace in 1805.

we continued to find stables & horses, & other animals. At length, however, but upon the same level, we came to a somewhat more decent & habitable part of the building, where it seems some of the head men of the city & palace have their offices. Passing along a gallery, overhanging the open court from which we had just ascended, we saw a number of Jew brokers & others apparently in waiting, & last of all, at the head of a short steep flight of steps, in a little poet's garret, we came to the Sheikh el beled. He was seated with a scribe or two upon the floor, but with scarcely a window or an article of furniture about them, except the carpet on which they sat. They all rose respectfully at the appearance of Mr. C. & continued standing during the whole conversation that followed. But it was soon over, & we immediately set about our retreat, which we happily made good without any accident, & without, so far as we know, either seeing or being seen by any of the royal family. — It had been my intention to make a formal call upon the Pasha, & the consul had offered to attend & introduce me. But before a convenient time arrived, an account of him fell into my hands which proved an effectual antidote to all my inclinations in this particular. # ——

Yoosef Pasha was the youngest of the three sons of his father & predecessor, Ali Pasha, & it is very doubtful whether he would ever have reached the throne of his ancestors had he not waded to it in blood. His ambition began to manifest itself more fearfully during the consulship of Richard Tully Esqr. about the year 1790. The book published under that gentleman's name, gives a most affecting view of the violence & disastrous consequences of that passion of his Highness in its first ebullitions, & of its progress in crime through a number of successive years. The following extract respecting the murder of Bey Hassan, the Pasha's eldest brother, with its attending circumstances, is sufficiently revolting.

"When the Bey came to his mother's room, she, perceiving his sabre, begged of him (assuring him his brother had no arms) to lay it aside before they entered into conversation. The Bey, to whom there could not appear the smallest reason for suspicion, willingly delivered his sabre to his mother. The Bey, as soon as they were seated endeavoured to convince his brother that though he came to go through the ceremony of making peace, yet there was not the least reason for it on his part; for that, as he had no longer sons of his own, he considered Sidi Useph (Yoosef) & his brother as such, & would always treat them as a father whenever he succeeded to the throne. Sidi Useph

But whatever there may be of atrocity in the character of the Pasha, it has come down to him in a line of indisputable legitimacy from his fathers. His great grandfather Hamet the Great, became Pasha by taking by stratagem & strangling

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declared himself satisfied, but observed that to make Lilla Halluma (their mother, who had brought them together) completely happy there could be no objection, after such professions of friendship from the Bey, to seal their peace with sacred oaths upon the Koran. The Bey replied "with all his heart" that "he was ready!" upon which Sidi U. rose quickly from his seat & called loudly for the Koran, the word he had given to his eunuchs for his pistols, two of which were brought & put into his hands, when he instantly discharged one of them at his brother, seated by his mother's side. The pistol burst, & Lilla Halluma extending her hand to save the Bey, had her fingers shattered by the splinters of it. The ball entered the Bey in the side. He arose however, & seizing his sabre from the window made a stroke at his brother, but only wounded him slightly in the face, upon which Sidi U. discharged the second pistol & shot the Bey through the body.

What added to the affliction of Lilla Halluma at this tragical event was, that the Bey erroneously supposing that she had betrayed him, exclaimed, after being wounded, "Ah, madam is this the last present you have reserved for your eldest son?" — Sidi U. seeing his brother fall, instantly called to his blacks, saying "there lies the Bey, finish him". In a moment they dragged him from the spot, where he was yet breathing, & discharged their pieces into him. — Lilla Aisher hearing the dreadful sound, broke from her women — & springing into the room clasped her bleeding husband in her arms, while Lilla Halluma, in endeavouring to keep Sidi Useph from disfiguring the body, fainted over it from agony of mind. Five of Sidi Useph's blacks were at the same moment stabbing it as it lay on the floor; after which miserable triumph of their master they fled with him — — — —

As Sidi Useph left the castle he met Bey Abdallah # the great Chiah (Sheikh) a venerable officer the first in power, & beloved by the people. The moment Sidi U. saw him he stabbed him to the heart & the Chiah instantly expired. Sidi Useph's blacks who were following him threw the body into the street before the castle gate, & the hamperes (the Bashaw's guards) who were standing by, conveyed

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Bey Abdallah was the son of the last Turkish Pasha that reigned at Tripoli, & the adopted son of Hamet the Great. He married a daughter of that sovereign, sister to Mohammed Pasha, the grandfather of Yoosef.

in one day, three hundred Turkish Chiefs. He also, when he became old & blind, shot himself. Mohammed Pasha, son of Hamed the Great, hastened the death of one of his uncles by a poisoned plaster. His son Ali Pasha, father of Joosef, "is known to have put to death seven of his nearest relations." (Blaquiere)

It may not be

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it to his unhappy family."

Some time after this first step towards the throne, Sidi Joosef shut his other brother out of the city, & (as the chief interpreter at Tunis told me) is supposed to have taken off his father by poison. His mother died of a broken heart — Although the Pasha, since he has had the reins of government fairly in his own hands, has ruled better than could have been expected, yet he has more than once, through the insubordination of his own family, experienced the just retributions of Providence. He has seen in his turn, two sons at different times conspiring against him. One he drove, with an army, into Egypt. The other he at first sentenced to be banished, but afterwards concluded, from motives of policy, merely to disarm him & keep him under watch. —

It may not be amiss to pause here a moment & take a hasty survey of what Tripoli has been & still is, in regard to various particulars not included in the foregoing remarks — The name by which it is now designated seems not to have been used until soon after the Christian era, & then in reference not to the city, but to the whole surrounding district. It was founded in the circumstance that the district included three important cities, vizt Leptis, Oea, & Sabrata. The last of these having acquired a preeminence above the rest gradually took to itself the name of the district, & is to this day called by Europeans Tripoli Vecchio, (Old Tripoli,) but it being afterward laid waste, its ruins & its name were transferred to Oea, the present Tripoli, which as Leptis was also destroyed, became at last the capital of the district. — Oea is spoken of by a great many ancient writers, such as Ptolemy, Strabo, Pliny, Tacitus, Livy, &c. Bochart mentions no less than 7 or 8 of these authors, who have each his own peculiar way of spelling the name of the city. Christianity was introduced here in the 2nd century. Apuleius who married & lived at Oea # was one of its opposers. In the time of Cyprian (about AD. 250)

Leptis was evidently at first the capital of the district. It was called Leptis Magna in distinction from Leptis Parva which was also a large city in the district of Byzacium towards Tunis. It gave birth to the only Roman Emperor who came from Africa. This was Septimius Severus who died in England while on a military expedition to that country. Leptis was built by the settlers from Tyre & Sidon, destroyed by the Vandals, rebuilt by Justinian about the year 540. & finally overthrown by the followers of Mohammed about the middle of the 7th century. The ruins of Lebda, as it is now called, are the most splendid of any between the greater & lesser Syrtes.

In Tully's Tripoli, Apuleius is said to have been born at Oea, but this mistake was probably copied from Gibbon (See Decl. & Fall of the Rom. Emp. Chap. 25. note.) All the early authors that I have seen agree that he was born at Madaura, near Hippo Regius the bishop's see of St. Augustine. He was a Platonic philosopher under the reigns of Antoninus Pius & Marcus Aurelius Antoninus. His mother was a descendent of Plutarch. Having married at Oea a rich widow, he was accused by her disaffected relations of being a magician. His defence of himself on that occasion is mentioned by St. Augustine (who often speaks of him & calls him a magician,) as being very ingenious (copiosissima et disertissima.) It seems he endeavoured to acquit himself of guilt, by proving not that he was no magician, but that the practice of magic is no crime. The Pagans considered him a magician, & compared him with Jesus Christ. He had at Oea & Carthage public statues erected to his honor.

Bishop Natalis of Oea was present at a council at Carthage & answered in behalf also of his colleagues the Bishops of Leptis & Sabrata. ~~It the~~ ~~justice speaks of Tripoli as the place where prevailed in his day the heresy of Stan~~ ——— Great accessions to nominal Christianity were made here under the Emperor Justinian, but when the Saracens overran the country soon after, the whole vanished & was forgotten #

"In the time of Motasem, the 8th Calif of the Abbasides, A.D. 837, there was under the Bishop of Alexandria a Christian Bishop at Cairoan. (This Cairoan must be put as it often is for Cyrene of the Pentapolis or Lybia proper.) After this time we have no knowledge of Christianity in these provinces." ——— Dr Herbelot. Bibliith. Orient.

The great ecclesiastical historian of Rome, Cardinal Baronius, appears to think that vital Christianity had nearly or quite expired, even before the Mohammedan conquests. To prove that the churches had laid aside discipline & become exceedingly corrupt in morals he mentions one great crime of the clergy, quoting the following words as from the sixth council ch. 12. "Porro haec quoque ad nostram cognitionem pervenit, quod ~~illic~~ in Africa, et Libya (probably Cyrene) et aliis locis, quidam ex iis qui illic sunt religiosissimi Presbyteri, cum propriis uxoribus, etiam postquam ad eos processit ordinatio, una habitare non recusant, &c." If" adds the Cardinal, "the very Bishops, the leaders of the people, perpetrated such crimes, what must we expect of the people, (quid caecus caecos populus sequens?) From these things, I say, it is easy to imagine what wickedness must follow, for which, as God had before sent the Vandals to punish them, so now he delivered them up to the barbarous Saracens for their utter destruction" —

Ann. 696. XIV.

This place seems never to have occupied any important place in history, until ~~after~~ under its modern name, it was taken possession of A.D. 1510, by Ferdinand King of Arragon & Castile. In 1530 it was delivered up by Charles V. who had succeeded Ferdinand, to the Knights of Malta, who undertook its defence in consideration of enjoying the island of Malta in fee gift from that Emperor. Twenty years after, Sultan Solyman sent against it a fleet of about 150 vessels with 12000 soldiers, besides a great number of pioneers, under Sinan Pasha with two lieutenants of whom one was the famous Corsair Dragut.# This armament ~~after~~ passing & plundering a great part of the island of Malta, besieged & took Tripoli with very little effort, since which time the place has remained without interruption in the hands of the Moslems. In the beginning of the 18th century, it seems to have been governed by a Turkish Pasha sent directly from the Sultan at Constantinople, but in the 14th year of that century Hamed of Caramania, surnamed the great, then Bey, took occasion in the absence of the Turkish Pasha, to decoy into his power & strangle the Turkish Chiefs of the garrison, & to proclaim himself Pasha. In this enterprise of his he managed so well as to keep up a good understanding with the Porte & to establish the government hereditary in his own family. The government is therefore now called not a Turkish but a Moorish one.

Tripoli though never retaken since lost by the Knights, has been subject to several foreign invasions. In the year 1675. Sir John Narborough visited it with an English squadron, & after destroying 4 of the ships in the harbor obtained a treaty of peace upon his own terms. Ten years after, the French, under the vice Admiral Marshal D'Etrees bombarded the town with considerable effect, compelling the government to give up 600 Christian slaves together with three merchant vessels which they had taken, & to pay in cash 500,000 livres. Another assault was made upon the city by the French in 1728 (Busching) In 1801 (May 24) the American flag staff at Tripoli was cut down, & the Consul (J. L. Cathcart Esq.) had leave to retire. In July Commodore Dale arrived, blockaded the port for two or three weeks, & sailed for Malta. After this the Commodore returned by way of Tripoli to Gibraltar, where the Tripoline Admiral with his two ships had been kept close shut up in port. The war was unhappily prolonged year after year without any decisive event until 1805

Dragut was killed, June 1565, by a blow in the head from the fragment of a stone while reconnoitring the fortifications at Malta. The point where he fell is at the mouth of the quarantine harbour, & has ever since been called by his name. His body was taken to Tripoli for burial, & his tomb there is still held by the people in great veneration.

1805, when a coalition having been formed with Hamed Bey, the Ex-Pasha, measures were taken for an assault upon Tripoli both by sea & land. In March of this year, Gen. Eaton & the Bey commenced their march from Egypt upon the Pasha's territory. Derne was taken by storm the following month. The whole eastern part of the kingdom at once submitted to the invaders, & they were marching with full hopes of success toward the metropolis itself, when they were arrested in their progress by the news of peace. — In consequence of certain complaints Tripoli was again visited by an American squadron in 1815, but the Pasha immediately acceding to the demands made upon him by the U. S. government no act of hostility was committed.

The walls of Tripoli include a space in shape of a polygon approaching somewhat to the form of a crescent with truncated horns. Its concave side on the E, especially if we include the mole, partly embraces the harbor. Its N. end stands likewise on the water, while the other sides sweep around from sea to sea, convexly, on the sandy Pianura or plain. The walls next the water are strengthened by four larger castles or batteries & a number of smaller ones. Three or four others are found in the walls on the land side. The chief castle is made the dwelling place of the Pasha, & is said to have been built mainly by the Knights of Malta. — Neither the walls nor the houses of the city are very permanent, the stone of which they are built, which is the only kind in the neighbourhood, being a soft & spongy limestone. — For building timber the inhabitants look almost entirely to foreign countries. The Elena, in which I went, had her deck much cumbered with this article. Timber from the palm is genually used in sheds & huts. — The streets of the city are all narrow, but tolerably regular, & at this season, clean. Water purely fresh is to be found only in the cisterns, with which the town seems to be pretty well provided. — Houserent is much cheaper here than at Tunis, & perhaps the same may be said of the means of living generally. In this respect Tripoli must be near the standard of Malta. — The climate is mild & agreeable, the temperature not being ordinarily subject to any great or sudden changes. # General health prevails in the place. The number of

This uniformity of temperature is interrupted almost solely by the land wind, called by the inhabitants the Sherokie, (sirocco). This wind is hot & bears along with it a quantity of very fine sand which enters every crevice of a house, somewhat like the snow in a northern climate. But as this wind blows but two or three times a month & then generally for the space of only an hour or two, such of the inhabitants as can retire in the meantime within their stone houses experience from it little or no inconvenience. The following compendium will shew the state of the

circle of the Pasha's family & connexions. - Ophthalmia is very common in Summer.

inhabitants in this metropolis is generally computed at about 30,000, of whom two or three thousand may be Jews, & 1500 Christians.

Conversation with Moslems.

On the 15th of April Sidi H.# a young Moslem who had held a high office under government called at the Consul's to congratulate him on his safe return. I was invited in to see him. He rose as I entered, bowed very composedly & after a few salutations & remarks in French & Italian, launched out into conversation in plain English. He asked about Consul Abbott of Beyroot, about Lady Hester Stanhope, niece, he said, of the great Mr Pitt, — about the Revd Mr Jowett of Malta, &c &c. He inquired further what books I had in my library, discussed the merits of Johnson's Dictionary & some other English works. He next inquired after my Arabic books & manuscripts, & so on. All this being said in English & with a great degree of ease, mildness, & apparent simplicity, I hardly need say, it very much surprized & gratified me. — He said he had spent &c [See 1st copy to the end of the interview.]

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the state of the thermometer during the first six weeks of my stay.

	Range of the mercury within doors			Range out of doors	
	Lowest deg.	Highest deg.	Average	Lowest	Highest
1st Week	67°	70°	68°	— —	88°
2nd do	69	73	70	— —	— —
3rd do	69	74	72	59	92
4th do	70	73	71	67	80
5th do	71	74	72½	68	84
6th do	73	75	74	68	87

(Note after "in London" in the 1st copy.)

Mr Gräbery (Grawbery) seems to have been furnished with his supply of the Scriptures from London direct, but when the difficulty arose, the books were immediately consigned over to the British Consul, & eventually found their way in safety to the depôt at Malta. —

Sidi H. is the young Moslem that is mentioned by Mordecai Noah in his Travels as proceeding in the same vessel with him from Tunis to France — Mr Greaves saw him at Tunis & mentions him under the title of the Shareef.

Two or three days after this we returned Sidi H's call. We found him rather in his dishabille & quite unwell. He had been taking medicine. But instead of manifesting any impatience at our coming at such a time, he insisted on our sitting downs saying, "vous êtes venus pour me soulager." He loves to speak in French, as he knows no other foreign language so well. His youngest brother coming in &c [see 1st copy down to "all my heart."] He immediately turned, seized my hand, shook, & held it, & talked on in a friendly but enthusiastic manner for a considerable time.

My next interview with Sidi H. was at his house the following week. It proved to be my last one. A middle aged man, in a dress of dignity, was sitting by his side, who appeared to be one of the Mufti. The subject of slavery being introduced, Sidi H. was much disposed to cry down all the efforts made by Christian Anti-Slavery Societies. The trade had taken too deep a root, was too strongly supported by worldly interest ever to be abolished. I spoke of the cruelty of the trade, which he also admitted, but seeing that the subject for some reason seemed to put him out of humor, I soon waived it.# I presented him & the judge each a copy of the Fables of Lochman as lately printed at Malta. They received them civilly, but it was evident they cared little for any of these things. — On rising to take my leave, Sidi H invited me into the next room to make the acquaintance of his brother Mohammed, whom I had not as yet seen. He is a respectable looking man, younger but larger than H., speaks Italian & a little English, & seems to have had an education & a taste for learning much above the ordinary level of his countrymen. His employment is that of a merchant. His father, who was one of the most eminent men of his class in Tripoli, having lately died, his mercantile business has probably devolved in a great measure upon this son. I asked him if he had a copy of David's Psalms (for the Moslems also have this Psalms of David) He had seen a copy in town but was not the owner of the book. I then handed him a copy of the Arabic Psalter from the Bible Society, hoping he might be found curious enough, to speak of no better motive, to read it. I was, however, disappointed, for after thumbing it over a little he returned it, saying he had the Koran which was in place of all other books. It taught prayer, praise, morals, law, phi-

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Sidi H. said that slaves were arriving every day in Tripoli from the interior, & that 20,000 were brought in the course of the year, but I could get no other evidence of the fact than his bare word. The Consuls generally seems to think that 2000 or 2500 was a great estimate. I heard of no arrival of slaves during my stay.

losophy, & in short every thing most important to be known. His remarks strongly reminded me of Dean Swift's Peter, & his brown bread which contained in itself, according to Peter's account, the quintessence of veal, venison, mutton, plumb pudding & all other good victuals & drink that could be mentioned. # Sidi H. interrupted us by coming in to ask me back to his room. A neighbor & friend of his had called in, whom he wished me to see – an old man, he said, living a hermit like life, but of an excellent understanding – in Sidi H's own English, "very clever, very clever!" I found the old Sheikh full of abstract, philosophical notions, which rendered it difficult often for me to understand his meaning. We had a pretty long conversation but without any important result. [The conversation may be seen at some length in the journal 1st copy]

"This young man, who is the second son of Mahommed D. & is also named Mahommed, is an admirable example of devotion to the religion of his country, united with the more extended & liberal feelings of Europeans. He daily visits the public school where the young boys are taught to read the Koran, & superintends the charitable distribution of food which the bounty of Sidi Mahommed provides for the poor who daily present themselves at his gate. Besides his acquaintance with the English & French languages, he is able to converse with the slaves of the family in several languages of the interior of Africa, & when it is considered that Mahomedans in general seldom trouble themselves to speak any language but their own, this proficiency is greatly to his credit, we should rather perhaps say to the ~~father~~ credit of his father under whose eye he has hitherto been brought up, & who is himself well acquainted with the French & we believe with several other languages. The elder son of Sidi Mahommed, (Sidi H.) was in England when we were in Tripoli & must be remembered by many of the first circles in London." Capt. Beechy.

I heard nothing of this school. There are however many common schools in Tripoli & a great many of the common people it is said can read. J. B.

Conversation with Jews.

As I went to Tripoli with strong hopes of being able to do something for the poor Jews, I early sought an interview with some of them. The first that I obtained was two or three days after my arrival, on the occasion of a wedding at one of their houses. But these were not Jews of the country. The bridegroom told me he was from Italy & his spouse originally from France. — We had come too late to see the ceremony. — Soon after we were seated, one of the guests, a young Jewish Italian merchant, entered the room, & taking a seat familiarly beside us, shewed no reluctance to entering into a conversation. He said that the Jews of Italy were the only Jews in these parts of the world who paid much regard to education [see copy p. 1st] He informed me that the Jews in Tripoli have one large synagogue, three or four common ones, & as many more very small. These last were perhaps mere school houses.

On the commencing Sabbath of their passover I repaired to the chief synagogue. It was before the hour appointed. [& so on down to "but was not himself a Rabbi."] He spoke of the poverty of his brethren & particularly of the oppressions to which they were subject from the government. But whether all his statements were strictly true, or whether they were made, in part, merely to excite the sympathy of strangers, was left doubtful. # — Passing home

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The Jews are evidently interested in representing themselves to strangers who visit them, as being a poor, small, & oppressed people. But if in the present case the statement made to us should be found literally true it would not be a matter of surprise. It appears that there is no fixed & definite sum paid yearly by the Jews to the Pasha, but the latter is left at full liberty to lay his demands upon them, both in regard to time & quantity, according to his real or pretended necessities. To escape the demands or the vengeance of the government, Jews often flee for asylum to one or other of the European Consulates until some deliberate arrangement may be settled in their favor. One or two such cases happened at the American Consul's while I was there. — In times of public calamity the Jews are often accused of being the cause of it. This accusation may be made sincerely on the part of the Moslems, or it may be a mere pretext to extort money. But whether it be the one or the other, it operates equally hard upon the poor Jews, & he is often cruelly beaten as a sort of expiatory act to avert the divine displeasure. Of this, one of the Consuls assured me, as being a fact to which he had been an eye witness during the drought of the last winter. Many escape the flagellation by paying a sum of money,

-ward (Ve Ve down to) very palatable, not unlike, in taste to the common American crackers. The bitter herbs (Ve Ve down to) treasure in heaven. He took no offence but on the contrary seemed disposed to acknowledge his fault.

Meeting with this Jew some days afterward I invited him to my chamber [Ve Ve see date Ap. 27. down to] no curiosity to see.

The next day the Rabbi, in good season, before I had swallowed my breakfast, sent back his Bibles [Ve Ve down to] inquiry & explanation. — What made the circumstance more discouraging, he had returned not only the two copies of the Bible which he was about to buy, but also one which I had previously given him as a present. But thinking it might be a mere mercantile shift to reduce the price of my "wares," I waited about two weeks in expectation of further advances & inquiries but all was dead silence. Not a Jew came near me. At length one of them in European dress, called, & inquired for the O. Testament in Italian. I was sorry to be obliged to tell him I had none except [Ve Ve to] alarmed at every thing.

I was now desirous of another interview with Rabbi Shalloom as soon as possible, & that same evening walked out to find him. Meeting with his father on my way he offered to accompany me. Being entirely alone & not yet well acquainted with the streets I gladly accepted his offer, & we walked on till we reached the Jews' market, when the father called a boy & sent him to see whether his son were at home. [Ve Ve down to] other than my self.

Three days after this, observing three or four Jews in the sheefa or entry of the consulate, I endeavoured to ascertain of them what objections the Jews had to the Heb. Bibles. They seemed to have been informed [Ve Ve down to] requested a few Heb. tracts for these Jews which I gave him.

The next day being the Jewish Sabbath again, I went out accompanied by the Consul's dragoman resolved to obtain some definite information in regard to the sending back of the Bibles. My first call was on a rich Italian Jew by the name of Farfara [Ve Ve down to] vieing with each other in their clamor. They kept their bodies in a continual bowing motion, screwed their necks & faces into unnatural positions, & by their angry tones seemed

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a sort of sacrifice doubtless quite as acceptable to the Moslem as their bodily sufferings. What makes their case the more hard is, that they are accused of being, by their presence, the cause of the calamities of the country, & yet are prevented from leaving the country under very severe penalties. —

violently bent on being heard. The scene was well calculated to revive in one's memory that of Mount Carmel in Elijah's day, when the priests "cried aloud & cut themselves after their manner ---- from morning until noon [Do. Do. down to] a few moments.

Two long weeks passed & nothing was heard from Rabbi Shalloom. I then made another attempt to find him but with no better success than formerly. On my way to his house in passing through the market of the Jews I witnessed an occurrence which though trifling in itself was on some accounts very affecting. I met a tall, surly Arab with a leg of mutton upon his shoulder [Do. Do. down to] off to his house. The cries of the boy attracted attention. People began to collect. The Moslem stopped & turned around with haughty disdain. I did not wait to see the issue, but moved on leaving them in the midst of their altercation. Alas! poor Jews in the land of Ishmael what less could have been expected than that, if their hand is not against every man, at least every man's hand should be against them.#

The day after this I called again at the great synagogue in time of worship, but the young Rabbi was not visible. No one came to salute me, & I saw no good opportunity of entering into conversation with any one. This proved to be my last public appearance among the Jews, & I had after this no conversations with any individuals of them except in a single case. Just before my departure the young Italian Jew, at whose house I was on the day of his marriage, April 15, having some business at the Consul's gave me an excellent opportunity of urging the gospel upon him in a solemn & deliberate manner. I referred him to the disposition [Do. Do. down to] discourse with the Jews of that country, so far were they advanced in knowledge,

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According to some ancient authors, many of the Canaanites, when Joshua invaded their country, fled from before him & settled in this place, & of course many of these Moors may be descendants of those very fugitives of Canaan. If this be true, the bondage of the Jews in this land has something in it peculiar. It is a remarkable reverse of providence and exhibits the displeasure of God against the crucifiers of his Son in an aspect peculiarly awful. Canaan was to be a servant of servants, but these Jews have become servants to Canaan.

Eusebius says "Οὗτοι ἔφυγον ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ καὶ κατῴκησαν Τρίπολιν τῆς Ἀφρικῆς ὡς οὖσαν ἐν τῷ κλήρῳ τοῦ Χάμ."

Graec. Chron. Lib. I. de Chanaan.

liberality, & good breeding beyond the narrow minded Jews of Barbary.

Jewish Convert to Popery.

Having heard much of a young Tunisian Jew by the name of Abraham, who had been for years convinced, as he professed, of the truth of the Christian religion, & who now, for some months past, had been under a particular course of catechetical instruction by the Tripoli friars, I was glad of a short opportunity ~~afforded me~~ one day afforded me at the Consul's of ascertaining something about the rise & progress of his new views & of the present state of his knowledge of Christianity. It appeared at once that very little pains had ever been taken for his religious instruction. [&c. &c. down to] another time. He promised to come but never did, nor could I discover that he felt any great interest in religion at all. About the first of June his father arrived from Tunis, having heard, as it was supposed, of the fact that his son was on the point of being baptized into the Christian church. I had asked Abraham, when he was in daily expectation of his father's arrival, whether he did not expect to be opposed by him. His answer was that he cared nothing about him. Very soon after that event, however, it was rumored that Abraham was about to be married to a Jewess, & ~~soon after~~ next it was well ascertained that he was not only married, but that, to cast the greater contempt on the Christian religion, he had put to a vile use the book of the Catechism given him by the priests, & moreover that the faithful Maltese, with characteristic piety, had been stoning the poor fellow through the streets.

Papists.

S. C. was a mild, kind hearted, well bred man, not far from 40 years of age, & of a good education for these countries, being a good mathematician master of 4 or 5 languages & nearly as many instruments of music. He had just arrived like myself from Malta, hoping to be able to open a high school at Tripoli which would afford him & his family a more ample support than what he had hitherto been receiving. He spoke English well, & daily read his Latin Vulgate Bible & had written in its title page that that book was in his view, worth more than thousands of gold & silver. He felt a deep interest in the Protestant controversy, in the struggle for Roman Catholic emancipation going on in England & Ireland, & in a word in every thing which affected the interests of the Church of Rome. His religious opinions therefore may be taken as a fair specimen of those which prevail among the more respectable class of common laymen in that church, "the mother & instructress of all churches". He was my fellow guest, & of course our acquaintance commenced on a Sabbath day. He was on that day wholly engrossed, in mind & body, in visits & conversation that respected his contemplated school. I warned him against profaning the Lord's day. I do assure you, he replied, we are not so strict [&c &c down to] "crucify him". — The next day, in the midst of a discussion, when he was urged to ask not what were the opinions of men, but what was truth, he hastily replied, "I do not want the truth". Being pressed however, upon so absurd a declaration, he explained himself by saying that his truth had been tried for 18 centuries, had been established by councils, by holy fathers, by experience, & was put beyond all doubt or possibility of refutation, & that therefore if we had any other truth he did not care to know it.

On a subsequent occasion I presented him with a French Bible. He accepted it [&c &c see Ap. 21. down to the end of the date.]

At a time when S. C. began to despair of succeeding in his object of having a high school, we conversed together on the practicability of a school for the common people, to which object I offered to contribute something in case he was willing to make the N. Testament one of the school books. He was inclined for a while to make the attempt of such a school & to accept of my offer, especially as he found I had a supply of N. Testaments printed in Italy. In this plan however, he said he should meet with opposition from the priests, not merely on account of the Scriptures as a school book, but because it might diminish the school which the priests themselves are

teaching. "Moreover" said he "if the common Maltese should come to know that I suffered the N Testament to be read in my school they would stone me." In speaking of the qualifications of these priests for teaching he remarked to my surprise that perhaps not one of them except the chief Padre could even write his own name. — In speaking of the nature of faith he said that it was concerned only with the mysteries of religion, such as the Trinity & Transubstantiation. Faith was not belief but something far superior if not contrary to it. Where belief ends there faith begins, & the doctrines of which we cannot be convinced by evidence, we receive by faith. — He one day handed me a copy of a public manifesto issued some time since [Vc Vc see close of date Ap. 23]

S.C. stoutly maintained in one of our discussions the doctrine of human merit, & that men might acquire a very great degree of it, for that men were meritorious in proportion as they resisted their bad passions. There could be no merit where there was no evil inclination to be resisted. On this account he contended that holy angels, who had no wicked passions to withstand, could have no merit. — On another occasion he repeatedly & unreservedly declared to the Consul & myself [Vc Vc see under June 1.]

Popish Priests

April the 23rd. being the birth day of King George IV [Vc Vc] Reverendissimo Padre Prefetto of the R. Catholic convent. When the Padre had made his introductory bows & ceremonies [Vc] Friend from America. He inclined his body a little but immediately turned off his eyes upon the rest of the company [Vc Vc] with an earnest air & began expostulating with us for our coldness, saying that as ministers of the gospel we certainly ought to meet as friends. At this we shook hands, & the Padre for the moment put on a smile, but it was

evidently a forced one. I endeavoured to apologize for the plainness of Mr. C. & to relieve in some measure the Padre's feelings, but there was no reaching him. He replied with agitation & with averted face, "whenever there is a division — [&c &c] whole to the part — a modest way of expressing the practical difference between the words catholic & heretic. He did not recover from his embarrassment while he staid, which was but a very short time. His agitation was observed by some of the company who knew not the cause, & as he left the room they heard him muttering to himself his expressions of dissatisfaction.

At the first mass, Sabbath May 3. this Padre harangued his people on the subject of the books now distr. [&c &c] holy mother, the Church. — Two weeks afterwards he declaimed a second time against the "noisome little books", calling anew upon his people to abstain from receiving any more of those mischievous vehicles of heresy & without fail to [&c &c]

Roman Catholic common people.

Almost all this class of the inhabitants of Tripoli are Maltese. A Spanish youth, who, among a number of ~~them~~ others often came to buy books, & to converse on serious subjects, said to me in relation to the late prohibitions & threatenings of the Padre Rifetto, that the Maltese in Tripoli all trembled at the denunciations of the priest. He said also that the street passing by the American Consulate, had become a suspected street, & that it was constantly watched, & to render it odious was called the Freemason's Street

Calling one day on a young Neapolitan who had just come to Tripoli with his family I found that neither he nor his wife had any real respect for the priests, nor for any of the Papal superstitions. But I fear that in discarding Popery, they had concluded to discard religion altogether. They appeared to have never read the N. Testament, & he remarked that the doctrine of the Trinity was one which he supposed the priests had invented & which was not spoken of in the Scriptures.

The death of the late Pope & the election of his successor were both made known here officially at the same time. Accordingly on the 4th of June a funeral service, & on the next day public festivities were celebrated at the Roman Catholic chapel. During the latter celebration a Spanish carpenter, with whom I had had many conversations, being employed in firing the patteraroes # had his arm severely burned

These are a short, thick sort of cannon made especially for "the Church," &

burned by an explosion. His own reflection upon the accident was, that it was a judgment of God upon him for being a follower of the Pope, & he declared that he would follow him no longer.

Having heard that the headmaster in the Pasha's dock yard, who was a Spaniard, was reading with interest one of the Bibles I had sold, I took an opportunity one evening to call on him. He received me very civilly, & we occupied an hour or more in religious conversation. He on the whole defended the sentiments of his church, but in such a way as left me in doubt whether the sentiments he advanced were his own or not. There was company present, & he would doubtless have preferred the visit of a Nicodemus. The most decided man among the papists that I saw, was a Maltese petty merchant, often employed by the Consul in making little purchases, & often calling in on such business. I once took the liberty, in the presence of Mr C. to ask him whether he owned a Bible. He said "No." "Then" said I "you are a seaman, [&c. &c. see May 29.]

The Roman Catholics have 3 or 4 priests, nearly if not quite all Italians, who are supported chiefly by contributions on the spot. Besides what they receive at the public chapel from the Maltese, they officiate in the private chapels of the French, Sardinian, & Spanish Consuls for which they are additionally paid about $250 per Ann. The public chapel has been found too small for the people & they are now enlarging it, & what is worthy of remark they are allowed to have in it a bell which may be heard every Sabbath all over the town.

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merit perhaps the appellation of the Holy Mother's artillery. Whether like her bells she subjects them before use, to baptism, holy unction & incense, I do not know, but at all events we must guard against supposing that she ever puts them to the profane use of common artillery. Heretics have nothing to fear from them. It should seem rather that her infallible Ladyship had discovered that our Saviour said or meant to say, "I came not to destroy the [ceremonial] law, but to fill it up & perfect it." Hence she has not only her sacrificing priests, with their splendid Levitical robes, her altars, her victims, her incense &c as under the old dispensation but also her pious filling up of images, holy crosses, holy water, & "dead men's bones," her public marchings with masked priests, flying banners & bands of music. She has also her improvements upon the original institutions of Christianity. She celebrates the Lord's supper with bread & wine & water#. She administers baptism with water, oil, salt & spittle & so on. With a genius so inventive who can wonder that in the filling up of a perfect apparatus she has found place for an ecclesiastical artillery.

Wine or water is given after the bread not in memory of the blood of Christ but to carry the victim (hostia or host) to the stomach without which they say the sacrament would effect no

Greeks.

I was told that of these there were formerly in Tripoli a considerable number. They are now dwindled down to two or at most three individuals. The only ones I saw were both keepers of dram shops, & there appeared too much reason to believe that both were themselves victims of their man-destroying occupation. — They have a small room in a private house fitted up with pictures, lamps, &c for a church, where, on some of the chief festa days, they go and perform their ceremonies. The last priest that was here left them five or six years ago. The church is considered as under English protection.

Protestants.

Seven Consular families make up the entire Protestant population of Tripoli, viz. the English, American, Swedish, Dutch, Danish, & Portuguese. The sixth family is that of the English Vice Consul. The acting Portuguese Consul at present, is a very worthy Scotch physician. All these Consuls, (together with their families in most cases,) speak English, & were they united in the object might easily support a preacher of the gospel, & form a pretty little congregation. But I know not that a public Protestant religious meeting was ever held in Tripoli.

Kabyles.

This race of people inhabiting the interior, having a language entirely different from the Arabic, are supposed to be the real native Africans of antiquity. They are called by the Arabs, or Moors, Jebilee een, or to use the English plural Jebilies (Mountaineers.) They have been very troublesome to the Pashas of this place & are now but half subdued. I had conversation with but two of them, & they appeared very communicative, cunning, & quick of apprehension. Some have reported that the Mohammedan religion sits loose upon these people, & even that there are Christians to be found among them. The former may be true, but I could get no confirmation of the latter.

My stay in Tripoli was somewhat longer than I had intended, but it was owing to circumstances not under my control. The idea of passing from that place to Sfax by land, was always represented to me as quite out of the question. The road was not travelled, & was too unsafe. By sea I was not able for the last month to find a single boat of any tolerable size proceeding to the northward. At last, however, I met with [Vc Gc down to] consul's friend. If any evil befall him, on me (clapping his hand upon his head) on me be the blame. While he is with me he shall be the Captain of the ship & I will be his servant, & when he leaves me I shall take care that he goes with honest & trusty men". During this conversation, which continued half an hour or more, he, according to the custom of the country, repeated his oaths a great number of times & drank freely of his bottle of gin.

The next day towards evening Ra is Mohammed called to say he was ready to sail, & I hastened on board. In taking leave of the family whose hospitality I had so long enjoyed, it made no small addition to my sense of gratitude to them, to witness the apparent interest they took in my welfare. A number of them including S. C. & the Consul himself, accompanied me to the wharf & saw me off, following me with their good wishes & every expression of their benevolent feelings.

I left Tripoli without reluctance. The novelty of the place had passed away. My stock of knowledge respecting it, was not rapidly increasing. My means of doing good there were very limited. Without a human assistant to lean upon, or a counsellor to advise with, I felt myself alone against the world. The space allotted for my visit being also overrun & the season advancing toward the full heat of summer, all these & other considerations made me anxious to be going, & it was with a sensible pleasure &c &c

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Note. Of the 6 cases of books which I brought from Malta, four were left in deposit with what remained of their contents, the other I took on to Tunis. — The amount of money received for tracts & scriptures sold, was a little more than thirty Spanish dollars. May the Lord water & cherish the seed of his word. It has been sown in weakness may it be raised in power.

Voyage to Jerba and Sfax.

On board the Shibbek for Jerba, I found a considerable number of passengers, of whom many were going like myself, to Tunis. One poor fellow, a negro, was sitting upon the middle of the deck [&c. &c] down to rest.

In the morning I took my Arabic N. Testament, & opening [&c. &c. to the end of the date] The next day (Lord's day June 7.) the wind being fair again, the Raïs set sail afresh. The island of Jerba # first hove in sight about noon, & two or three hours after we came to anchor in the open roads three or four miles from the town, this being as near as we could safely approach on account of the shoals. I read to day to the captain & others [&c. &c.

On monday

This island, by some of the ancient writers, & by all classes of people now, whether foreigners or natives, is called Jerba. Eratosthenes, Ptolemy, & one or two others call it simply (in the words of Bochart) insula Lotophagitis (See Boch. Vol. I. p. 771.) But it seems to have been most generally known in ancient days by the name of Meninx. The people called Lotophagi, or Lote-eaters, are spoken of in such a way by various early writers, as to justify the supposition that they were spread over the whole region of Tripoli, but it appears from Strabo that this island was in his day supposed to have been their residence in a peculiar sense. His words are "it is thought that Meninx is the land of the Lotophagi which is mentioned by Homer." He adds that it produces "an abundance of the tree called the Lotus, which bears a most delicious fruit." What this lote fruit was it is difficult to say, & authors themselves do not all agree whether it was meat or drink. Its existence however, does not appear to have been ever denied, & its powers, when Ulysses was driven hither in a tempest, were experienced by some of his men, & are celebrated in the following lines of Homer;

— — — — "divine nectareous juice"

The common spelling of the charts; viz. Zerbi, Gerbi, or Jerbi seems to be without any good foundation.

On Monday I accompanied Rais Mohammed & his men on shore. We landed at a small wharf near the custom house, from which we proceeded on foot about half a mile to the nearest houses or market place of the town. Here at a public coffee house, the common resort of all the foreign & native merchants. I took my stand for the day. — Towards noon Rais Mohammed invited me to walk with him to the outskirts of this bazar, or market place, to see the public fair which is held every Monday & Thursday, & is much like those of Tripoli & Tajoora already mentioned. I found it attended by a throng of perhaps fifteen hundred [&c. &c. to] coffee house. Not long after my return a stout negro with two or three attendants came up from the direction of the fair with a bloody bandage on his arm, & groaning with pain. He had just been stabbed in a quarrel. The wound was of two or three inches length, & directly among the lancet veins fronting the elbow. Such events I am told

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— — — — — — — — "which who so tastes"
"Insatiate riots in the sweet repasts"
"Nor other home nor other care intends"
"But quits his house his country & his friends."
Pope's Hom. Od. B. IX

In St. Augustine's time Christian bishops were sent from Jerba to the Carthaginian Councils. Evagrius the Monopatian of the sect of Donatists were two of them. Fulgentius was another.

This island wears the appearance of great fertility. Its forests of palm stand altogether unrivalled by any thing to be seen between it & Tripoli. Olive groves & vineyards are found in the interior. The island has two or three pretty large towns, though, I believe, none of them are walled. The one before us as we lay at anchor, was one of the largest, but the houses were so low, scattered, & hid behind the palms, that few of them were visible from that position. The only buildings in plain sight were two standing upon the shore, viz. the castle & the custom house.

The number of inhabitants in the island may be about 80,000. They are a mixture of the ancient Africans, or Mountaineers, with a few Moors & Jews. The last are said to be some thousands in number, & to have 5 synagogues in this part of the island & 4 more in other parts of it. — I could gain no intelligence of any class of people here, such as was mentioned to Mr. Greenes, who believe that God can never forgive a sin, but I was told by a common Moslem at Tripoli that the people of Jerba had corrupted the Koran, & though they wished to be considered a fifth sect among the Mos-lem-een (Moslemeen), yet they are generally looked upon as Khoorji (Khooriji), or heretics. —

~~told~~ are not of unfrequent occurrence at this place. Often however [&c. &c. to] island of Jerba.—

In the course of the day there came to the coffee house a Spanish captain from Port Mahon (I. of Minorca) whose vessel, a large Brig, was riding in the roads at no great distance from ours. He spoke [&c. &c. to] purchase it.

Towards sun set, when we were all intending to return on board, I accepted the invitation of the two Spaniards to take a seat in their boat, & leave Rais M. & his men, who as yet were not quite ready, to come on behind us. As we approached the landing place the Captain pointed to a small tower, which I had before observed upon the shore about mid way between the custom house & castle, & said that it was built of the bones of Spaniards. It struck me as a great curiosity, & I immediately turned aside to examine it. The Captain at my request went with me, but his friend, unable to bear the near inspection of such a monument of Mohammedan glory, & of his countrymen's misfortunes, could not be persuaded to accompany us. It was indeed a melancholy sight. It should seem that the bones, already dry as at present, had been gathered & carefully built up into this conical stack, & then the whole, to render it strong & durable, plastered over with a thick crust of common mortar. The monument may be about 20 feet high & at bottom 8 or 10 feet in diameter, & is horribly set off at top on the side next the sea with regular layers of skulls which are purposely left visible in the surface. Through a large breach which time has made near the bottom, one may survey the gloomy contents of this sepulchre above ground, & count the various bones of the human skeleton. Many bones that had fallen from this opening, & among them three or four broken skulls, lay strewed about upon the ground.#

In attempting to get on board our vessels, both of our companies were driven back by the violence of the wind, & compelled to take lodgings together on the floor of the custom house, [&c. &c. to] Mohammed the Apostle [~~not Prophet~~] of God.— Two days after this, being at the coffee house, the Moslems there having

As it is evident that this monument would not have been left standing had the coast ever been in the hands of Christians after it was erected, it follows that these bones must be the remains of the last Christian force that invaded the island. That force was one sent in 1560 by Philip II. King of Spain, & husband of the English Queen the persecuting Mary. The following account of that invasion is abridged from Vertot's Knights of Malta.— About the year 1558, John de la Cerda duke of Medina Celi, being newly made viceroy of

heard from Rais M. that I had a copy of the gospel in Arabic, demanded [&c &c to] reason — The next day, (Tiere II.) I should have proceeded in a small Maltese open boat, &c &c The next day was the Mohammedan Sabbath & one held sacred all over the Mohammedan world, as the anniversary of the yearly sacrifice at Mecca. # Sidi Mustafa Captain of

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Sicily by Philip, proposed to La Vallette then Grand Master of the Knights of Malta, to attempt the recovery of Tripoli from the Turks. La Vallette entered readily into the design & they wrote, in concert, to Philip recommending it to his attention. — As it was likely to contribute to the safety of his Sicilian & Italian possessions the King also approved the project, & (in 1559) sent his orders to the duke of Sessa governor of the Milanese, to the duke of Alcala who commanded at Naples, & to John Andrew Doria general of his gallies to join their forces together & transport them to Sicily. They assembled accordingly, & being joined at Malta by 400 Knights, sailed from that place on the 10th of Feb. 1560, for the coast of Africa. The Viceroy of Sicily to whom Philip had given the command of the fleet, stood off contrary to the original plan, & contrary to his oath given to La Vallette, for the island of Jerba, which, after some skirmishes with the natives, he took with little loss, in the name of the King of Spain. Enraptured at his success he now began to boast of his conquest & resolved to build upon the spot a strong fort that should at once awe the Moors into subjection, & preserve the memory of his own valor. While leisurely prosecuting this work there appeared at day-break on the 11th (some say 12th) of May, a powerful Turkish force of more than 80 sail, bearing down in good order upon his fleet. The Christians were at once thrown into a terrible consternation & disorder. Nobody consulted anything but his fears, & every captain made the best of his way to get out of the reach of the artillery of the enemy. The Spaniards alone lost 28 gallies & 14 transports besides those of the Pope & two belonging to Cosmo duke of Florence. Five thousand men in the fort sustained a seige of three months but were at last compelled to surrender.

Peter Machiavel who commanded for the duke of Florence states the loss of men in the expedition to have been 18,000.

"On the same day, the 10th of the month Dhu 'l hajja, the pilgrims slay their victims in the valley of Mina, of which they & their friends eat part & the rest is given to the poor — these victims must be either sheep, goats, kine, or camels. The sacrifices being over they shave their heads, & cut their nails burying them in the same place; after which the pilgrimage is looked on as completed; though they again visit the Caaba to take their leave of that sacred building."

Sale's Koran, Prelim. Disc. §4.

the port, prepared [&c. &c. to sheet 114th near bottom] I afterwards saw Sidi Mustafa & made him a present of the book. [&c. &c. down to] bade them be of good courage & left them to their own resources. — The morning found us, [&c. &c. to] beguiling tedium. — The wind the next day coming round a little we hoisted sail & came up to our former position before the city & enjoyed a temporary release from our crowded confinement. —

The virtues of the lote tree are lost upon the sons of Israel. They cannot forget the land of their fathers [&c. &c. to] painful parting scenes. The most stout hearted men, as well as women & children, wept outright, & as the last party of the pilgrims were proceeding toward the vessel, the women collected in a body on the shore at a little distance from the wharf, &, as at a funeral, waved their handkerchiefs & uttered forth [&c. &c. to] accompanied us. — When the morning broke we were in sight of the northern border of the Syrtis, near the place called El Mahhresi, considerably to the left of Sfax. The land had much the same level uniform appearance as in the region of Tripoli. Having fallen to the leeward of our point, our time was divided between beating against the wind when it blew, & in pushing the boat with poles when it did not, till about 4 O'Clock P.M. whenwe came to anchor at the place of our destination. — In passing up to the city [&c. &c. to] gladly consented. Dr. A. informed me that he was once strongly suspected by the Neapolitan government of being one of the fraternity of the Carbonari, & for fear of punishment was kept concealed in his father's house for many months. We had a number of conversations on the subject of the divinity of the Christian religion, but neither of us appeared to be won over to the opinion of the other. — The day after my arrival he had at his dinner table a well dressed Moslem who seemed to be a man of some information, & of a disposition peculiarly mild & pacific. The conversation turning considerably on religion, I tried to make it useful to this my fellow-guest. He was backward in expressing his own opinions, seemed willing to assent to almost any thing I proposed, & I found I could not by any decent provocation induce him to enter upon a defence of Mohammedanism. When he was gone Dr. A. informed me that he was a Neapolitan renegade. He was taken prisoner by the Turks when very young [&c. &c. to] ~~shall be damned~~ daughter of his master. — From all that appeared his new religion was a mere cloak, which, whenever it shall be safe for him to do so, he can readily throw off. At our next interview I demanded of him directly his proofs [&c. &c. to] shall be damned." — I had one pleasant & perhaps profitable discourse at Sfax with a Jew. We talked for an hour or more about the Messiah & the present state & prospects of the Jews. He manifested [&c. &c. to] before the chief Rabbi for his opinion. #

Sfax (or as the natives call it Es Sfax-us) is a very regular shaped, compact

Journey from Sfax to Tunis.

At near sun set, June 17th I left Sfax in company with [Vc Vc to] or pass the visible abode of either man or beast. It was about 11 O'Clock the next day when we reached the little village of El Jemm at the distance from Sfax of nearly 15 hours constant riding. After resting a short time I walked out quite alone to view the remains of a splendid Roman Amphitheatre for which this place is celebrated. A boy whom I met on my way accompanied me [Vc Vc to] before I had half satisfied my curiosity.

The walls of this majestic edifice describe a circle of 400 feet or more in circumference. They may be about 100 feet high & consist of 4 stories. In the lowest of these the walls are quadruple forming the partitions of 3 long circular passages; in the second they are triple forming two of these passages; in the third double forming one, & in the fourth single, once furnishing perhaps an additional ~~open gallery~~ gallery open on the inside. Each of these sets of galleries beside its open communication inward, is distinguished by a row of 60 or 70 spacious windows looking outward, a feature in which it is said that this Amphitheatre

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city, surrounded by high walls which seem to be kept in excellent repair, & give to the town a neat & new appearance. It has one large mosque with a minaret, & what is singular, about 90 other small ones without this appendage. It furnishes 8,000 men who bear arms & 2700 houses within the walls, from which it is reasonable to calculate its whole population at 25,000 or 30,000. The suburbs or gardens contain about 400 houses, but their proprietors in general have also houses in town. These gardens surround the city to the distance of about six miles, but in consequence of frequent drought, & the inferior quality of the water, they are not so productive as those of Tripoli. This place is chiefly distinguished from others on the coast by its sponges, ~~it~~ in its natural productions pistachio nuts, & ~~its~~ melons. — Vessels from Europe generally, when they come hither, touch first at Tunis. — The present governor is of one of the chief families, in point of wealth, in the kingdom, viz, that of Jel-loli. The father was in former times deeply engaged in the privateering system. He pays to the Bey very liberal sums of his own accord when he sees him in need, & by this means secures his respect & friendship. On a late occasion when the Bey wanted money, he is known to have paid him 500,000 piastres ($100,000.) The Jews of Sfax have but one synagogue & amount to only 300 or 400 souls. — Dr A's is almost the only European family resident in the place. A few Maltese are always found in it for purposes of temporary traffic.

As this description is made from memory I may have made the number of partitions & passages one too many.

differs from most others whose remains have been preserved to us from antiquity. The building from the side on which we first approached it, appeared quite sound & entire except that some of the upper layers of stone had been displaced giving its brim a ragged appearance. On the opposite side, however, a perpendicular shaft of the width of 4 windows had been taken out of the walls from top to bottom. This was done by Mohammed one of the Beys of Tunis to prevent his rebellious subjects from making use of the building as a military fortification. The galleries are much broken above, so that it is dangerous, not to say impossible, to pass round in them. & the seats for the spectators, which were perhaps of marble, are entirely removed. In the centre of the arena or enclosed space, is a well from which as it is connected with a subterranean aqueduct, it is supposed that water was made to gush out for use in some of the exhibitions. — On the outer wall, & near the village, I was shewn an inscription, which they said nobody had ever yet been able to read. It was short & in letters which seemed like the character used by the Samaritans. It was not convenient for me to copy it. The spaces between the windows were evidently once ornamented with images. I saw but two remaining. One of these was a ram's head, the other that of a man. The stone of which the building is composed is a sort of formation limestone of the country, of loose texture, & filled with marine shells. The site of it seems to have been selected at this place on account of its elevation, for from this place the face of the country, which it appears had been gradually rising,* varied only by long & scarcely perceptible undulations, descends rather more rapidly towards the north, & is much more abruptly broken occasionally into hill & dale. The summit of the Amphitheatre commands a widely extended prospect, especially to the north, reaching, if I mistake not quite to the mountains about Tunis. — Obvious circumstances prevented me from taking a sketch of this ruin. Bruce took it when on his visit in 1767 — but this & many other like sketches of his, have for some reason been hitherto withheld from the public. I add no more respecting this relic of antiquity, except that, from its size & comparative excellent state of preservation, it is confessedly one of the most interesting objects of the kind in all this part of Africa. — Beside this stately ruin, scarcely a vestige remains of the ancient city that stood here, but the coins & other antiquities that are still found from time to time indicate that it must have been a town of considerable wealth & importance — The place must have somewhat changed

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* When at Tunis I had the opportunity of seeing a precious stone, an antique, found at El Jemm, the engraving of which far surpassed in exquisiteness any thing of the sort I had ever seen or had ever supposed possible. The device was a Neptune in his car drawn by three furious horses. The stone was in the possession of a French gentleman by the name of Perasso, & was valued at from $1500 to $2000.

its appearance since the times of Shaw & Bruce. The former, who visited it just about a hundred years ago, found "altars with defaced inscriptions, ~~its ancient name is~~ a variety of columns, & a great many trunks & arms of marble statues." — Its ancient name is generally agreed to have been Thysdrus, Tisdrus, or Tisdra. It must therefore have been the residence of the elder Gordian during his African services & the place where he was first proclaimed Emperor of Rome. From this circumstance it is conjectured that Gordian, in gratitude to the citizens of Tisdrus, was the founder of this Amphitheatre; but when we recollect that the dignity was forced upon him, & that he lived but a very few weeks to enjoy it, the conjecture is rendered perhaps rather improbable.#

The caravan moved on for Susa a little after midnight. At sunrise &c] At half past one the next morning, we were again in motion for Susa. Frequent lightening in the path without thunder. Passed the villages of Oom Zooroo & Seid Ruj-jaa by night, & entered Susa gate at about

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Respecting this singular event, Herodian says that the young lads (having slain the intendent of Africa) found that they could not stop here, but that they must do something greater — that they must if possible rouse the whole province, & get the government on their side. They knew the hatred that prevailed against the Emperor Maximin, & were encouraged to go in open day followed by a great crowd of people to the house of the governor, named Gordian, to whom this province fell after his consulate at the age of 80 years. He had had many other governments, & had been employed in the great affairs of the state. Gordian that day did not wish to be disturbed by any visits, but they entered his chamber sword in hand, found him on a bed, clothed him with the purple robe & saluted him Emperor. He begged them to spare his life & to be faithful to their sovereign. "Of two dangers," said they, "you must make your choice of one this day; give yourself to fortune with us, & hope to save your life, or die now by our hands." Gordian preferred risking the former danger, but, as it proved, there was little to choose between the two. Six weeks after, his son being defeated & slain in battle, he died by his own hand at Carthage, A.D. 236.

seven 5½ hours from El Jemmal & 15 from El Jemm. My Moslem conductors took me to a public house, here called a Fondok or Funduk, where, in the best vacant apartment, a narrow cell, without a window, I took my lodgings for the Sabbath. A number of the rooms near me were occupied by Maltese, some of them single men, & some with families. Observing a young Jew who had called in on business at one of the rooms I entered &c &c. His house was no other than that of Mr. Manucci, the agent for the American & a number of other consuls. Mr. M. was himself abroad on a visit to Tunis & had left his house in the care of this Jew who was little more than his servant.—The English gentleman &c &c

The next day (Sunday) on stepping out into the common gallery of the Fondok I saw two of my Maltese neighbors mending their fishing nets, & another by their side winding yarn. [&c &c]

On Monday I called again on Mr. C. [&c &c to] correct in sentiment.

The town of Susa# unlike those of Tripoli & Sfax, is built upon an inclined plane, in some places rather steep & facing the S.E. It is surrounded with a wall, & its upper corner is set off by a large & apparently strong castle. It has one large mosque & several smaller ones, with one synagogue for Jews—number of inhabitants 15 or 20 thousand, of whom 6 or 8 hundred may be Jews. One only of the Jewish Rabbies is considered a man of learning. Of Europeans there are here only two or three respectable mercantile houses, & possibly six or seven families. I was particularly struck on arriving within an hour or two of Susa with the very extensive olive orchards that darkened the whole country. Accordingly it is said that the staple commodity of this place for exportation is oil.—From the highest part of the city may be seen southward, Monasteer, & one or two other towns of some importance. About 25 or 30 miles beyond Monasteer is Mahdia, or, as it is otherwise called Afreeka, containing about 20,000 inhabitants, & once the seat of the Califs or successors of Mohammed. At a less distance from Susa in the interior is also a town (called Cairo-ean, in Dr. Shaw's time, second in the kingdom in point of trade & population) still held sacred by the Moslems as the former residence of some of their Califs. Dr. A. of Sfax informed me that he once visited it on the business of his profession in company with the Kaid or governor of Sfax, but that

Cai-ro-an or Kair-wan

This word is not pronounced as if written Su-za, but the letter s retains its proper hissing sound, & the u as is usual, is the English oo long.—The ancient name of this place is uncertain.

Latter s

it is not commonly permitted to Christians to enter it. It is said to have been founded by Akba a lieutenant or legate of Othman, the 3rd Mohammedan Calif. Its chief mosque is very splendid, supported according to the accounts of Moslems, by several hundred granite columns probably remnants of Roman days, & is honored as the first mosque in point of sanctity in Barbary.

Shaw was permitted to enter this city and search for inscriptions, but he found none that were legible.

On the sea coast between Monasteer & Mahdia are the ruins of a town supposed to be the ancient Leptis parva, formerly one of the richest of Africa. It seems to be of this Leptis & not of the one in the district of Tripoli that Livy speaks when he says "it alone paid to Carthage a tax of a talent a day."#

I left a few tracts with Mr. C. & set off at one P.M. with a small caravan for Herkla & Tunis. Following the sea shore upon a smooth & level road, with a vast plain on our left & a chain of mountains in front, we had a pleasant ride of about 6 hours to Herkla where we concluded to pass the first half of the night. This village is supposed by some to be the ancient Horrea Coelia the Bishops of which are spoken of in ecclesiastical history. It cannot at present contain more than 200 or 300 inh. — [&c &c 12 lines to] From this place may be clearly distinguished the variegated summits of the lower ranges of hills about Mount Zguan, & the whole high range from that mountain in the N.W. to its apparent termination in Cape Bon in the N.E. — These heights became visible on our way at El Jemm or a little this side of it. Their first appearance in travelling thro' unvaried plain country strikes the attention with a sort of charm. The eye fastens on them as a desired relief. &c

We rose at one O'clock in the morning & prepared for moving on. As

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"Emporia vocant eam regionem. Ora est minoris Syrtis, et agri uberis; una civitas eius, Leptis: ea singula in dies talenta vectigal Carthaginiensibus dedit." Lib. 34. c. 62. — The Tyrian talent which was probably the same as the Carthaginian, was 80 Attic Minae, & is estimated at nearly £260. Sterling, or 1150 Spanish Dollars. (See Lempr. Class. Dict. Appendix.) Gibbon makes it £400. (See Dec. & Fall of R. Emp. ch. VI.)

As we were leaving [&c. &c. to] little of information.

According to custom we rose a little after midnight to our daily or rather nightly toil. I felt myself in better health & spirits than on any preceding morning. The moon as usual shone bright [&c. &c. 10 lines to] or from utter contempt of it. I know not, maintained through the whole a perfect gravity & silence. From appearances at a distance I expected to find the isthmus or neck of Cap. Bon, where we were now crossing, traversed by mountains, & the road steep & rough. But on the contrary wherever we came we found a smooth plain of considerable width stretching on before us. Keeping to the left of Solyman # as we had done in regard to Hamamât in order to shorten our way, we soon came in sight of Cape Carthage, beyond the water, & then, in succession, of the gulf, the lake, & the city of Tunis. Next, passing the waters of Hamman Leff, or the Sebk, the river Miliana, with its high stone bridge, the village Er Rádus & the celebrated heights where Regulus attacked & defeated the Carthaginians, we entered Tunis about half past ten. My baggage being all commanded to the custom house & there detained through the absence of the officers, I chose not to wait for their liberation, but went & presented myself at the American Consul's quite in my travelling attire. I had every reason to be satisfied with my reception. Dr Heap & his lady shewed me the utmost kindness, readily furnishing me with lodgings in their own house, & adopting me for the time as a member of their own family.

My friends at Malta, in letters which I found waiting, announced to me the affliction implied in the death of my father, with their Christian condolence, at the same time that, not having received my last letters from Tripoli by the vessels that should have brought them, they express much apprehension about my own safety. But the Lord has been my keeper — my shade upon my right hand — The sun has not smitten by day nor the moon by night. He has preserved me from all evil, he has preserved my soul. The Lord shall preserve my going out & my coming in from this time forth & even for evermore. —

Shaw's description of this place is, that "it is situated upon the skirts of a fine plain with a river at two miles distance on each side of it. It is chiefly inhabited by Andalusian (i.e. Spanish) Moors who are more civilized than their brethren being courteous to Christians & retaining the Spanish language.

Travels &c. p. 157.

Chateaubriand says that a similar population is found at Tuburbo, 6 leagues from Tunis on the Majerda.

Tunis *

is situated low near the bottom or innermost border of a lake which communicates with the sea, & on the side and foot of a range of high ground by which the lake in that direction is partly encompassed. It existed even in the time of the first or Tyrian Carthage, & makes a considerable figure in the history of almost all the Roman wars in Africa. After Carthage was destroyed Tunis rose upon its ruins. It was commonly called by the Ancients, Tunes & Tunetum. Diodorus Siculus calls it white Tunes, not probably from any chalky hills occupied by it or standing near it, as some have supposed, but from the color of the town itself. The hills which overlook it are crowned in many cases with castles, sepulchral monuments, & the like which when viewed from a distance have an agreeable effect; & when in addition the eye takes in a modern aqueduct near the city, & the more distant & splendid one of ancient Carthage, together with the mountains of various shapes which, some nearer & some farther off, form the varied horizon, Tunis & its environs may be said to present one of the most interesting views of this & perhaps of any part of Barbary. The town has for its defence, at its upper corner a large & strong fort called El Gasba, which it is said was built by the Spaniards, but which from motives of policy, the Bey as he lives out of Tunis, has of late deprived of its guns. Besides, the walls

* For a brief historical sketch of Tunis & of Carthage recourse may be had to the Travels of Chateaubriand.

of the city are furnished with pretty strong ramparts, & the castles on the heights already mentioned, with the fortress of El Bardo the Bey's residence, guard the way of approach on the land side. – At the Goletta, where the lake of Tunis communicates with the sea, are two strong forts of about 200 cannon, some few of which are of extraordinary size.

Tunis has a dense population of about 100,000 souls.# Many thousands were swept off by the plague a few years ago when hundreds died in a day, but residents here say that at present the population of the city is not perceptibly less than before that event. Many combining circumstances one would suppose were calculated to render Tunis unhealthy especially in summer. The great lake between it & the sea of 30 miles circumference, is almost a stagnant pool, whose margin is covered with offensive filth. Its public sewers are left uncovered & their effluvia is such as not only to annoy the senses, but even (as I was myself witness at Dr. Heap's) to change the quality of paint & to blacken all silver & plated furniture in the houses near which they pass. To this add its crowded population, the general narrowness & filth of the streets, the low situation of the city, in general but little elevated above the surface of the lake on the one side, & covered by hills on the other – all these circumstances seem unfavorable to health, & yet, with the exception of the plague which comes from abroad, perhaps few places in the world are more free from prevailing diseases. — In point of comparative civilization & refinement Tunis has sometimes been called the Paris of Barbary. On inquiring, however, about Moslem education, I was sorry to find less attention paid to it than some accounts had led me to anticipate. There are, as in most parts of the Mohammedan world, a great many petty schools for teaching to read the Koran, but I inquired in vain after a greater school than these. There are said to be in the city about 20 larger mosques, 20 or 30 synagogues, 2 Roman Catholic chapels, & one church for Greeks. One of the Roman Catholic chapels however is without the walls & is seldom opened for public worship. Protestants have a separate burying ground but no place of worship. The Jews are supposed to amount in number to twenty or thirty thousand, & are divided into two classes native & foreign. The latter are chiefly from Leghorn, have two or three synagogues of their own, & are about 400 in number.# They are generally at variance with the native as Jews said, only

One Athan, assigned for throwing water bags, I found by measurement to be about 15 feet in length, & the diameter of its bore 20 inches. It has lately been taken possession of by a Moorish idiot who occupies it as a sleeping chamber. He called it his house; but said with great simplicity, that when Christ removed, he had no intention of taking his house with him. He should leave it for the Bey.

Some say less. But a Moslem notary told me that there were in the city 400 bakers & from this & other data he inferred that the inhabitants must amount to more than double the above number.

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Jews, & are supposed to be inclined to sentiments of infidelity. — Jews are the universal brokers of the place, & such is the difficulty of carrying on mercantile operations through any other than the Jewish channel, that when they shut up, all business is at a stand, & the Jewish Sabbath is the only one which is visible in Tunis. The Roman Catholic interest is at present rather low. There is an old priest with his assistants living in a hired house which they call an ospizio with a chapel attached to it capable of containing a hundred persons. But the Padre Prefetto told me that although the rent of the establishment was but $100 the year & their living very plain, yet they were lately obliged to apply to France for assistance. They obtained an annuity of $40. 00 & the rest is made up by the voluntary contributions of residents, & by baptismal, marriage, & other fees. In the ospizio is a school, where about 30 boys are instructed by two female teachers. Private instruction in some of the highest families has been given by a few of the Neapolitan exiled Carbonari. The number of Rom. Catholics in Tunis may be estimated at about 1000. — The Greeks of this place seem to be in a degenerate & neglected state. Mr. Greaves reckoned their number at 200. but they are probably fewer at the present time. — Protestants, as in Tripoli, are chiefly confined to the families of the Consuls. There are, however, three English & one French, protestant mercantile houses, & perhaps one or two other protestant families. —

On the 26th I took a walk through some parts of the city, & visited among other places the palace of one of the former Beys.# It has been mentioned by late writers as likely to be one of the most splendid edifices in ~~Tripoli~~ Tunis, but the Bey dit not live to finish it. The building

It was Hamooda Pasha Bey, the same who reigned when Chateaubriand, Mr. Gill, & Blaquiere wrote their accounts of Tunis. Though of the reigning family, yet his arrival at the supreme power was not in the proper order of succession. The present dynasty began in his grandfather Hassan ibn Ali, a Christian renegade, who had three sons, Mohammed, Mahmood, & Ali. The eldest of these three, after an

The building seems therefore destined to remain in its present state, as all the Moslems here have a strong prejudice against finishing a house which was begun by another man. A splendid mosque which was building at the same time by the Bey's prime minister, who died soon after the Bey, is also left unfinished from the same superstition. The palace contains a quantity of marble in its floors, sideposts, & pillars, with a good deal of gilding, & that peculiar kind of ornament in stucco called Barbaresque. — The Princess of Wales occupied it during her visit here in 1816. Her dining room, drawing room &c were particularly pointed out to us. — It is now the residence of the Chief interpreter, the present Bey considering himself more safe in his fortified country palace at El Bardo, than within the walls of the capital. — ~~The next day~~, The next day by the kind invitation of Dr. H. & the Swedish Consul, I accompanied them on a visit to the present Sapatapa or prime minister, [redacted] at his country seat 8 or 10 miles S.W. of Tunis.# I was pleasantly mounted on horseback. [redacted] The Consuls occupied a chaise & two. —

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interruption, succeeded to the office of Bey, but dying soon after & leaving two young sons, his youngest brother Ali, father of Hamooda, took the reins of government in trust during the minority of his nephews. Meantime, however, Hamooda was promoted to offices & advantages to the exclusion of his cousins, but at the same time he so managed as not only to keep in their good graces, but even to gain over them a complete ascendency. The consequence was that at the death of his father Ali in 1782, he was by their free consent, proclaimed his successor. He has always since been called Hamooda Pasha Bey. His reign, for that of a Barbary prince, was long, & marked with an unusual degree of energy, & political sagacity. His efforts to shake off his dependence on Algiers, to which Chateaubriand alludes as being made at the time when he was first during prove successful. But with many good qualities his avarice led him into various acts of injustice & oppression. He died suddenly at El Bardo, Sept. 15. 1814, & was succeeded by his brother, who, about 3 months after, was murdered to make way for the regular successor, who was the father of the present sovereign Bey Hafsan.

This singular word seems to be derived from the Arabic Sahib el Tubaa, pronounced Sahib-et-Tubaa, & meaning literally master of the seal.

The way was by nature smooth, but not apparently much travelled with carriages. It lay along the left edge of a dry lake in the direction of the high peak of the Zguan, Zguân, & over a plain almost as level as the sea. On our right appeared the walls & palace of El Bardo, over which in the horizon was Jebel El Ahhmar or Red Mountain. A little in advance of El Bardo on the same side was the verdant village of Manuba, & beyond it stretching across the plain between the highlands a noble remnant of the Carthaginian aqueduct. On our left was the peak of Jebel Er Rsâs or Lead Mountain, & that of Hamman Leef. As to Tunis, it sunk behind its hills & remained out of sight from the moment we left it. The Jebel El Ahhmar furnishes inexhaustible quantities of Gypsum an article of which very great use is made for building in Tunis. At Manuba is a fine country seat of the Bey, which I afterwards visited, & the part of the ancient aqueduct, which must be 6 or 8 miles beyond it, is probably the longest & loftiest part now standing. There is another part over a branch of the river Miliana, just beyond the Sapatapa's, which I went to see to day in company with Dr. H. Such was the thickness of the aqueduct in this place that some of its arches being filled up at one edge served as so many shelters or cottages for Bedoween families, the channel itself above the arch answering at the same time the purpose # of a bedchamber. On climbing up a broken arch & entering this channel I found that without my hat I could walk erect in it without the least difficulty. From this place the aqueduct passes under ground, & probably first reappears about 10 or 15 miles off at the place abovementioned beyond Manuba. The mountain of Zguân which rose before us, it will be recollected furnished the rich source from which all this water flowed for the supply of Carthage. The distance of the source from that ancient city was 30 or 40 miles but the aqueduct with all its windings is estimated at about twice that length. Lead Mountain is situated between that of Zguan & that of Hamman Leef, & is so called from its mines of lead which are still productive. Jebel El Kurnein, the mountain of two peaks, as the Moors call that of Hamman Leef, is the smallest

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The columns which support these arches at another part of the aqueduct near Ariana are said by Shaw to be 16 feet square

of the three & is remarkable chiefly for its peculiar shape, & the hot baths near its foot from which it takes its name.# The Sapatapa's country residence stands quite alone & is dignified by the name of Mohammedia. He received us in an outer, open gallery, without the least exhibition of pride or pomp, either in his dress, manners, or attendants. In this place of retirement away from the bustle of El Bardo, & from the concern of public business he seems to regard himself rather as a private man than as one of the court. He is said to be by birth a Georgian, & has a very young look for a man of his office. He was never married but is betrothed to a daughter of the Bey, yet a mere child. The present visit of Dr. H. is at the Sapatapa's request to obtain medical advice. He has been for some years out of health & is just now somewhat alarmed about himself. The cause of his disease he supposes to have been, either wholly or in part, an emetic administered to him by the Bey's physician, which instead of having the desired effect, produced in his stomach a violent burning, & threw him into convulsions. His disease Dr. H. thinks might be ~~overcome~~ arrested, but the man evidently wants the decision necessary to put himself under a proper regimen. — We returned to Tunis in a shower of rain, an occurrence at this season rather unusual.

Two days after this ride, Mr. Tulin, the Swedish Consul, obliged me with a seat in his carriage [&c. &c. see June 29] water only.## This rain water reservoir, as it has always been called, we examined on the day following. It remains the most perfect of any part of these ruins now visible. It consists of 17 distinct oblong cisterns or vaults side by side, the whole covered with a roof entirely of stone resting on stone arches & presenting a surface of 420 feet by 54. The depth of the cisterns might be 20 feet. The mouths of earthen pipes appear in the arches overhead

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Hammam in Arabic is a hot bath. The other part of the name is written by some El Inf (the nose), by others Liff which they think alludes to wrapping the body in clothes after bathing. Leef is the spelling of Shaw. These waters & those of Gurbos a little further towards Cape Bon seem to have enjoyed more or less celebrity even in Roman days. I did not learn that they are much resorted to at present, though a late author declares that "their virtues in the cure of rheumatic, & indeed all chronic disorders are wonderfully great." (Blaquiere) The heat of the water is said to be about 120° of Farenheit.

I afterwards entered this subterranean passage with lights ac-

which were evidently intended to admit the water which fell upon the roof. This reservoir may have been connected with the immense building whose thick foundation walls, as if of some great citadel, yet appear on the top of the hill in the immediate vicinity. Here also, toward the brow of the hill overlooking the sea are several common wells evidently perfect, with open mouths level with the ground & grooves in the neighbouring surface for the direction of the water. A small modern fort occupies this brow to which Europeans have for some cause given the name of St. Louis.# Except these reservoirs & the aqueduct which the eye traces in a row of huge fragments stretching across the plain to the hill of the village Ariana (or Er Riana) the ruins of this place consist almost solely of old foundation walls & arched cellars. Not a block of marble of tolerable size or even of any wrought stone is left loose upon the surface. These seem to have been all transferred to the neighboring villages but especially to Tunis. In the latter place no petty cobler thinks his apparatus complete without his red porphyry lap stone.

Carthage is associated with many great names. Passing over Dido, Æneas, Hannibal, & others, it is sufficient to mention Cyprian, Tertullian, Lactantius, & Augustine.

On the 10th I visited the public hospital. The first object that struck us [&c &c to the end]

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companied by a Moor. We walked & crept to the distance about 200 paces & returned. It was perfectly level, & with one exception perfectly straight. The direction so far as I could judge, was pretty nearly toward the reservoir abovementioned.

Perhaps it was here that Louis IX died, as he was commencing a new crusade to the Holy Land A.D. 1270. But the tower on Cape Carthage is also called by Mr. Greaves the tower of St. Louis & Mc Gill says that he was buried (he probably means died) there.— According to Chateaubriand, the body & heart of Louis were destined for the abbey of St. Dennis, while his brother Charles of Anjou deposited his bowels at Montreal near Salerno in the kingdom of Naples.

Conversations with Mohammedans.

Being informed one day that a notary one of the Ulema # of the place, was sitting below who was fond of argument, through whom if I wished I might obtain a copy of the Koran, I went down to him. I found him on a long seat that was attached, outside, to the door of the consulate, with his snuffbox in hand instead of a pipe, & probably waiting my coming. After a few remarks respecting Tunis we came to the subject of religion on which he discoursed mildly & respectfully, even sometimes giving assent to my arguments though directly against his own. The want of miracles to prove the divinity [V. V. 10 lines to] of these miracles in that book, for whoever be considered the speaker, the miracles of Mohammed if there were any, must of necessity have been appealed to as proofs of his mission" — "And this notice has been taken." he replied. "The signs of the prophet are recorded in the Koran." Here we fell into [V. V. to] three or four Moslems. — On a subsequent occasion when pressed to prove his assertion that the Koran speaks of the miracles of Mohammed, he resorted to the favorite doctrine of superstition, viz. that of double senses. He said that the meaning which appeared on the face of the book covered another which was the true one — the Koran needed a commentary — it must be explained or it could not be understood. But after all he did not specify what particular passage would bear his wished for interpretation. — I inquired of this man respecting the large public school of which the Sheref made mention to Mr. Greaves, but he assured me there was no such school.

From what I saw of the Moslems of Tunis, I judge that they have more bigotry & fanaticism than their brethren of Tripoli. Vaccination is however admitted here among the higher families, & quarantine regulations are more or less strictly enforced on vessels at the Goletta. Intoxication is not an uncommon vice among the common people both here & at Tripoli, in which unfortunately they are encouraged at both places by the highest examples. Some of the officers of government here that have enjoyed the advantages of travel are said to be possessed of comparatively enlarged views, & are very friendly to Christians. —

Ulema or Ulama is sometimes written with the English sign of the plural, but it is itself the plural form of the word Aalim (a wise man)

Between the Algerines & Tunisians there exists a strong & constant jealousy. Algiers has almost invariably been, at least of late, a welcome resort for the disaffected Beys & princes of this Regency. The former have often subjected their bordering brethren to tribute, & as it is supposed that they have actually a considerable advantage in point of military strength, it is said that nothing but their difficulties with with France for these few last years has prevented them from again imposing the yoke which Hamooda Pasha threw off.

Jews.

My intercourse with this class of people at Tunis was very considerable. After having been in the place two weeks I looked in a little while one day on Mordecai Najjar, whom I had heard of as a literary & philosophical Jew, who was for a time the Arabic master of Mr. Greaves. He is a lean, lank old man, not married, dirty with snuff [&c &c 24 lines to] he had not yet heard nor did he seem anxious about the matter. He complained [&c &c 10 lines to] negation in the first sentence only, the following ones would be negative of course. — On the same day I engaged a Jewish youth to sell tracts, & attended a Jewish wedding. The youth received the tracts & books I gave him without scruple. He seemed however to possess little force of character, & did not promise much, but he was the best I had as yet been able to find. — The wedding was at the house of the bride, whither according to invitation, we went. When we reached the place the bridegroom was not yet arrived. But it was not long before he came in attended by three or four rabbies & a notary. Immediately on entering the court of the house, where we were sitting, they proceeded to a small adjoining room, & were followed by as many of the guests as could squeeze in after them. At the farther end of the chamber, on a high seat in a window, sat the bride, in a sleeping posture, thinly veiled, crowned with long stems of flowers & adorned with a profusion of jewels, clasps, chains, & so on. She was motion-

motionless [&c. &c. to the end.]

A few days after my visit to Mordecai N. he returned my call. As we were ascending the stairs to my chamber, I observed that his staff, for the better holding of it, was pierced with a peg at top in form of a crook. It reminded me of [&c. &c. 7 lines to] came from me. It was among the books which I had given the day before to a Jew for distribution. He did not speak [&c. &c. to the end] The Jew mentioned above as a distributor of my books was brought to me by Providence without any effort of mine after I had made many inquiries in vain after such a man. He accosted me in the English language as I was walking the street, & as he found his salutations & attentions cordially returned he joined me in my walk. He had been a great traveller, had seen America, England, the E. Indies, Italy & so on. At Leghorn he had sold a great many copies of the Scriptures for Mr. N. & as he wanted a little pecuniary aid, being as he said, poor, I readily offered to supply him with books to sell on Commission in Tunis. He was pleased with the suggestion ~~at once~~, & at once took of me a number of copies of the Scriptures, & of various tracts, for which he immediately went off to look for purchasers. He said he was obliged to do all in rather a private way, not hawking the books or exposing them in any manner publicly in the streets. In this particular I did not pretend to counsel him but I had some reason to believe that in making this representation he intended chiefly to make a merit of engaging in a work attended with so much danger & difficulty. He pretended to be a friend to Jesus Christ & a friend to the missionary cause; but from first to last I had no very good opinion of him. All I expected of him was to put a few Scriptures into circulation & in this he certainly rendered me ~~some~~ service.# I visited one family & two synagogues of the Jews, but had with none of them any very interesting religious discussions.

Interviews with Christians.

There are no native Christians in Tunis any more than in Tripoli. The famous African Church which once sent nearly 600 Bishops to a Carthaginian Council, seems to have become extinct even to a man. It is however asserted by Mons. Dan, a French writer, that a remnant of the church was found existing down to a very late period. His words are nearly these: "At Rabat near Tunis lived a family of Christians down to modern days, & from this family were once taken the guards of the Dys or Kings. Charles the 5th, who besieged Tunis in 1535, was astonished to discover the state, & exemplary life of these Christians, & caused them to be taken to Naples, that he instructed & supported.

Roman Catholics.

I early fell in company with a young Frenchman, at present ex-

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Through this Jew chiefly I disposed of 17 Bibles & 13 N. Test.s besides Psalters, & other portions of Scripture, & a considerable number of religious tracts.

tablished in Tunis, a man of enterprize & of considerable intelligence. He seemed to belong to the Romish church although in heart he had no communion with it. His religious sentiments were plainly deistical [&c &c see June 27. to] in former days. — I called on the Padre Prefetto, found him perfectly civil & communicative, & apparently answering well the description given him by Mr. Greaves. (See his Journal, dated Dec. 6 & 13.) He is not so consistent with his principles as his zealous brethren of Tripoli. I heard nothing from him either directly or indirectly hostile to the Bible cause. — At the house of the English Consul I fell in with 3 or 4 respectable Spanish gentlemen now living at Tunis. They seem to be all friends of the Constitution, & some of them were on this account rendered too obnoxious to the royal government to remain in Spain. One of them is called a general, & was, it is said, once governor or mayor of the city of Madrid. He was [&c &c 5 lines to the end.] — On another occasion I improved an opportunity to sound the Spanish general as to his belief [&c &c see 23rd] —

The Captain of the vessel in which I left Tunis was a Neapolitan, & as he styled himself "very religious". In one of my first interviews with him at Tunis, I gave him a N. Test. in Italian, which I begged he would read, saying that on our passage we would have some conversation about it. He was, at the time, quite at a loss what to make of the book & asked about it such strange questions that it was evident he had never before set his eyes upon it. Afterwards, as we were at the office of Mr. Gaspari at the Goletta, I asked how he was pleased [&c &c 5 lines] — Again, two days after, at the same place, I inquired of him [&c &c 17 lines to] word of God for himself. — Immediately after the conversation with the Captain two respectable looking sea-faring men came into the office, to one of whom I handed Payson's Address to Seamen, telling him it was the exhortation of a most excellent minister of the gospel to people in his line of life. He took & began to examine it, but when I offered a copy to the other he would not touch it saying that they stood in no need of exhortations. —

Greeks.

There is but one Greek priest in the place. He is the same that was at Malta during our residence there in 1823, & the same that is spoken of in Mr Greaves journal the year after. He has of course been here about 5 years. In calling on him he received me with great attention [Vc Vc 9 or 10 lines to] appeares to weep. I left a few Greek books with the priest begging him to dispose of them among his flock, & to inform them that I had more on hand. I called afterwards on a number of individuals among the Greeks, but found among them no demand for any thing I could give them.

When at the Goletta I saw a fine Greek brig lying in the canal called the Leonidas. I was resolved to speak with the Captain & so called on him in his own cabin. He received me very courteously, conversed freely about books & about religion, & shewed me a London Greek Test & two or three tracts he had received at Syra. He was acquainted with Dr Korck, & had seen his school which he pronounced an excellent institution. The government, he said, had lately built a very large edifice for a school establishment at Egina. — The next day Captain S. of the Leonidas returned my call & I went with him again on board his vessel [Vc Vc 10 lines to] music & dancing when I returned to my lodgings. A better day we may hope is dawning upon the poor Greeks. Two days after this at the moment of my embarkation, I went to the Leonidas to leave some tracts with Captain S. but he was gone up to Tunis. I left them with the sailors [Vc Vc 4 lines to] from my lodgings.

Protestants.

Of the Protestant Consular families, I formed the acquaintance of only four viz. two English, the American, & the Swedish. — I have mentioned three English Protestant mercantile houses. The head of one of them is a married man, & is, as well as his wife, a professor of religion. — Another Protestant merchant is a young Frenchman from the neighborhood of Lyons. Both he & his wife speak tolerable English. — The wife of another French gentleman is a Protestant, & he consents that she shall educate their children as far as she

pleases in a Protestant way. — All the four Sabbaths of my residence in the place we had public worship at Dr. Heap's attended by about 20 individuals, but it was painful to be told by the aged mother & aunt of the Swedish Consul # that these were probably the first four Protestant sermons ever heard in Tunis. — The few that may be considered real Christians in this place, & there is cheering evidence that there are a few, find themselves in a really trying situation. Shut out from public, & in a great measure from social worship, the institution of the Sabbath broken down, the ordinances of the gospel unknown, men around them living & dying unwarned, & consigned to the earth without the solemnities of real piety, all these circumstances, with others such as vexed the righteous soul of Lot from day to day, conspire to make them uncomfortable. They speak feelingly of their wants & look with desire for some one who shall be their own spiritual guide, & be at the same time an official representative & advocate to the surrounding world, of the faith once delivered to the saints. These wants cannot but awaken sympathy among all classes of real Christians wherever they are known, but the business of their relief has generally, & perhaps properly been considered as falling rather within the scope of civil government than that of common missionary societies. —

Whether in fine there be any class of population in these two eastern Barbary states, sufficiently accessible & at the same time sufficiently destitute to claim a new missionary establishment among them, considering the urgent calls from other quarters, it is difficult to say. — The Jewish interest here certainly presents a claim which deserves serious consideration; & should a bold push be made into the interior by some men of the spirit of Brainerd, perhaps it would be found that there is made ready, among those wild mountaineers, a people prepared for the Lord. In regard to these last mentioned tribes, it is satisfactory to know that they are of late attracting the attention of the English Church Missionary Society, & that the Revd Mr Jowett is instructed to make them a special object of inquiry. But whatever course be adopted in regard to a mission to Barbary at present, the time we may hope is not far off when Ethiopia including the whole Land of Ham ~~without reserve~~ shall stretch out her hands unto God, & her call shall be heard, — when she shall no longer be cast out as a bondwoman with her sons, but shall compose an honorable part of the Redeemer's heritage — when the watchmen on the walls of her Zion shall not

Ten persons more might have been made out from the families of the English Consul & Vice Consul, but they were living in the country.

as at present be few & far asunder, but shall see eye to eye, for the words of the prophet shall be applied to her, "How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace; that bringeth good tidings of good that publisheth salvation that saith unto Zion, thy God reigneth. — Thy watchmen shall lift up the voice with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion."

Mr. Bird's Summary View of his Tour in N. Africa.

Recd. July 5, 1830.

Der El Kamar 14th July 1825

Dear Brother Fisk,

Some days since, I received your letter of the 2nd Inst. & I believe I answered it, but my head is so full of Syriac, that I am not sure.

Mr. Madox returned here last evening. He has been to Hasbeyah & the Source of the Jordan. When I shall come to Beirut, I cannot say. perhaps in a fortnight or three weeks. The Priests have had my teacher before them, several times, to try prevent his teaching me. The last time he was called before them, one of them said "Why do you go to that man? do you not know that he will breathe out poison upon you?" "What poison", said my teacher? "Why said the Priest, he will teach you to follow the word of God!" كلام الله
or كتب الله

He & the Priests had a long dispute, & at length my friend Germanus, who has been quite silent in the whole affair, said, that it would not do any harm for him to teach me, & the principal (مدير) said nearly the same.

I have read the four Gospel through in Syriac - I am wishing now to get the prayer book of the Maronites to read in, but no one will lend it to me or sell it to me - They fear to have any thing to do with me -

If you go to Jerusalem this Summer let me know at least a fortnight, before you set out. Perhaps you will take a trip to Der El Kamar, There will be a room ready in about a fortnight, I think - Mr. U. is here, but I must

tell you, privately, that it is very inconvenient for the family, as they have not a spare room – He sleeps in the room with the old man & his sons – My room is very small – about half as large as the one I occupied at Jaffa –

Your Dictionary, I suppose, is well on the way to 8 –

Brother Goodall mentioned a vessel, going to Smyrna – Will you let me know more about it – When does it sail? What is its size? Is the Capt. English? – Is the vessel a good one? Is there any vessel, which will probably go in 5 or 6 weeks from this time?

Kind regards to Gregory, & to all around you, from yours affectionately

J. King –

وصول ليد جناب اخينا المحترم الخوجه فسك المكرم

القنصل بيروت

Revd P. Fisk

Beirout

Aina
July 14. 1825
Recd July 17.
Ans.

وصول ليد جناب اخينا المحترم الخوجه فسك المكرم

الحاضر بيروت

Rev. P. Fisk

Beirout

[illegible]

July 14. 1825

[illegible] 17.

[illegible]

Odessa, July 28th 1825

Dear Brother Fisk,

It is now twenty two days, since I have received any letter from any one at Beirout, & I am a little surprised at this, as I have during that time, written to you and Brothers Goodell, & Bird, & also to Mr. Goodell, & Dr. Dalton, & to Gregory.

Are you all well? Is there any particular reason, why none of you write? Is there any vessel to sail for Smyrna in the course of two or three or four weeks?

I send this by express, & will you have the goodness to write a few lines, by him, in answer to the above questions

you mentioned having purchased, a copy of the Gospel & Epistles, printed on Mt. Lebanon; Can I have one or both of them to carry with me ~~to~~ as specimens of the printing here, or shall I purchase them ~~here~~. I cannot purchase them here, except at a great price - much more than you gave -

Now I must tell you a word privately which it is as well perhaps not to mention, you know Mr. Mladoy came here, before I left Beirut & was well received by the family of Domani - After I came here, he came a second time, & he was received though with inconvenience - He also came a third time & not finding his situation such as he wished, he took a ~~house~~ room in a distant part of the village & ordered a dinner & made preparation to move into his new

establishment. But just before he was going, the family of D. came to me, & told me, that the room he had taken was in a very bad quarter, (of ill fame) & that if he went, it would be talked of all over the village, & be a disgrace, not only to him & the English, but to them. This I stated to him, & he concluded not to go, but to return to Beirout. To day, I hear that he is coming to reside in the hired house.

A letter has been received from him the man, who took the house for him.

The family of D. feel very anxious, that a man, who has been received by them, should not now go into such a quarter.

I really hope, that he will not make another visit here. ~~[illegible]~~

There are many ~~[illegible]~~, who would rejoice to have an occasion to speak ill. I mention this, so that if you see him, & hear him speak of coming here, you might in some way discourage him, or propose some new route for him to take

With kind regards to Mrs. Scudder,
Gregory, the Bris Rogers & his wife & all
friends, I am
Yours affectionately, G. King

يصل الى جناب الاخ المكرم السيور فسكى الانقليز حفظه الله تعالى

Revd Pliny Fisk
Beirout

Syria July 28.
Aug.
Mr. M.

The courier which I sent for the letter for Lady Maddox, from the mountains, will be with the courier from Beirut, with you, I have the goodness to send it to Beirut immediately by the land of Damascus.

Shelburne 1st October 1827.

Jer. Evarts Esq.
Boston.

Dear Sir,

Your letter of the 21st ult. did not reach me till Saturday the 29th in the afternoon. I had engaged to preach in Hawley the next day. I could not leave this part of the country, without seeing Mr. Fisk's Father, at whose house I now am. He would have been much disappointed, had I gone to New York without calling on him. I know not whether I shall be able to attend any of the meetings you mention, except the meeting of the Board at N. Y. on the 10th. I feel almost exhausted with the fatigue of incessant conversation and preaching. I left Boston Thursday, and arrived at Wash on Friday. Here I remained

till the monday following, preached three times, & attend a meeting for the organization of two auxiliary Miss'y. Societies.

On Monday went to Springfield to Col. Trask's — found that a meeting had been appointed & that I must preach — could not leave till friday. on account of the rain — Friday went to Amherst could not leave that place till the monday following — preached twice. Spent one night at Northampton, & on tuesday the 25th I arrived at my Father's. in the afternoon. The next day many people assembled, & I was obliged to address them & converse nearly all day. The day after I went to Cummington to visit my Sister. Spent one night with her, many people there flocked in to see me & I became quite exhausted

by conversation. The day succeeding I
returned to my Father's & the next
morning took leave of my Parents, made
between twenty & thirty visits. & thirty or
forty people assembled to spend the evening
with me. The next day, that is yesterday
I preached twice (long sermons) & found
myself quite feeble at night, though
still obliged to converse - till near 11 o
the evening - To day I came to Buckland.
Several persons assemble in the
middle of the town to see me & I was
obliged to converse much with them -
and I have just been speaking in the church at the Monthly Prayer meeting
Mr. Fisk & Mr. Packard seem almost
unwilling that I should make so short
a visit here - I expect however to leave
tomorrow morning for Northampton -
I feel the need of rest & unless I rest
a little I fear, that I shall not be

able to attend the meeting at New Gos
If I can attend any of the meetings, which you
have named to me, I will endeavor so
to do. But really it seems almost impos
for me to move in this region.

Rev. Jonas King
Oct. 5, 1827.
Transmission notice

Jeremiah Evarts Esq
Boston

SOUTHAMPTON
OCT 14
MS

Should I not attend them, you will not
consider it as arising from any want of
desire on my part. The meeting of the Board
I expect, God willing, to attend.
In haste yours in the best of bonds, J. King.

New York, Monday Morning Oct. 22nd 1827.

Dear Sir,

From the time you left this place, till yesterday, my cold seemed to increase, & I have been able to do but little either publicly or privately with regard to the great objects before me. Yesterday I was unable to go out to church, & felt very low. This morning I feel a little better however & hope to do something this week by way of visiting & attending some parties, which it has been proposed, that I should attend. Mr. Lord, Mr. Jaffray, and others, think it desirable, that I should stay here & visit many wealthy families, place before them the subject of Missions, & make solicitations for aid, rather, than to go to any other place. All, with whom I have conversed, think the same.

It strikes me, that this is the best plan, that I can adopt, all things considered — to remain here one or two weeks & visit as above-mentioned. attend parties of 10 or 12 persons, wealthy people & make solicitations. Then, if my health should admit, go up the Hudson, visit, Catskill, Hudson, Troy Albany & other places — carrying with me the subscription

commenced here - then return to this place, go on to New Jersey, Philadelphia, Baltimore, Washington - visit some places in Virginia, North Carolina, S. Carolina, & go on to Savannah. A society in Savannah, as you know, applied to Mr. Fisk, & I think it very desirable that I should visit that place. From thence I might go to visit one of the Indian Stations & go to New Orleans. This plan, is thought to be the best, by all the friends of Missions here, with whom I have conversed, & ~~has~~ something like this plan is the one I should wish to adopt. It was suggested to me at first, I believe by Mr. Wolcott, when at Wage. I doubt very much, whether I shall be able to come to Boston to the ordination of the Missionaries, & that is the reason, why I write this. I thought to be going South rather than North at this season of the year, & there is not that need, I imagine, of my going to Boston, where there is already & has been for a long time, so much interest on the subject of Missions, & where there are such men as yourself & Dr. Beecher & others to plead the cause of the Heathen

I should be glad to be at the ordination of the Missionaries. I wish much to see Mr. Wilder, I wish to see my Books, that I sent from Asia, & take care of them, but I doubt, whether I ought to go to New England at present. Great interest still continues here, & it is very important, that that interest be not neglected. Now is the time, when men's hearts are open, to do something. Such an opportunity, if neglected, may not again occur.

Will you have the goodness to write to me on the reception of this, or as soon as convenient, & let me know, whether, the plan I have proposed meets the views of the Prudential Committee, & whether they would wish me to take that course. As much as it might gratify my curiosity to see the Indians, I doubt, whether, I ought to spend much time in going to visit them.

Time is passing away rapidly. What I have to do, I must do quickly. Among others, I would mention, Mr. Newton, who thinks it desirable, that I should labour here, rather than to go on to the ordination. Should my health admit, however, I may go. But I wish to hear from you, as soon as may be convenient. I have just been broken off, by a call from Dr. Spring. I showed him, what I had written, & he is decidedly of opinion, that the course above-mentioned is the one I ought to pursue, in preference to my going to Boston. With best regards to Mrs. Evarts & your family, I am, dear Sir, yours truly, J. Stone.

If my health should not be such as to enable me to speak often to large assemblies, I shall endeavor to get together some of the leading men in the places I may visit, & lay before them in a familiar manner the subject of Missions, & then present a subscription paper such as or similar to the one presented here last monday evening.

Rev. Jonas King.
Oct. 25. 1847.

Ans'd. same day.

Jeremiah Evarts
Prudential
Mass

NEW-YORK
OCT
25

New York 27 Oct. 1827.

Dear Sir,

Day before yesterday, I got five thousand Dollars from one man for the American Board, that is, one thousand dollars a year for five years; & the same gentleman, who gave me this, will probably introduce me in two or three days to some of his wealthy friends, of whom I hope to obtain a few thousands more.

My health has been such, that I have been able to do but little, not even to visit & converse. I am, now, however, better, & am making arrangements to attend some large parties; in case, I remain here the ensuing week. It is wished by some, that I should visit Albany, before long, & I am invited to lodge there with a Mr. James, who is a very wealthy Gentleman, & who I believe has not hitherto, done much for missions.

Mr. Bissell has written to have me come there the 8th of November, at which time he is to be there. I have been invited also to go on to Washington next week to attend the meeting of the Episcopalian Clergyman, some of whom, intend, to form a Missy. Society.

this last meeting, I should be glad to attend, but I have no intention of going. I wrote to you last monday, & hoped to have received an answer today, but shall not now receive it, I suppose till monday.

I have still much cough, & am obliged still to take a little care with regard to exposing myself to the cold. Do not feel able to speak in public, but can do something by way of conversation.

With regards to Mrs. Coates & your family, & to Mr. & Mrs. Hill & Mr. Anderson, I am,

Dear Sir,

Yours truly, J. Illing.

Rev. Jonas King.

Oct. 31, 1827.

Attended to.

Gramidie Corr. Sec.
Boston Mass.

New York 29 Oct. 1827

My dear Sir,

In case, there should be any letters for me directed to your care, will you have the goodness to send them to this city, to care of Wm. W. Chester Esq. 99 White St.

For several days I have done but little - my health is now better, but I cannot agree, dear Sir, think it important to go on before long towards the Equator -

I have just written a line to Mr. Everett, informing him, of my having obtained from one Gentleman five Thousand Dollars, that is, one thousand a year for five years -

I have some hopes of getting another such subscription in the course of two or three days -

In haste, Yours affectionately, J. King.

Rev. Jonas King.

Oct. 31, 1827.

Attended to.

Thos. R. Anderson
Appointed Sec.y to the A.B.C.F.M.
Go for
recommended by the Rev. Mr. Hawes.

New York 27th Nov. 1827.

Dear Sir,

Your letter of the 23d I received yesterday towards night, & as the Committee had been making arrangements for me to hold meetings by invitation, in the different Societies, or Congregations in this city, some of which had been already appointed, I could not give an answer to your letter, till I had seen the Committee.

The letter which you mention, that you wrote to me at Albany I have not received. The last letter, which I received was the one, in which you mentioned my going to Albany. While waiting for your decision with regard to the agency for the Board, about which we conversed, when you were in this city, the Committee for Extra efforts, invited me to go up to Albany & Troy as their agent, supposing, that my going from this city as their agent, would give an

additional influence to my solicitations in those places. And their views were undoubtedly correct on this point. On my return, they wished me to continue in their service, for awhile & make solicitations in this city. They & myself were expecting you here soon so that we should have opportunity to consult together with regard to future efforts, which might be made. Considering, that meetings had been appointed, & it was known, that I was to be at certain places to present the subject of missions, you will easily see, that I could not go away hastily, without having some important reason to present for so doing. The Committee have this morning been called together by Mr. Lord, who will write to you on the subject of their consultation.

It is indifferent to me, by whom I am employed, if the great work goes on.

With regard to my debts, I had made an arrangement several days before the

reception of your letter, for the payment of them. I found them less, than I had supposed, & means were provided, which I had not foreseen, for cancelling them in part.
Besides, I do not think it would appear well for the Board to pay my old debts - I believe I expressed this same sentiment to you in conversation when I first arrived in Boston. Many might say, that Mr. K. may well beg for a Board, that pays debts, which he incurred in going to France &c.

As to compensation it is now with me a subject of little importance. I only wish to go where duty calls.

With regard to going eventually to Europe, I am inclined to think that I shall go. This I cannot decide upon however till I ~~have~~ make some communication, to Amherst College.

Yours affectionately,
J. King.

Rev. Jonas King.

Nov. 30. 1827.

Acknowledged to Mr. Lord, same day.

Ans.d Dec. 17.

Governor Eustis

Boston

Mass.

Ans. Dec. 21, 1827.
Ans. same day.

New York 14th Decr 1827

Dear Sir,

The Female Fragment Society, composed of Ladies from the Revd Mr Mason's church in this city, has passed a resolution, which has just been put into my hands by the Secretary, & a copy of which I now send you.

"Nov. 9th 1827. Resolved, that this Society devote their funds, to the amount of one hundred & fifty dollars annually to the Education of Phares Ebenezer Dudiak.

"The Revd Mr. King is respectfully requested to act as agent for the Society, & ascertain whether the youth can be obtained.

"By order of the Board,
M. Smith, Secy."

"New York, Decr. 14th 1827"

I am told, that the Rev. S. E. Dwight has written to Malta to obtain Phares as a teacher in the High School, which he is about to establish at New Haven — Of this however I am not cer-

I suppose, that Phares is now under the patronage of the Board, & my object in writing is to inquire, whether you think it best to send for him, with a view to educate him & whether you think, that he could be spared from the Arabic Press at Malta.

In case he should come, the Ladies of the Frequent Society wish to have the direction of his Education, that is to designate the College & Theol. Seminy. to which he should be sent.

Yours affectionately J. King.

New York, 18th Decr. 1827

Dear Sir,

I have kept this letter by me till the present moment, in consequence of some questions put to me by some of the Ladies of the Society, with regard to "Who should defray the expenses of Phares's voyage to this country? I suppose, if the Board think best to send for him ~~that the~~ Board will pay his passage &

In consequence of an application from the Amer. Mish. Society, the Committee have voted that I shall remain here till the 28th.

When the Committee at Boston took my case into consideration, in what capacity did they suppose, that I should go out to Europe, & from whom I should receive support, - I should also like to know, whether any definite sum for that purpose, may be relied on?

If you could write me a single line giving me information on these three points you would much oblige me -

I have received a very kind & pressing letter from Amherst, with regard to my remaining there a few years - I have not yet given any answer -

Rev. Jonas King.
Dec. 21, 1827.

Ans. same day.

Gov. Eustis Esq.
Boston
Mass.

A translation of the Revd Jonas King's letter to his friends in Syria & Palestina on taking leave of them, Sept. 5, 1826. ——

My Beloved Friends,

As I have frequently been asked, since I have been in this country, whether the English have any religion, & whether they believe in the divinity of Christ, & in the two sacraments of Baptism & the Eucharist, it has seemed to me proper before I take my leave of you, to state some of the articles of my belief, as briefly as may be, & to assign some of the reasons why I cannot be a Roman Catholic.

1. — I believe there is one God only, the Creator & Preserver of all things, & that the one God exists forever in three persons, the Father, the Son, & the Holy Ghost, to whom be honor & glory forever & ever. Amen. —

2. — I believe that God made man perfect & for his own glory, & that the glory of God ought to be the end pursued by every rational being. —

3. — I believe that the moral rectitude

of man, consists in loving God with all his heart, & his neighbour as himself. —

4. — I believe that man, by eating the forbidden fruit, fell from his state of original rectitude, & that all men are, in consequence of this, depraved by nature, & under the dominion of sin, & that there is no salvation from it except through the sufferings & death of our Lord, & that as many as believe in him, are, by the grace of God, freely justified through his blood.

5. — I believe that the Holy Scriptures of the Old & New Testament, as they were received by the first christians, are the only rule of our faith & practice.

6. — I believe that Jesus Christ, who was of the seed of David according to the flesh, died for our sins, & rose again for our justification; & that faith in him is necessary for salvation; & that good works are both the fruit, & the proof true faith.

7. I believe that no man ever had true faith, or performed good works, that are pleasing to God, before he was born again by the power of the Holy Ghost, that is, born from above; not according to the

flesh, but according to the spirit; & that this regeneration or being born again is not produced by Baptism, but that it is only shadowed by Baptism

8. — I believe that it is necessary, as a sign & seal of faith, to be Baptized in the name of the Father, & of the Son, & of the Holy Ghost.

9. — I believed that all true christians ought to receive, in the sacrament of the Eucharist, bread & wine, in remembrance of the death of their Lord; & that as often as they eat of that bread, & drink of that cup, they show forth the Lord's death till he come. —

10. — I believe that Jesus Christ is the only head of the church; & that all his true followers are brethren

11. — I believe that when the last trumpet shall sound, all that are in their graves shall come forth, & that every one will then be judged, & rewarded according to that he he had done, whether it be good or bad. —

12. — I believe that all who die without repentance, will go into eternal punishment, & the righteous into life eternal.

"I now proceed to mention some of the reasons, which prevent my being a Roman Catholic. —

I cannot be a Roman-Catholic for many reasons, but, especially, the following:

1. Because the Church of Rome says the Pope is the teacher & the head of the Christian ~~christian~~ church; while the Apostle Paul teaches us, that Christ is the "head over all things to his church" [Eph. 1; 20-23.] And again, St. Paul says, "But speaking the ~~the~~ truth in love, may grow up into him in all things, who is the head, even Christ." [Eph. iv. 15.] In the epistle to the Colossians, 1; 15-18, he says: "And he is before all things, & by him all things consist. And he is the head of the body, the church, who is the beginning, &c. that in all things he might have the preeminence". In Matt. xxiii, 8, 10, we read: "But be not ye called Rabbi; for one is your master, even Christ, & all ye are brethren. And call no man your father upon earth, for one is your father which is in heaven. Neither be ye called masters: for one is your master, even

Christ." The apostle Peter says; "Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but as being examples to the flock." (1. Pet. v. 2, 3.)

The Pope, however, holds in his hand an earthly sword, & governs as one of the princes of this world. For a considerable time after Christ, there were Bishops at Rome, but no one was guilty of the presumptuous & criminal arrogance of calling himself the head of the church, & the first Christians never thought of calling any one the head of the church, but Christ.

2. The Apostle Paul, in his Epistle to Timothy, says; "A Bishop, then, must be the husband of one wife." (1. Tim. iii. 2.) And in the next chapter, at the beginning, he says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits & doctrines of devils; speaking lies in hypocrisy, having their conscience seared as

with a hot iron, forbidding to marry, & commanding to abstain from meats, which God hath made to be received with thanksgiving of them which believe & know the truth." — But the Church of Rome, on the contrary, says, that a Bishop ought not to be the husband of one wife, & prohibits matrimony to all ecclesiastics.

3. The Apostle Paul, in his first Epistle to Timothy, says; "For there is one God, & one mediator between God & man, the man Christ Jesus. (1. Tim. ii. 5.) The Lord Jesus Christ himself said; "No man cometh unto the Father, but by me. (John xiv. 6.) — But the church of Rome makes mediators, the virgin Mary, all the angels, & all the saints.

4. The second commandment, which God wrote upon a table of stone, is: "Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or that is in the earth, &c. thou shalt not bow down to them, nor serve them." (Ex. xx. 2.) Moses

also says to the children of Israel; "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, & make you a graven image, the similitude of any figure, the likeness of male or female." [Deut iv. 15, 16.] — But the Latin church maked thousands of graven images & likenesses, & worshipped them. —

5. ++ John says: "The blood of Jesus Christ his son cleanseth from all sin" [1. John 1. 7.] The Papal church says, that the fire of purgatory is necessary to cleanse us from some sins, & if so, then salvation is not entirely by the sufferings of Christ. ++

6. ++ The ancient Patriarchs, Abraham, Isaac, & Jacob, prayed to God, as did also the prophets. Jesus Christ says; "Thou shalt worship the Lord thy God, & him only shalt thou serve [Matt. iv. 10.] The Apostle Paul says; "In every thing by prayer

& supplication, with thanksgiving; let your requests be made known to God." [Philip. iv. 6.] All the Apostles prayed to God, & worshipped him only. Peter would not permit Cornelius to kneel to him, but took him up & said; "Stand up, I myself also am a man." [Acts. x. 25, 26.] And in the Apocalypse we read: "I John saw these things & heard them, & when I had heard & seen, I fell down to worship before the feet of the Angel, that showed me these things; then said he unto me see thou do it not, &c. worship God." [Rev. xxii. 8, 9.]

Christ said himself to his disciples; "When ye pray, say: Our Father who art in Heaven; but the church of Rome teaches her children to worship saints & angels, & to pray to them, & to say; Santa Maria, Mother of God, St. Peter, St. Antonio, St. Michael, &c. pray for us. Whilst there is no command, intimation, or permission given in the whole compass of the Bible to address our prayers to any other than to God, nor is there any example found in any past

of the Bible of any prayer offered to a saint, except the one offered to Abraham by the Rich man in hell, who lifted up his eyes being in torment, & saw Abraham afar off & Lazarus in his bosom, & cried & said, "Father Abraham have mercy on me & send Lazarus, that he may dip the tip of his finger in water & cool my tongue, for I am tormented in this flame." (Luke xvi, 23, 24.) ||

6. || Christ commanded his disciples not only to eat bread, but to drink wine in remembrance of his body, which was broken, & of his blood which was shed for the remission of sins. Paul says to the Corinthians, "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, in the same night in which he was betrayed, took bread, & when he had given thanks, he brake it, & said, This is my body, which is broken for you, this do in remembrance of me. After the same manner he took the cup when he had supped, saying, This cup is the new testament in my blood; this do, as often

as ye drink it, in remembrance of me. For as often as ye eat this bread & drink this cup, ye do show forth the Lord's death till he come" (1 Cor. xi, 23-25.) The papal church, ~~The Papal church~~, on the contrary, in opposition to the command of Christ, & the universal custom of the first Christians, denied the cup to the laity, & gives only the wafer, which it considers as a daily sacrifice.

7. The apostle Paul says concerning Christ, "Nor yet that he should offer himself often, as the High Priest enteredh ~~entereth~~ into the Holy place once every year with blood of others, for then must he often have suffered since the foundation of the world, but now, once, in the end of the ~~end of the~~ world, he hath appeared to put away sin by the sacrifice of himself, & as it is appointed unto men once to die & after that the judgment, so Christ was once offered to bear the sins of many." (Heb. ix, 25-28.)

8. The apostle Paul speaks openly & plainly against the use of languages in the church, which the people do not understand. He says; "If I pray in an unknown

tongue, my spirit prayeth, but my understanding is unfruitful. Else when thou shalt bless with the spirit, how shall he, that occupieth the room of the unlearned, say, amen, at thy giving of thanks, seeing that he understandeth not what thou sayest? I thank my God that I speak with tongues more than ye all: Yet in the church, I had rather speak five words with my understanding, that by my voice I may teach others also, than ten thousand words in an unknown tongue. If any man speak in an unknown tongue, let it by two, or at the most, by three, & let one interpret. But if there be no interpreter, let him keep silence in the church, & let him speak to himself & to God." (1 Cor. XIV, 14-28.) In this passage the inspired Apostle positively forbids the use of unknown tongues in the church except they be interpreted.

The Latin church, disregarding the Apostle's prohibition, prays in the Latin in all parts of Europe, ~~language~~, & the Maronites, & the Syrians, branches of the Papal church, pray in the ancient Syriac language which the people do not understand.

9. Jesus said; "He that believeth on the Son hath everlasting life." (John iii, 36.) And again, "the

said: "He that believeth in me, though he were dead, yet shall he live, & whosoever liveth & believeth in me, shall never die." John xi, 25, 26. Peter says, also: "To him give all the Prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts x: 43. The trembling jailor said to Paul & Silas: "Sirs, what must I do to be saved? And they said to him, Believe on the Lord Jesus Christ, & thou shalt be saved, & thy house." Acts xvi, 31. ++ —

— But the Church of Rome says, there is no salvation for us, unless we believe in the Pope.

10. ++ The Scriptures teach us, that forgiveness is obtained only through the merits of Christ. Paul says of Christ to the Ephesians: "In whom we have redemption through his blood, the forgiveness of sins." Eph. 1:7. Peter says; "Him hath God exalted at his own right hand to give repentence to Israel & forgiveness of sins." Acts v: 31.

— The Church of Rome teaches, that she has a rich treasure of the merits of saints laid up in her possession, by means of which she can grant pardons, & indulgences, ~~especially when she will paid for them~~

11. It is certain that Christ ~~neither~~ never commanded his disciples to use persecution, & that they never persecuted nor shed the blood of either Jews, or Christians, or Pagans. On the contrary, he foretold that they should themselves be persecuted. And Paul says, "All that will live godly in Christ Jesus, shall suffer persecution." (2 Tim. iii: 12.)

The church of Rome has often had recourse to the most terrible persecutions against the Protestants of Europe. It is well known, that she has burnt alive many thousands who believed in Christ, & received the Holy Scriptures as their only guide, & the rule of their faith, & their actions, but ~~they~~ who did not believe in the Pope. She has slain multitudes, besides, with the sword, & in prisons & inquisitions, making use of racks ~~& racks~~ & tortures so horrid & cruel, that it shocks the feelings of humanity even to mention them. In France thirty thousand protestants were massacred in one day (St. Bartholomew's day) by the church of Rome; so that her garments are stained by the blood of saints.

12. The Apostle Paul wrote his epistles not only to the clergy, but also to the churches

ed, which were composed, for the most part, of common people of a very limited education. — But the church of Rome says, that the common people ought not to have the Scriptures in their hands, & that they ought not to read them. —

John says; "I write unto you, fathers; — I write unto you, young men; — I write unto you little children". 1 John ii, 12, 7 — But the church of Rome thinks it a dangerous thing to give the Scriptures to children. +

Paul writes to Timothy, who from his youth had been accustomed to read the Scriptures, saying; "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, & is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 15-17 — But the Papal church thinks the Scriptures are not useful, except when accompanied by commentaries written by learned men.

The Apostle Peter addresses his first epistle to all true believers in Christ, & says in the first chapter; "We have a more sure word of prophecy, unto which ye do well that ye take heed, as unto a light that shineth in a dark place". — But the Papal church says, it is better that men neglect the Scriptures, & attend to what the Popes say, ~~& pay their tithes~~.

Christ said; "Search the scriptures." & John V. 39. & and John said; "Blessed is he that readeth, & they that hear the words of this prophecy." Rev. 1. 3. — But the church of Rome says to the greater part of her children; search not the Scriptures, & let him be excommunicated who reads them in the vulgar tongue. —

The Prophet Isaiah says; "To the law, & to the testimony, if they speak not according to this word it is because there is no light in them." & Is. VIII. 20. — But the church of Rome says that there is no light in those, who do not speak according to the decisions & ~~decrees~~ dogmas of the Pope & his councils.

The Almighty & better God has sent

the Holy scriptures to the children of men for their instruction, direction, & consolation; the Papal church plies all its energies to prevent the circulation of them. The Angel, having the everlasting Gospel to preach to every nation, kindred, tongue, & people, is flying through the midst of heaven: But the Papal church endeavord to pinion his wings, & snatch from his hands the Holy volume, & burn it in the fire!

With this Bible before me, never can I become a Roman Catholic. I am not ignorant that many in this country call me a heretic, & a disseminator of false doctrines; & I frankly confess, with the Apostle Paul, that after the manner, which they call heresy, so worship I the God of my fathers, believing all things which are written in the law & in the prophets. (Acts XXIV, 14.) If they can show, from the Holy Scriptures, that my doctrines are false & corrupt I declare openly that I am ready to retract them. "To the law & to the testimony, if they speak not according to this word it is because there is no light in them." But if

they cannot prove them false, as surely they cannot; if the doctrines, which I preach, are pure, & such as are taught in the word of God; they ought to embrace them, & become true christians, even though they should fall under the ridicule of all the people of the whole world; even though this should be accompanied by the loss of office & gain, & of all the good things of this world; & though they should be cast out of the synagogues, & treated as the filth & offscouring of all things by every man & woman upon earth; nay, even though they should be hated by their nearest relatives & friends, & delivered up to death. "He that loveth father, or mother, more than me, is not worthy of me; & he that loveth son or daughter more than me is not worthy of me; & whosoever taketh not his cross, & followeth after me, is not worthy of me. He that findeth his life shall lose it, & whosoever shall lose his life for my sake, shall find it." Matt. x. 37-39.

I do not desire that they should become English in their religion; no, nor do I desire this of you; but I desire that both you & they, & all the inhabitants of the earth, should become true & sincere christians, according to

the Gospel of our adorable Lord & Saviour, Jesus Christ. It is now about three years since I came into Asia, & you know what had been my manner of life among you; I have neither coveted nor defrauded any man, & when I have found opportunity, I have testified both to Jews, & Greeks, & Roman Catholics, repentance towards God, & faith towards our Lord Jesus; & I have not shunned to declare unto you the whole counsel of God. I have coveted no man's silver, or gold, or apparel. Neither have I ever offered you silver, or gold, or apparel, for the purpose of inducing you to embrace my faith; while I have cheerfully exposed both my health & my life to the hatred of the multitude, in order that I might put into your hands that inestimable treasure, the word of God.

And now, my friends, I commend you to God, & the word of his grace, which is able to build you up, & to give you an inheritance among all them which are sanctified.

I am now about to depart to a distant country, & perhaps we shall not see each other again in this world; but we shall ~~shall~~ shortly meet in the world of spirits. And I pray God that we may meet in peace,

through the grace of our Lord Jesus Christ, & be united in the celestial Canaan, in the New Jerusalem, upon Mount Zion, & sing praises to the Lamb that was slain, & has redeemed us to God by his blood; to be united with all the heavenly hosts, saying, "Blessing & honor, & glory, & power, be unto him that sitteth on the throne, & unto the Lamb forever & ever." Amen.

I shall ever remember your ~~courtesy~~ courtesy & kindness, & friendship to me, & be assured that you will always have the best wishes & prayers of

Your friend & servant

Josiah King.

To My friends in Jerusalem, Arimathea, Joppa, Tyre, & Sidon, Beirout, Deir el Kamr, Damascus, Aleppo, Tripoli, & Antioch.

Beyrout, Sept. 5. 1826.

Translation of Mr. King's Farewell Letter, translated from the Arabic.

Nov. 17, 1827.

Egina 14th February 1829.

Dear Friend & Brother,

Your Letter from Malta, by Capt. Walker, which I have just now received, is as welcome & rejoicing, as unexpected. I am as it were alone, & have longed much to see some friend, with whom I could converse. I have been through the whole of the Morea - that 52 days in the journey - suffered some from fatigue & want of suitable places to lodge in as all is desolation - was once kicked by a mule, which suffered from lameness about 20 days, & was then thrown from another, & hardly get recovered from the injury I received. I shall have much to say to you, when I see you - I welcome with heart-felt joy, your arrival in the Mediterranean - Previous to receiving your letter, I had made all my arrangements, & taken my passage for Smyrna, where I shall probably spend a little time & then return to this place, where I have my ~~bed~~ headquarters, & where I leave all my baggage. I suppose from your letter, that you are probably leaving Malta about this time, perhaps on your way to Corfu - If you spend three or four weeks in visiting the Ionian

Islands, I think it probable, that I shall be at Egina, when you arrive, or perhaps at Lyras, I think it is better for you to spend the month of March in visiting the Ionian Islands, as you will find but very indifferent accommodation even at the Seat of Government in this place, & in the Morea, in many places, scarcely none at all. The weather is very cold, & I sometimes feel a little low-spirited.

I leave the keys of my house with Dr. Howe. I have engaged to let Mr. Stuyvesant have the house for awhile if he wishes it - but should he not be here, I beg you will occupy my house as your own. You will find it exceedingly difficult to procure even a single decent room in Egina to live in, as there is a overflowing population, & every house, hut, hovel, & cave is full.

In case I should not be here on your arrival, I beg you will write a line to me, directed to the care of J. Van Lennep Esq., Dutch Consul General Smyrna," & leave it with Mr. Gropius, the Austrian Consul here, who is very friendly ~~[illegible]~~ to me.

Should you write to Dr. Korck at Syra, you will do well, to give the letter to Mr. Gropius to send to him. I shall write to you from Smyrna to the care of Mr. Gropius.

I hope you will not say much to any one here about your plans till I see you. Dr. Korck informs me, that opposition begins to show itself in Syra, & I doubt not that it will in other places.

For five or six weeks, the affairs of Greece have appeared very doubtful, & many letters, which I had previously written to send to America, I have retained, on account of the prospects of Greece having seemingly changed. All are in anxiety. Athens, which I have so long had in view, is still in the hands of the Turks, & I very much fear that it will remain there for the present. This is to me a disappointment. As to the establishment of schools - you can establish as many as you can support. I wish I had the means of establishing a hundred. I have written to Mr. Evarts on the subject of sending out a few Missionaries, ~~with~~ ~~to~~ authorized to establish schools in Sparta &c. I hope to be able to visit some of the Islands with you - but more of this when I see you.

Yours most sincerely & affectionately Jonas King.

Rev. Jonas King.
Recd. at Corfu March 8, 1829.
Ans.d. same day —

1/2

Revd. R. Anderson
Corfu.

To the Care of the Revd. Mr. Lowndes

Syra 16th April 1829.

Dear Sir,

When at Smyrna, I heard through Capt. Walker, that you & Mr. Smith, had left Malta, the 4th of March. & I left Smyrna fourteen days ago, but was prevented by bad weather, from arriving here till last night. ~~bad weather~~ Twice we were obliged to put into port. & once we came near being lost. I was in an American Ship of war. Should you have been several days at Egina, I suppose you will be about leaving for this place. If not, will you write me a line, & direct to care of the Revd. Dr. Hoeck, Syra, as I shall be there or at Tenos, which is close by for several days. Should I not see you at Egina, I hope to see you here with Mr. Smith, & to consult ~~together~~ with Dr. Hoeck, who has the care of the American School, established here. If you write immediately on the reception of this, I may receive your answer in a short time. When at Syra, you can visit the Cyclades

with very little difficulty.

In haste,

Yours affectionately,

Jonas King.

Best regards to Mr. Lowitt — Can you tell me any thing about the Revd. Mr. Robinson of Baltimore? I hear, that he is on his way to this Island — Mr. Hartley thinks, that great caution is necessary at present on the part of those of us, who are here, lest we should all be driven out of Greece, or that we should close doors now opened for the distribution of the Scriptures — Dr Korck has his fears — I think, myself, that prudence is necessary — but more of this when I see you, which I hope will be soon —

Revd. Mr. Anderson,
or Revd. Eli Smith, (Americans)

Smyrna,

aux soins de Mr. Gospinal, Consul
d'Autriche &c. &c. &c.

Recd at Smyrna, Aug. 1, 1824.
Mr. Smith copy.

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Poros Lund. Morning 17th. May 1829.

Dear Brethren,

I have been trying to get to Egina ever since I received your letter of the first Inst. — But calms, & strong winds have prevented. I have this moment come ashore, & tomorrow, Providence permitting, I shall go to Egina, where I hope to have the pleasure of meeting you — Wishing you a happy Sunday, I am, in haste,

Yours truly,

Jonas King.

Rev. Jonas King.

Recd. 1 Egina, May 22, 1829.

No answer needed.

Πρὸς τὸν Δόκτορ Χάν, ὁ ἐν τῇ Ἀμερικῇ Ἐπίσκοπος εἰς τὴν Ἀθήναν

Revd. R. Anderson

Egina

Πρὸς τὸν Κύριον Τρόπιος, Κόνσολος τῆς Αὐστρίας εἰς τὴν Ἀθήναν.

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Egina 12 June 1829.

Dear Brethren

I leave a line for you at the Custom house, where I have left your Baggage — 2 Trunks, 2 hats, 1 Baggage Bag —

Yours in haste
Jonas King —

I have left a letter with Jacoupis which will inform you about the house — I have paid up to this date — You will pay at the rate of sixty piastres a month from this time. & when you leave, give the key to the Governor.

I am going to Zeros — where I hope to see you soon I leave the chairs Table & bed for you — If you come directly to Zeros, you may bring the Table if you please —

Revd. Messrs. Anderson & Smith,

Πρὸς τοὺς Κυρίους Ἄνδερσον καὶ
Σμὶθ, ἀμερικανοὺς –

ἐν Ἀθήναις.

Zenos 17 July 1829.

Revd Messrs. Anderson
& Smith

Dear Brethren,

Today I have had the pleasure of receiving, two letters from you, one from Mr. Smith, dated Napoli di Romania May 28th and one from Mr. Anderson, dated Leondari, June 26th together with a letter of Introduction for Mr. McGill - all of which came inclosed in a letter from the Latter, dated Napoli di Romania 30th June.

I rejoice, that your journey has been so prosperous, & that your health has been preserved, & that you have not suffered from your falls, as I suffered - May the same kind Providence, which has ~~[illegible]~~ thus far preserved you, still keep you & bring you in safety to this Island, where you will be able, if you need it, to find a little reposeable. There is little probability, I think, at present, that you will be able to visit Athens - & as to your journey to Thermopilae &c - perhaps it is as well not to make it, as I was told, after you left that, in some parts of Roumely, there is danger from Robbers.

The temptation to rob there must be great, as the whole country has been laid waste, — I left Egina sooner, than I should have done, had it not been for the reasons, of which you are aware, & which led you to advise me to take up my residence for awhile in some other place. My health, & the inconveniences of my lodgings, were additional reasons. I left the key of my house with a man in the Custom house, named Κάππαρις, a letter for you, & another with Tricoupis, & a third, I sent to the care of Dr. Howe. — a few days since I wrote you another. — I hear, that the Governor has taken the key & placed a family in the house; if so, the family ought to pay the rent, up to the time of your arrival. I hope you will be able to find lodgings in it. I left your baggage with ~~Tricoupis~~ Κάππαρις, in the custom house, through fear, that Tricoupis might be absent at Argos, at the time of your arrival.

Before leaving Egina, I had the pleasure of seeing the Gospel placed in the large school & in nearly all the schools in that place.

after that, I felt, that I could leave Egina with pleasure. Since coming to this superstitious place, I have sold about fifty New Testaments, & some Tracts. The Mother's Catechism goes rapidly. I do not think, that it needs any alteration. I have as yet heard no objection to it. I have many things to say to you, but as I expect you soon, and as it is uncertain, whether my letter will reach you or not, I will forbear writing any more.

Yours most truly & affectionately,

James King.

Revd. Messrs.
Anderson & Smith.

Rev. Jonas King.
Recd. at Syra.
July 16, 1829.

No answer needed.

Revd. R. Anderson, &c.
Revd. Eli Smith,
Egina.

Πρὸς τοὺς Κυρίους Ἄνδερσον, καὶ Σμίθ,
Ἀμερικανοὺς, εἰς Αἴγιναν.

(1) 172

To Jeremiah Evarts Esqr.

Beyroot, March 1. 1827.—

Boston.—

Rec. Sept. 11 1827.

Dear Sir,

In my last letter to you, dated Cairo Jan. 23. I mentioned briefly the reasons which had induced me to leave Malta, & promised another upon my arrival at this place.

During the four or five days, I passed in Alexandria, I lived in the family of the Rev D. McPherson, of the Wesleyan Miss. Soc. & preached for him once in the hall of the Brit. Consulate, to an audience of between 20 & 30 English residents. Mr McP. is the only Miss. at present in that city. His labours on Sunday are principally confined to the Eng. of whom, as Alex. is a place of considerable trade, there are always many to derive benefit ~~benefit~~ from his instructions. Besides the service already mentioned, he had another regularly on board some vessel in the harbour, & a private conference meeting for such as are seriously disposed. The latter I had the pleasure of attending, & was much gratified & refreshed by christian communion with a few who appeared to love our Lord, in a place where so many either deny his name or neglect his instructions. He has also a school of more than 20 native children, where they are taught the principles of the christian religion. He is also supplied with religious tracts from Malta, which he distributes as he has opportunity; but the criminal indifference of the christian population, & the fanaticism of Moslems render this field of labour, at present exceedingly limited.

On the 13th of December, I embarked for Cairo,

where I arrived on the 19th & took lodgings with the Gerf. Brethren there in the employ of the Ch. Miss. Soc. During my stay in that city, my time was employed ~~was employed~~ in the study Arabic.— Three of the miss. just mentioned intend, at least for the present, to remain in Egypt, but as they have but recently arrived, & are but imperfectly acquainted with the language, they can hardly be said to have commenced operations, ~~& yet~~ except as they employ a man to sell Bibles, & tracts. In this way they dispose of a few of these every week, & while I was there the Coptic Patriarch, requested a supply of Bibles for his clergy, in the city. Respecting their prospects it is impossible judge. Egypt is at present a land of darkness, & of the shadow of death, a land where ignorance indifference & wickedness, produce a moral darkness wh. may be felt. These are the obstacles which meet the miss. & try his faith in his first attempts. Of opposition nothing yet is seen, as the object of missionaries is not generally known. Whether the long oppressed & suffering ch. of Egypt will greet with joy the light which is about to dawn upon her, or cling to the darkness in which she is enveloped, as a covering to her errors, God only knows. Every one who loves Zion will pray & hope ~~for the~~ for the former, but past events & the opposition of the natural heart to the truth, give too much reason to fear the latter. Should success create opposition, as it has done in Syria, it is impossible to say how far missionaries & converts would be protected. The government indeed favours Europeans, but this forms no ground of conjecture, respecting the fate of missionaries, when their objects become known, as they will be soon, at least to the Pasha, for his watchful & jealous eye suffers nothing to pass without inspection. This, however, is a point respecting

which we are perhaps too anxious to enquire. The apostles laboured wherever a door was opened, leaving the consequences in the hand of God. When persecution arose they fled or suffered as the cause of truth required, & missionaries of the present day have no better examples to imitate)).

Respecting the Moslems, a single incident, which occurred just before my arrival, will show how strictly the sanguinary laws against those who renounce their faith are executed. A woman who was born of Moslem parents, was found living with a Greek as his wife, & had a cross marked on her arm as a sign of her having embraced the faith of Christ. As soon as it became known, she was brought before the magistrate, & condemned to be drowned in the Nile. The order was immediately executed. Crowds followed her from the City, & lined the banks of the river to see her plunged in the stream. She continued to cry, "I die a christian"; but this only enraged her executors & hastened her death. In the mean time a fire was built on the shore to burn her husband, but when he saw the fate that awaited him, he saved [his life] by embracing the Mahommedan faith. This he could do having never been a moslem, but for his wife no such resort was left. —

But notwithstanding the darkness that now broods over Egypt, I could not but feel, while in Cairo that it was an exceedingly important station. It is itself a large city containing nearly 200,000 inhab., among whom are many that bear the christian name; it is a central point of intercourse with Arabia, Nubia, & the heart of Africa; the capital of a kingdom as great in extent, though not in population, as that of any of the Pharaohs of old, embracing the oases of the desert, the valley of

the Nile beyond Senaar, all (4.) the important ports in the Red sea, the sacred cities of Mecca & Medina in Arabia, & extending almost to the gates of Gaza in Syria) Have large a field for Mis. labour, & how loudly does the misery of the people call for it!

The other two brethren were directed by their society, after staying awhile in Egypt, for the purpose of learning arabic & if possible Amharic, to proceed by the first convenient opportunity to Abyssinia. In the mean time God in his providence had given them a call, almost as striking as that which Paul recieved to go over into Macedonia. They had sought for a teacher of Amharic in Cairo, until they despaired of finding one, & when I arrived in Egypt, were about leaving for Palestine, to see if one was not to be found in the Convent at Jerusalem; indeed one of them, Mr Kugler had already come to Alex. & the other, Mr Gobat, was to follow in a few days. But just as he was leaving Cairo, he was told by a friend that there was an Abyssinian in the Armenian Convent, who had come to Cairo for a Patriarch, & was invited to call & see him. He did so, but found him reserved & little disposed to talk. He however called again the next day, & presented him with a copy of the gospels in Amharic. In this they read & over it formed their acquaintance. The Abyssinian immediately threw aside all reserve, treated Mr Gobat as a most confidential friend, & invited him to accompany him back to his country. It appeared ~~it~~ that the last ~~abuna~~ Patriarch they recieved from the Coptic church, for drunkenness & other vices, had been expelled the country, & had provoked the nation to break off their connexion

with the See of St Mark, from which they had always recieved their Patriarch, & to apply to the Armenians to give them a head to their church, & that this man had been sent by the king on this business, with a present to the Pasha of Egypt, & a request that he would protect them on their return. This in company with him there was an opportunity, such as rarely happens, of going in comparative safety, with all the advantage of being introduced to the nation by one in favour at court, & who had pledged himself to do all he could for them. — Mr G. immediately took the Abyssinian to his house, & wrote to his colleague in Alexandria to return. Happening myself to be in ~~Alexandria~~ that city at the time, I accompanied him to Cairo, & lived with them & their Abyssinian until we all left for Syria.

If this man is a fair representative of his nation, our brethren's lot is cast among a most interesting people. For frankness of heart, & strength of attachment, he exceeds even the idea I had formed of a simple hearted Abyssinian. His attachment to the Bible is extreme, & he is highly gratified to obtain any part of it in a language he can understand. It was very pleasing to hear him, when confined to his bed by sickness, call for his gospels & to see how diligent was then & at all other times in reading them. Indeed while with us, he has spent a great part of his time, in perusing the word of God, & so familiar has he become with it, that when any religious remark is made to him, he is very frequently ready with some parable or some saying of our Saviour to confirm it.* In his willingness to be taught, & readiness to believe, he has often reminded me of the Ethiopian Eunuch. Whenever he is pleading for any of the errors of his

*It is pleasing to observe from some of his comments, that the Gospels are not unintelligible to even persons of his country, & that he finds perfectly in the dialect of his country.

church, which however he very rarely does, an appeal to the word of God always satisfied him & closed the argument. When asked one day by a friend ~~one day~~, who had become much interested in him, whether all his countrymen were good like him, he replied with much simplicity, "Am I good? I am not good, Christ is good, I am wicked." A confession of personal unworthiness, almost never heard in these countries, but one which he has frequently made of his own accord, & his frequent declarations respecting the excellence of the Saviour are such as are rarely heard except from those whose hearts are touched with his love. One evening since he had been in Beyrout, we made him acquainted with the case of Ali Shidiak. He knows but little of Arabic, & at first did not understand us; he would have it the man was punished for <u>not</u> reading the Bible; but when he did understand, it was very affecting to see how strongly he felt. He could use but few words, but every feature spoke his feelings more eloquently than language could do. He seemed to lose all command of himself, & flew from one to another as we were standing about the room, labouring to express his abhorrence of such an unheard of persecution. "What," said he, "for whom was the Bible written? was it not written for all men? & is a man to be punished for loving & reading it? such a thing I never heard of in my life before. Is it in this country such things are done? I will go back to my country to-morrow; there all may read the Bible.— <u>We must all pray for that poor man.</u>" He is much pleased with our frequent meetings for prayer & for reading the scriptures; we deeply regret that he is so little acquainted with Arabic as not to be profited by them, & as to prevent our

becoming fully acquainted (7) with the state of his heart. our brethren here say he seems to be such a man, as they have in vain sought for in all this country, one who fears God, & is ready at once to recieve his word with gratitude & joy. The name of this ~~of this~~ interesting abys. is Girgis, (in Eng. George).

I hope you will excuse me, Sir, for saying so much respecting one man. I cannot but hope many will be found in his country like him, & think that all christians should take a deep interest in a mission designed to revive pure religion among so interesting a people. In attachment to the word of God & reverence for it, I believe he is like many of his countrymen, strange as it may seem considering that they have it only in a language that they do not understand, & of course are in great darkness respecting it. With this advantage the missionary may, if God smile upon his labours, easily undermine the various errors into which this, in common with all its sister churches in the East had fallen. They are represented as fond of learning, & receiving strong attachment to those who will teach them. Indeed strong affection & honest fidelity are the well known characteristics of the nation, at least well enough known to bear their regular premium in all the slave markets in the East, those horrid places where human qualities are placed upon a level with those of brutes, by being estimated in dolls. & cents. At present, according to Girgis about half the people can read, ~~& write~~ although they have no books except in a ~~language~~ Ethiopic which to them is a dead language. He represents his countrymen as depraved & ignorant. It is well known that polygamy is very

generally practised among them, the king himself alone equals his pretended ancestor king Solomon in the number of his wives; the church, however, acknowledges but one as a lawful wife. In their reverence for the virgin, in the number of their saints, & the strictness of their fasts they exceed even the Romish church. Some have gone so far as to declare the virgin to be a fourth person in the Godhead; but it is pleasing to learn from Girgis, this glaring error had given rise to an opposing sect who say she ought not to be worshipped at all. He himself while with us pays no regard to the fasts & the name of the virgin he had hardly mentioned; [one indeed, he contended strenuously for her perpetual virginity, but when shown that the Bible left it doubtful, he allowed that it was a matter of no consequence. It is a fact of considerable importance, that the intrigues of the Jesuits are not remembered to excite a jealousies unfavourable to our brethren; at least this man, although he knows such men were once in country, seemed not to be acquainted with any of their inquitous manoeuvers; indeed he was not aware that such a person as the Pope existed. —]

(end)

[The Abyssinian having failed in his attempt to obtain a patriarch soon enough to arrive in his country before the rains commence, Messrs. Gobat & Kugler, together with Müller, one of the Miss. for Egypt concluded to accompany me the the desert to Syria, & invited Girgis to ~~accompany~~ go with us. We provided for the journey, a tent, 3 skins for water taking care to procure such as had been purified by being used, bread & rice for food, (for it ~~being~~ was impossible to find meat of any kind

& coals for a fire to cook with on the road; we took also (9.)
in Cairo that would keep) ~~took~~ our matresses to ride &
sleep upon, & two mats for a floor to our tent. We hired
eleven Camels to carry ourselves, servants & baggage to Saf-
fa. And having assumed the oriental dress, on the 30th of
Jan. we set our faces towards the promised land. As we
passed out the gate, 9 camels more joined us, which in-
creased our Cafila to 20. The first day we travelled but
four hours to a small village called Khanké, & there
pitched our tent for the night. We left the village next
morning at 8, & passed, on the right, a large body of the
Pasha's troops, about 10,000 in number, who were here learning
the European mode of warfare, & at that moment were
darkening the air with the ~~smoke~~ smoke from their guns. Before
proceeding far we met a number of officers driving be-
fore them a company of 30 or 40 men whom they had
collected from the neighbouring villages, & were going
to make soldiers. They were followed at a distance by a
miserable looking company of females whom we took
to be their wives & children. We journeyed until 3, &
then encamped at Bilbais, the last town before entering
the desert. Our direction thus far had been about N.E.
On our right was the range of hills which extends from
Cairo towards Suez, separated from us by a tract of des-
ert land; & on the left the valley of the Nile, which at
this season is clothed with the richest verdure, & has
the appearance of the most exuberant fertility. In pla-
ces it extended out & crossed our path, so that we occasion-
ally passed through cultivated fields, groves of palm-
trees & villages. I was much struck with the effect of arti-
ficial irrigation. Wherever a well was sunk & a water wheel
in operation the ground thus watered seemed capable of

bearing the largest crops. The verdure of these gardens when contrasted with the loose sand of the desert which covered the first foot of land that was not watered, produced a very pleading effect. It is impossible to tell how large an extent of country was in this manner reclaimed from the desert when Egypt was filled with inhabitants.

At Bilbais we found a caravan encamped, ready to part on the morrow, which we of course joined for the sake of greater security. As we were in all about 200 camels, perhaps half as many men there was no danger of robbery from without; & pilfering we made arrangements to prevent, by watching, each in his turn, during the night. Just before sunset a caravan larger than ours arrived & passed on towards Cairo. As I looked off into the distance & saw them approaching, & watched them as they passed by, I thought of Job in his prosperity, & fancied that if these 4 or 5 hundred camels before me I could form some idea of his wealth. —

We found that a considerable part of our caravan belonged to an Effendi who was traveling to Cairo, accompanied by his harem. The vehicles which carried his wives were such as few American ladies would have been willing to ride in. Two settees with high backs were fastened to the sides of a camel, so that those who sat upon them should face each other, & the whole covered with a piece of cloth loosely thrown over them. A sort of carriage certainly stiffly uncomfortable & fatiguing, but apparently the only one which can now cross the sands & hills of the desert though in the time of Jacob waggons seem to have passed to & fro between Egypt & Syria. (Gen. 45: 19, 21.) — We h

our full proportion of hadjis & dervishes, & among the latter were 8 or 10 of uncommon sanctity, I suppose, in the estimation of Moslems. Their features were those of another nation, & they spoke a strange language. It was reported that they were from Sydia. I noticed that they were almost the only persons in the caravan who performed their devotions during the whole journey.

We were 8 days from Rilbaid to Arish, & travelled on an average 7½ hours a day. Our course was nearly straight. The first day the valley of the Nile on the left & the mountains on the right gradually disappeared, & we travelled over an immense level plain of coarse sand, with hardly any thing in the shape of vegetation. ~~As we advanced~~ Afterwards the desert became uneven & hilly, & presented a great variety of surface & of prospect. As we advanced the fine moveable sand increased, forming little hillocks around the shrubs, & crossing the tops of the highest hills with immense drifts formed in the same manner & exactly resembling in shape, the snow drifts of our own country; until, at Arish the whole country seemed to be made up of hills, thus formed. Several species of evergreen shrubs resembling in size the common whortleberry bush, find nutriment in the sands of the desert, & are scattered in some places more & in others less thickly, over the whole of it. Of grass I saw none except in little in a very few places, growing in bogs as if in swamps. It is on the shrubs just mentioned, that the Bedouins pasture their flocks. Of these I saw none until the 5th day, after that, many, always composed of goats & sheep together, & attended by females. — We passed one tract of land, the features of which were so distinctly marked as to excite consider-

rable curiosity. It was a sort of valley a little lower than the surrounding country into which we descended 10 p. hours from Bilbais. It extends NW & SE, descending in the former direction, & forming a narrow valley up which we were told the Nile occasionally flows ~~nearly~~ to the spot where we crossed it, & in the latter direction gradually ascending & widening into an immense plain, the limits of which in the SE we could not discern. From this plain, the extremity of which, rising again (which now for the first time showed itself) bore S b. The soil of this tract was a dark mould, then parched by the sun, but every where marked with tracks of camels looking as if recently made in slippery mud. I do not doubt that water might be found in any part of it by digging a few feet. Indeed after travelling upon it 4 hours we came to a well only 12 or 15 feet deep, but sufficiently copious to water the camels & fill the skins of the whole caravan, & containing the only sweet water we found in the desert, all the other wells being brackish. It is called Abu Suair. Having seen how extensively artificial irrigation is used in Egypt, I was easily persuaded that this whole tract might once have been under the highest state of cultivation; & fragments of bricks & pottery scattered here & there over it showed that it had not long since been inhabited. Some have supposed this to be part of Egypt where Jacob & his posterity resided, & perhaps this conjecture is as probable as any one of the many that have been made. Here they would find a fertile soil to live upon, with an opportunity of pasturing their flocks in the surrounding desert, & would be separated in a great measure, as it seems they were, from the other inhabitants of Egypt. (Gen. 46:28–47:6). When prevented from taking the most frequented route to the eastern part of Palestine, from this place they would very naturally take

that by the Red Sea. (Ex. 13:17, 18.) And if Zoan was then the residence of the king, as would seem from Ps. 78:12, 43, he could easily pursue them up this valley & hem them in on west side of the sea. — We discovered no ~~thing like~~ villages except in Akhal Gaddieh (the ancient Cadium) where we stopped on the 5th day. Here are many palm trees, & a few Bedouin Arabs dwelling in most ~~mott~~ miserable huts made of palm leaves. A few scattered fragments of marble pillars, show that it was once a place of some consequence. History informs us that Pompey the Great was buried here. — On the morning of the seventh day we descended suddenly into a large & perfectly level plain, which has evidently been at no very distant period overflowed with water, we followed it about 2 hours until it opened to the sea shore & on this we rode # eleven hours. The sea was so distant, that, although the shore was perfectly level, we could discern it in but one or two places, & only occasionally hear the sound of its waves. A violent & long continued west wind however drives it over the whole of this tract, & when it retires water is left in the lower places which evaporates & deposits immense quantities of salt. This continued for a day's journey & formed, for long distances a solid pavement on which we rode. At this sight our Abyssinian was much astonished, & remarked, in reference to the general use of salt in his country as a circulating medium, that millions of dollars were sleeping there. That peculiar reflection of the ground resembling water, which is every where to be seen in the desert, appeared here very beautiful. When looking before us the deception was so perfect that the little eminences here & there, looked exactly like islands rising out of water, & it required an effort to persuade oneself that he was not every moment going to approach the sea. From this plain we turned up into the desert

again & after crossing sand hills for (14) about 2½ hours, encamped at Arish.

I had thus far borne the journey much better than I expected. The principal inconvenience I experienced, arose from the great difference between the temperature of the night & that of the day & from the want of food at proper hours, & of such a kind as I had been accustomed to. The lowest degree of temperature was generally each day about 45°, & the highest 80°; once the thermometer at sunrise stood at 39° & at three o'clock at 8[illegible]. Our clothing & our tent defended us from the cold at night, except when we watched, we then found the heavy dews very chilly. But the heat at midday was always oppressive. We generally mounted our camels before sunrise. A bit of bread & butter & a cup of coffee was our only refreshment before starting. We then rode without dismounting until ~~dismounting~~ we were stopped for the night. I then usually found myself much exausted, & our spare vegetable supper, which was often not ready much before dark, was hardly sufficient to give me the necessary refreshment. But if at any time I felt any rising of discontent, I had only to go out & see how our camel drivers fared, & it was gone at once. Their food was bread. The table on which they kneaded it was a sheepskin with the wool on, which, in the day time was used for clothing & in the night for a bed. Their oven was a cavald & adhed. In this way they baked twice a day. And yet these men are a hardy strong race; a sufficient proof that a man's strength is not always proportioned to the quantity & quality of the food he eats. I found the patriarchal mode of dwelling in tents much more comfortable than I had anticipated. When our mats were spread & our beds & trunks arranged, our tent afforded us a resting place from the fatigues of the day, for which, I trust, we were truly grateful. As it respects water we fared tolerably well.

As far as Abu Sueir we used the water of the Nile which we had taken at Cairo, & which the Egyptians consider the best in the world, a thing at which I was not surprised after tasting the water of the desert, the only water they have to compare it with. & The water from Abu Sueir we used for drinking until we arrived at Arish. Indeed we were obliged to use but one skin of brackish water for any purpose, & that we took from a tank at Gaddiah where it is not very bad. As to the mode of riding, I had the good fortune to choose a remarkably good camel, (or dromedary, as the smaller species of Camel is generally called) which, when I had thrown my bed over his saddle to ride upon, fatigued me little more than a horse would have done.

At Arish we stayed a day, to have bread baked for us, for we had just eaten the last of our bread, & also of our rice when we arrived. This is a miserable ruined village, with a castle, containing only a few hundred inhab. The district however, although it seemed to be the most barren part of the desert, contains about 2000. The tank at Arish is about a mile from the town. In it is a grove of palm trees, & a little cultivated land. The only christian in the town called to see us. He has an office under the Pasha in the last town of An. Eg. Here we saw for the last time of those relics of Ancient Egypt, a sarcophagus covered with hieroglyphics. It is now used for a trough to water Camels in. — Just as we were mounting our camels on the 10th to leave for Gaza, it got noised abroad that one of our number had some knowledge of medicine. He was soon surrounded by the sick, the lame & the dumb, all expecting to be cured as if by magic. At last the Aga himself sent for him, not because he was actually sick but because he was afraid he should be. Mr Kugler found him a large, robust, hearty man, & thinking that to starve a little would not hurt him, ordered a spare vegetable diet. The prescription did not please the high living Aga

at all, & before we got away he sent to say, that if the Doctor could prescribe any thing for him, which he had not with him he would send to Cairo for it. —

From Arish to Gaza, we were 18 hours. After riding about half of this distance we began to find traces of cultivation; and at Rafa ~~the~~ 6 or 7 hours from Gaza, the ground began to be ~~covered~~ green with a natural growth of grass, a thing I had hardly seen since I left America, for during almost the whole of my stay in Malta, the ground was parched & barren, & in Egypt ~~nothing green appears~~ nothing of ~~thing of~~ this kind grows without being annually sown, & even the palm tree needs the aid of artificial irrigation. After two hours we descended into a beautiful plain, & passed Khan Yoonas, its luxuriant gardens on the right. Here ends the territory of the Pasha of Egypt. This plain is perfectly level for a 3 in the direction of Gaza, then a torrent, the bed of which now dry, & crossed it, & the ground gradually ascends to another level plain on which the town stands. It is bounded on the right by a range of hills cultivated to their very tops, & on the left low sand hills separate it from the sea. Some parts of it were ~~well~~ covered with fields of grain, which, being ~~the~~ just high enough to ~~cover~~ hide the ground, had then its softest hue; & were animated with innumerable flocks of sheep & goats attended by their shepherdesses; & the whole being without a fence or a hedge, presented a prospect, which, coming as I did out of the desert, produced an effect which it is impossible to describe, & made me feel for the moment that this ancient land of the Philistines was the ~~handsome~~ most beautiful in the world. At length we approached the city; after riding some time among gardens fenced with hedges of the Indian Fig (prickly pear), were driven into a yard appropriated to the use of caravans. Dirty and

road, I was glad of even this place to rest, for my camel had been changed at Arish, for one that was very hard to ride, & this day we had been up since 1 o'clock in the morn. so that I felt completely worn out. Not having energy enough to look about the town for any other lodgings, we pitched our tent here, in a place not unlike a barnyard in Americ-a, except that the [excrements] of the animals [are] here, as every where here in Egypt gathered up with the greatest care to be used for fuel.

The next morning we left Gaza & directed our steps to-wards Jaffa. For an hour or two from the town the road passed through an extensive grove of olive trees. It reminded me much of the apple orchards of my native land. The country we passed through was all of it either under cultivation or used for pasturage; especially on the right where was a series of beautiful bottom lands. We reached the sea shore at Ascalon. Just Before arriving at the ruins of the city we crossed a hill running parallel with the coast, & about a mile ~~back of them~~ from it, from the top of which we had a prospect of a large part of ancient Philistia. Except a range of sand hills which extend along the coast, it is made up of plains interspersed with little eminences, & almost the whole appeared susceptible of cultivation, & indeed was actually at that moment either covered with fields of grain or a natural growth of grass on which flocks were every where in sight. As I surveyed this prospect, & looked beyond to the rugged mountains of Judah which appeared in full view in the distance, it was difficult to resist the impression that these perpetual enemies of Israel possessed the best part of the country.

Of the proud city of Ascalon little now remains except its walls. They are in the form of a semicircle tow-

having, on the opposite side, the sea. (18.) I climbed to the top of
& looked over among the scattered fragments of granite
pillars which were lying in every direction. I would gl
ly have examined the remains of this ancient city mo
minutely, but weakness, & great fatigue rendered it
possible; & I lay down among the ruins to try to get dow
rest.

From this place we travelled on the beach to Jaffa
where we arrived the following day. In this distance we
crossed the mouths of two little brooks, the only strea
we had seen since leaving the Nile, all the others m
ked in the maps being entirely dry. At Jaffa we stayed
one day & then embarked in an open boat for Beyrout, whe
we arrived on the 18th truly glad to join the society of our
brethren, & thankful to God for protection thro' so long &
tiguing a journey. We could truly say that no unfort
nate accident had befallen us. Of the robbers which once i
fested the desert we had seen nothing; not a drop of
rain had fallen to chill us, & no violent sickness
~~befallen~~ siezed us when far from home, & friends.

Begging a continued interest in your prayers,

I remain, dear Sir, yours as ever

Eli Smith

Rev. Eli Smith.

Sep. 7. 1827.

Ack.d Apr. 12, 1828.

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account of the Abyssinian in Arb. Ber.

To be placed among documents used in the 18th Report.

Sept. 7. 1827.

(Copy) 173

Rev. H. G. O. Dwight,

Beyroot, Jan. 2. 1837.

Dear friend & brother,

Your esteemed favor of the last of Sept. reached me about a month past, & would have been answered before now, had a conveyance offered. I am pleased that you have replied to my remarks about the mode of conducting mess. oper^ns, & especially my suggest^n that too much stress was, I tho't, laid on the school system. I am the more pleased at ~~the~~ your frank & brotherly reply, as I am not now sure that you asked my opinion, while I recollect well that it was asked by more than one of Singapore, to whom I wrote nearly in substance what I ~~wrote~~ wrote to you. They have not replied to it. You ask any suggest^n that I may feel disposed to make. This I will do; not only on the ground that I apprehend, from your remarks on my quotation in Mr Temple's letter, about the Apostle's "not leaving the word of God & serving tables"; but because I did not come to say more in those first letters, than throw out the general hint" which I felt to the great mode of oper^n.

And allow me here to say in reply to your very proper intim^n about the com^n needful in writing home, that I think I have avoided any thing that will beget doubt. In truth I have said much less about missionary matters than I intended, not one point out of twenty; & for the reason, I stood in doubt; but kept it to myself. I let no one know all my inmost feelings about it, that is my business. That a radical defect, perhaps that is too strong a word, an unfortunate & paralyzing defect pervades my plan of operations, it is more or less common to all the missions that I have visited in the Mediterranean.

I that my meaning & the point of my objection might be understood, when I said that too much stress, as it seemed to me, was laid on the school system. I stated in effect in all the letters, I think, that I was in favor of schools, that I wished there was tenfold more done

in that way; but that the preaching of the gospel, the urging truth, gospel truth, home on the conscience was Christ's appointed ordinance for the conversion of the world; & the missionary was ordained for that purpose, & not for school-keeping, & therefore the school system ought, as regards the direct work of the missionary, to be kept subordinate, to the setting forth & urging on men those truths, which are connected with salvation.

Your remark, that in making the school system subordinate, you agree with me, that you missionaries set out in this plan, & have followed it. Possibly we do not fully understand each other, & do not attach precisely the same ideas to the terms we use, or possibly I have not up to the first time fully understood the principle on which the missions in the Mediterranean are conducted. To me I must say that it has appeared that there was & is a very serious defect in the modes of operation & that it is found in silence, guarded silence, observed about the deservable errors, the deep & radical departures from the essentials, the spirit of the gospel, & the little the very little that is done to make the people know what the gospel is, & the nature & extent of their fatal departures from it, & the absolute necessity on pain of perdition, to turn from those errors, & receive & obey the truth as it is in Jesus.

My impression has been at every station, & I am not yet clear of it, that the object, which seems to me to be the direct work of the missionary, has, if not lost sight of, at least been greatly modified, & to a considerable extent, made secondary to a wish to work almost imperceptibly their common schools. And in the schools there has been a great deal of the same reason, as to the fatal errors in which the children have been reared, The worship of pictures, praying to the virgin & saints having been demanded by the priest, teaching forts Mariolatrous, with many such things. The reason for this silence was, it

seemed to me generally to keep down prejudice, & especially to secure attendance on the schools. If in this I am mistaken, I shall be glad to be set right. From this I collect laying too much stress on the school system, allowing a wish to secure attendance, to the school to undermine the direct work & object of the ministry, the clearly setting forth the gospel truth, & the plain & faithful exposure of departures from it, as to make the latter greatly, if not wholly, inefficient.

Were this direct & special work of the ministry duly carried on, in their intercourse with the people at large, & their missionary visits of gospel truth, & were the great essentials more known, generally known & their testimony against the deep & fatal departures understood, I would not at all find fault with the missionary for spending a portion, yea it may be a large portion of his time in teaching, or superintending schools. The school department ought to be carried on, but not at the expense of the direct work, the public & earnest testimony against fatal errors, & earnest calls to repentance & to say the truth. If he can make the school the medium of thus setting forth the truth, & thus urging it on the minds & consciences of young & old this will be so much the better. This will be just so far as the ~~accomplishes~~ now this, accomplishing his special object, & by no very indirect means. But while silence, (I mean not absolute but general,) has been observed with the people at large, both in preaching & talking & the press, as to their fatal errors, & this is seemed to me for the purpose of winning or gaining favour to the schools; there has in the schools been equally if not more serious maintained as to the same fatal errors in which they were living.

I ~~could~~ have wished that it had been in my power, given a detail of facts, on which I have formed the above opinion. Suffice it to give this in three. In all the tracts & books circulated & used in schools, the Bible

only excepted, I believe & may then refer to the fatal errors & departures from the gospel, in tracts or Mr King's letter, assigning his reasons for not being a Catholic, are either not circulated, or sparingly & with caution. Bro. Bird's defence of that letter against the bishop, altho' mild even to a fault, as I am told, & altho' published & paid for to the amt of some four or five hundred dollars, as I know before I left Malta, is not allowed to be circulated, unless done in contravention of a resolution which some of the older members of the mission had the influence to get passed, re the questions as to the manship of the virgin Mary, contained in the Bible questions were not allowed to be translated, & sent to the scholars in the Sabbath schools at Beyroot. It might excite suspicion & hurt the school!

While controversy on the non-essentials of religion ought, as a general thing to be avoided, (& even then we may fear it is too much,) I should think where radical error exists, where fatal departures from the truth as it is in Jesus takes place, we may not as ministers, or missionaries, be silent & conceal from the people in these errors, their guilt and danger. Blood will be upon us if we do. Ezek. 33:1-16. We are set for the defence of the gospel as it is in Jesus. An open exposure of fatal error, a public testimony against it, a tolerant appeal to God's word, & a setting forth of his threatened displeasure, together with his grace & mercy in Christ to all that repent & rely on Christ alone for salvation, is, I read the Bible, the divinely appointed means of saving those, whom God will soon bring to the acknowledgement of the truth. On the great essentials, or regards radical errors, I fear not controversy, if carried on in the spirit of the gospel. I appeal to all history. And have allow me to say that

any impression is, that one of the reasons why the apostles were so successful preachers, was the bold & fearless spirit, with which they enforced & set forth the truths of the gospel. Paul lays it down as a principle that, "where the spirit of the Lord is there is liberty." In agreement with this, it is said of our Lord that he astonished the people, with the boldness & authority with which he taught. Matt 7:28-29. John 7:26.

The disciples were at first a timid set of men, they feared much the prejudices & opposition of the Jews, & the corrupt teaching which was in vogue. Our Lord told them to wait at Jerusalem till they were endued with power from on high. But in the notices of their preaching afterwards, few things are more frequently recorded, than the boldness & fearless way in which they enforced, & urged on their hearers the duty of receiving & obeying the gospel. "Then they saw the boldness of Peter & John." Acts 4:13. "Grant that with all boldness we may speak thy word," "they spake the word of God with boldness." Acts 4:29-31. 5:29-33. 7:51-54. Paul preached boldly at Damascus, & at Jerusalem. He spoke boldly in the name of the Lord Jesus. Acts 9:27-29. Paul & Barnabas "waxed bold & staid" &c. Acts 13:46. "Long time abode they speaking boldly in the Lord." Acts 14:3. "He began to speak boldly in the synagogue." Acts 18:26. "Went into the synagogue & spake boldly, by the space of three months." Acts 19:8. "Great is my boldness of speech towards you." 2 Cor. 7:4. "Praying for me that I may open my mouth boldly to make known the mystery of the gospel." Eph. 6:19,20. "Great boldness in the faith." 1 Tim. 3:13.

I have given a few of those passages in which this characteristic of the apostles' preaching is particular. It is not to notice without design, as I think it. Now I to quote all the passages where the characteristic is proved to have existed without being expressed by the same word, the proof might

be increased four, perhaps ten-fold. I feel warranted to say it was a marked & prominent characteristic. Where no one other trait is so recorded.

It is in agreement with the cause of the prophets of the Lord, who went before them. They were bold. How often it is said the spirit of the Lord came upon them & they boldly & fearlessly pointed out the sins of the people, & urged on them truth & duty, as set forth by God. By the word bold is not used the character is marked.

I will add the history of the Church down to the present time, the history of those times & places where the word of God has had free course & been glorified, the history of revivals, the men who have under God been most instrumental in exposing error, & setting forth the truth, & blessing the world & the church, all, yes, all, unless I am much mistaken, set forth the same characteristic. There has been a bold & earnest setting forth of truth, there has been an earnest & urgent, affectionate, but strong expression of fatal error, & essential departing from the faith. By them to exceptions I would like to have them specified, that I may examine the case, & look at all the circumstances under which it took place. A single exception or two, however, do not overrule. And unless I have somehow deceived myself, I must conclude that w without the medium or instrumentality of Gospel truth, God does not convince, & convert, & sanctify sinners, so in this usual manner, the clear, plain setting forth, & urging of that truth on the heart & conscience of sinners, both as to fatal errors that oppose it, & the receiving & resting on Christ alone is, if not essential to any great, essential to most success in spreading the gospel. That the apostles boldly assailed idolatry, I need but refer to a few passages in proof. 1 Cor. 5:11. 6:9. Ephs. 5:5. Acts 17:29.

19: 20. 1 Pet. 4:3. Rev. 21:8. 22:15.

Now my impression is that the modus operandi following in the Mediterranean mission, is not in agree with this gospel, nor apostolic mode. There is much folly in the world about the apostolic form of the ministry, I don't know whether they lost one. But there is an apostolic spirit manifested out for the ministry. I care very little whether ministers & missionaries be episcopal or congregational, or Presbyterian. Yet I fully believe that the apostles & our Lord himself will care, but little if at all, provided they have the right spirit of ministers & missionaries, & act it out in preaching.

I here I beg leave most distinctly to state my full conviction, that all the brethren whom I know have an earnest desire to do good, (I speak more especially of those under the control of the A. B. C. F. M. as I am much best acquainted with them) & that they pursue their present plan, under the impression that it is the right & best plan to pursue, that is those who set out on this plan & those who have been led in plan to have it followed, are pious & honest in their opinions, & are sincerely desirous to promote pure & genuine religion in these apostate churches in the east. I make this remark because, if I be not greatly deceived, some, & it may be many of the younger brethren have been of the older, or are aware of, have with a good deal of reluctance yielded in with the adopted plan, have not, & do not feel that it is right, but have deferred to their elder brethren. There is a painful responsibility on those elder brethren. They ought to be many times they have the Bible on their side, & I know it is against them.

I know it has been said, & may again be said, that if the missionary, in his preaching & conversation, & by his publications exposes the prevailing errors, he will get up a host of prejudices. The people will

not know him, not receive his books, not allow their children to come to the mission schools, & thus he will be shut out from all ways of doing good. If he must be a prophet of the Lord, not to from the Lord assume no thus in his to, & therefore cannot we must not follow the bible plan, as illustrated by our Lord & his prophets & apostles, & all the successful ministers down to the present time, & then God added to it, but not highly because time for a day is will be so.

And supposing that what I call the bible, the Apostolic plan, did excite & awaken prejudice, did make some refuse books that set forth the truth & oppose error, as Paul did have done it; suppose that some, many, if you please, withdrew their children from the mission schools, it does not follow that the true mission work did not go on as fast, yea faster than it does now under the present plan. I fully believe it did, much better. For I have a strong impression that the most of cases in the Mediterranean missions, it is worth owing to the most of the age, apostolic boldness in exposing error & urging pure unadulterated truth on the conscience. I know of no mission in which for the time, as little fatal error that abounded, & to snuff away the false refuges of lies in which men trust to their hearts & consciences of the people, & just as I did I know of no mission, in which for the time, any means, the results have been less, as to converting & salvation. Other missions have pursued the same systematically been silent as to fatal error, by moral & practical means, for the sake of keeping their schools. If there be any that have, I should like to have them specified, that I may see wherein the case. It may be the in terms of the English

missions. It is a league, but with the same results. The school plan will do something I admit. But not equal the Bible, the apostolic plan.

On the whole matter, I know there is room for honest difference of opinion, & I know that that difference is beginning to assume a definite form, & I expect a discussion, & an agitation in the church at home, as there has been on some other points not one tenth part as vitally connected with the cause of Christ. Whether missions at home & abroad ought to be conducted ecclesiastically is to me a little question, but not to the question whether in sending the gospel to those who have it not, or to those who have essentially corrupted it, make it another gospel, whose services & ministrations, (if such they may be called) God utterly refuses to confer blessing, as much so as he did the worships of the golden calves, whether I say we should beg the priests & teachers of a school system, or to have that leave them deep & fatal errors unexposed, should withhold from them a clear & urgent state of the nature & extent of their departures from the truth & the call on the priest of perdition, to repent & believe & obey the truth, as it is in Jesus. To this question is a vital one, & no one who feels the full weight of ministerial obligations, & has a care to save his own soul, & that of others will blame his fellow for receiving & treating it as a matter that touches the Glory of God & the success of the gospel.

There is a chapter in the Mediterranean mission itself, that, as it appears to me, deserves to be neglected, & in I think fairly in favor of our view. Its first operations at Beyrout were now in the spirit which I call Bible & apostolical, then as a thorough error was exposed, & truth urged on the conscience, dissent was not shunned

the effort was not to keep all quiet, & that upon
pensa made a greater impression, made more
converts, than have been made these times, if
not more than have been made at all the stations
in the much longer period, during which the
priest plan has been following. At least, I think
that almost all the converts here, north any
thing, were made at that time. I know these dis-
cussions have been blamed, for injuring schools,
& getting up difficulties of various kinds. But
the school system has not fared much better in
these times of peace. More harm may posi-
tively have been done in schools; but I doubt it.
There probably would be fewer scholars on the Bi-
ble & Apostolic plan; but then the full power
of the gospel, could be made to bear on them,
now it is a half & half sort of affair. The schol-
ars & even the boarding scholars, are not fully
& plainly told, the nature & extent of the er-
rors of the church, & the utter folly & guilt of
many of their customs & practices. If they feel
it out & find it out for themselves with a few
rather obscure hints, it is well; but the plain,
pur, bold declaration which the Apostles exem-
plified, is it witnessed in any western schools?
If it was I must have missed it, & would be glad
to know the name of the school, & the man or
women who thus conducts it. They are in my sides.

As the priest plan of operation is connected
with a possibly naturally enough, connected with
the opt repeated purpose, of not pulling down,
as it is said, these degenerate churches, but re-
forming them, not bringing persons out of them
or making converts from them, but nothing in them,
& purifying the whole mass, in a gradual & almost
insensible way, I cannot well avoid stating
what strikes me as pretty strong objn to that
scheme.

and first I must say that the declarations given upon this matter, strike me as carrying with them a kind of double meaning, as meaning one thing, as made by the missionary to another as understood by them & the ministers. The missionary most of course means to repudiate away, the praying to the virgin & saints, the worship of pictures, the reliance on fasts & mortifications, the confidence on the priest for absolution, baptismal regeneration, with a number of such things. But do the people of these churches understand him as having in view to repudiate all these as believing them fatal errors, while he tells them he does not wish to injure their church? Oh, no! He would not if he could, make one convert from it. No. The people do not understand his meaning, at least I think so. If they believe his evidence, they will infer that, even if he does not think these things as important as they do, yet he can't think they may wrong. It is impossible, they will say, that the missionary should believe these things damnable sins, & in his declaration of views mild to our churches, not excepting these as things to be pitied only. More than declarations of the missionary accompanied with a clear & specific statement of what was wrong in those churches, what was fatally wrong, & must be removed, they would not reject to the state, so far as they are according to God's word in doctrine & practice, the one mother these churches pulled down, but they would, by getting into the whole frame, become fellows & members of the church, that is, on their with the order, & on turn the cleansing plan would be to remove the whole, or the law required in a similar case, & supply its place with a new one. But that as it may, ministers of the faithful & true witness, ought to avoid what may appear

description. As a fact they are suspected of meaning more than what they openly declare, hence the watchful eye kept on them. Hence they are opposed, & are charged with working not openly but underhandedly, to change the doctrines & practices of those churches. I fully believe a plain open course is best. Let them know what you consider fatal error, & your reasons for the belief & urge repentance & reform.

There is another mode of the policy of working in those churches, as it is called, not of bringing persons away from them, but encouraging them to remain in connection with them. That has great weight against it in my mind. Fuller, Jameson, Brodie, the best converts here all say it is impossible to remain in those churches without participating of idolatry, that is damnable sin. They have tried it.

Those churches, it will be admitted are in fatal error. It is another gospel, which they hold & a gospel which cannot save them. It is as deep & deadly an Idolatry as that in the worship by Israel of Baalim, substituting the golden calves. I believe it that the worship of the virgin, is as damnable as the worship of Moloch or the Devil, if you please. She is certainly the better character, but that does not save from worship being Idolatry, & idolatry is a damnable sin, & God's displeasure not to have religious fellowship with idolatry. Rev. xviii. 4. Rev. 9. I believe that, on the contrary, you may systematically take active or scriptural ground. Remove doubt, & most doubt any system that thus extremes or scriptural course. When brothers seek out of curiosity the communion to an idolatrous church, he may have had the indulgence of a supposed expediency; but certainly not of scripture.

Nothing, as it seems to me, complicates matters in God's

world for deciding this point. We have parallel cases in the Jewish Church, & as much in point as any other passages in the Old Testament which we constantly apply for past instruction. Israel again & again fell into idolatry, & after the separation of that people into two kingdoms, a regular idolatrous system was established & continued in Israel until the carrying away of that people. Now do prove that respect of the Mosaic ritual, not part of God's revealed truth was retained & incorporated in that system. The truth was, believe that the great evil was in adding idolatry to the Mosaic system, & perhaps corrupting that system & throwing in the back ground, the essential truth connected with salvation. A question whether in the Mosaic days, the radical evil of that system was not numerous, the idolatry more deep, & consequently God's grace more entirely withholden from the ordinances & ministrations of the system, than it is in their corrupt churches, to which the Missionaries are sent, & which by the plan are to be preserved.

Then did ever a prophet of the Lord, take the ground, "Oh we don't mean to pull down your system". Your church (it was a church) "we don't wish to make converts from it." "We will work in it." Our plan will be gradually & insensibly to reform the whole system? Did any prophet of the Lord leave the people in doubt, whether he condemned idolatry? Did any prophet of the Lord, withhold the solemn & loud & urgent call to forsake idolatry? To conceal not a note portrait of the damning sin? Did they allow their disciples to kiss the calves? I question. The cases are as near similar, as any large part of the old testament. To say that the state of things is changed, admits the reply that the rule has not been changed with

scripture examples of the way to deal with idolatrous communities, with the Israelites, not to have fellowship with idolaters; & hence that the true plan is to separate converts, & form them into a church by themselves. This is further the advantage of a strong sense of the great evil of the visible church, to be a light in the world, a city set on a hill, & thus to hold up a living example & pattern of the purity & life & power of the gospel. The other plan puts out their light, defiles their purity, & destroys the advantage of having a pure church, & exemplifying the power of the gospel before their eyes.

I know that the missionary has great access in the first, that it is long before they can preach & communicate fully in a foreign language tongue. I desire only that as fast as they can communicate they should follow the bible plan. And then is the press, they are called to witness proceedings; but the objections I have made against the plan of operations bears with full force against the use that has been made, or rather has not been made of the press. What tracts, what tracts, containing a clear & strong setting forth of damnable errors, of deep & fatal departures from the gospel have been published? Before the change of plan, or formerly, there were such tracts been published. But since, what? The bible has been at Malta, but it is allowed to be circulated from scripture lessons, schools, tracts, sermons go forth in their place. My objection is that the press is not used to expose error, & enforce truth boldly as apostolic example calls for. Almost a quarter of the Baptist press & near two thousand dollars expended on an Arabic grammar, which not fit, I believe but one of those teachers, know how to use it. My teacher who is one of the oldest & best does not use it & truly & fully proved. Elias Hicks.

In the past state of things it is nearly time lost, & many have gone away; while the thousands of blinded & disheartened Christians, many of whom are read, are going down to perdition unknown, & undisturbed. Reform is needed.

In reading over what I have written, I have felt an apprehension that you may think I have expressed myself rather too strongly on some points. Allow me to assure you that I have a most tender regard for all the brethren. I have full confidence in their piety & sincere desires to promote the gospel. I have no desire to give pain, or wounds feelings. I have stated the matter strongly, & you may think largely. I have not, however, touched several points which I deem important. I am strongly impressed with the feeling belief that with good intentions, yet the missions are on a defective plan. I wish to have your best & strongest views for it. I wish it discussed. I think the success of the gospel, & the salvation of souls, are concerned. I fully believe that this subject will excite discussions at home, & before long. I believe your plan defective, & I wish you to see it, & to know it with such objections, as may in part lead you & the older brethren, who have adopted it, & are mainly influential in sustaining it, to look at it well, & I have thus plainly written for this purpose, while I have not written to any other, either at home or out here, some few general remarks to several brethren out here excepted. I hope you will write soon & full. I will be glad to hear from any & all the brethren on this matter. I would like to see Mr Goodell's hints on Mission. I have never seen them. I expect to remain here some years, probably permanently.

It is hardly possible that with the past increase of travelling into the Mediterranean, the past mode of conducting missions should not

[illegible] fully know it to be the impression
is that there is a [illegible] misapprehension, & I
believe that if it was known, it would give as
much power as any one thing which. There is too
much intrigue. Too much holding back the truth,
too much exposure of [illegible] error, too lit-
tle professed & published to be lighter than it
is kept in darkness, to suit the open, bold, inde-
pendent spirit of our people. It would suit better
the European character, where the heavy hand of
power long felt, has led the people to a timid
underhand mode of proceeding. The spirit of
our newspapers, show the spirit of our people.
They are a good moral thermometer. This question
[illegible] up, as I believe, & now I to be
silent, while I must confess the storm is ra-
ging out, other people would make report, & the
"wind of the air carry the matter".

My kind regards to all the brethren & sisters
friends & [illegible]

I am yr Bro. &c.
(Signed) J. D. Paxton

Rev. J. Wright
Cincinnati Ohio
Oct. 15, 1837.

174 (Copy) (Private)

The Rev J. S. Paxton,
Beyroot.

Smyrna, Jan. 24. 1837

My Dear Sir,

Your letter of the 2d of Jan. to Mr Dwight, has passed through my hands & been read with much interest. It has led me to review, for the third time within two months, the main topic discussed; how many times I have reviewed it during the ten years of my missionary life, I cannot say. I have never lost sight of it. My views on the principal point, I intend to express in a letter to my brethren of the mission, if the vessel remains in port long enough. In the mean time you will allow me, though a stranger, to correct some statements with which I am more particularly concerned, & respecting which you have fallen into error.

Allow me to premise, however, that I sympathize with you deeply in the feelings which actuated you in writing your letter. It has long been a subject of painful reflection to me, that missions in the Mediterranean have not been more successful. Within the last few months, especially, it has been an object of inquiry with me to ascertain the reason of this. And as God has given me ability, I have urged upon my brethren here, & at Constple, changes in their modes of operation, which it seemed to me were needed. I have felt, & said to them, that we needed a reform among missionaries, a new generation of missionaries, almost, before the work will be done.

I am afraid there has been in some places very little exhibiting of the gospel in a simple & manner calculated to produce conversion. I have therefore urged the necessity of

non sincere plain preaching, ~~[illegible]~~ by personal application of truth to the conscience, in private conversation & in formal preaching. I have urged the latter much. No missionary ought, in my estimation, to be satisfied, or to feel that he is a full missionary, until he is able to preach effectively in the language of those to whom he is sent. The full effect of this has not been tried, at least in many many places.

I have felt that we ought to have more love for the people, leading us to pity them & feel compassion for them, when we see their errors, so that instead of denouncing them, we shall take them by the hand & gently lead them to Christ; for they know not what they do. A love, that shall make us still pity & still forgive, when they treat us with ingratitude, & reproach us; instead of allowing us to return railing for railing. I do feel, that love, real christian love, ought to be the leading characteristic of a missionary.

Had we this love, we should forget ourselves more, we should think less of our comforts; we should labor to bring our family cares into a smaller compass; we should redeem time for our work; we should do by delegation what can be thus done, & so leave as much time as possible for pure missionary work.

Had we more of this love, we should be getting around the hearts of all within our reach, & winning them by personal attachment a way for the gospel to their hearts. The surest way, in my estimation to gain an entrance for the gospel among a strange people. We

should enlarge the circle of our personal acquaintances, by visiting them & allowing them to visit us. Here is a great fault in some places.

We need more faith. Some labor without seeming to expect a blessing, & such labors never will be blessed. We don't any of us open our mouths wide enough for the Lord to fill — We must pray more. I mean not that we should make more prayers, but that we should really pray. — And another thing, dear brother, our friends at home ought to pray more for us. I almost weep when I think of it. Here we are, poor, feeble creatures all alone, in satan's territories, with not one to hold up our hands by prayer, while our brethren at home are surrounded by praying people, to keep them in heart, & help on revivals. Our only substitute for this, is our patrons & fellow christians at home. Oh, & how much do they do towards it? Let their monthly concerts tell. Oh, I remember them; & my heart sinks when I do. Well may our labors be fruitless. And now these friends may be expected, we are told, to come & come upon us, after doing according to the best of our judgements & consciences, & load us with reproof, & withdraw their confidence from us, because we have not been successfull. Blessed be God, we have one friend who can sympathize with us.

But I was going to point out some errors into which you have fallen, & which I trust you will be glad to correct.

In regard to schools, I have felt for some much as you seem to do in respect to the prominence they occupy at some stations. Not that they ought to be carried on less extensively, but that other more direct labors ought to be attended to more. I do not think this fault is very chargeable to the Bayfield station. It gave me great satisfaction to reflect, & to say to my brethren, when the proclamation came out against the schools, that if ours were all broken up, no essential part of our labors would be stopped, & we should have enough to do still. And it was truly edifying to me to notice what I have repeatedly spoken of, that our least direct branch of labor, that by which we thought to gain upon the good will of the people, was attacked, while the most direct were left untouched.

I think that some, & indeed many of the missionary schools, have not been as fruitful as schools, in religious instruction. The female school at Bayfield has had a great deal of it. So had Tomah, while he & Elias taught it. In the other schools, I have always desired to see more introduced, & nearly a year & a half ago, I moved in one of our meetings, that the superintendent should give the scholars religious instruction, when he visited them. But he, Mr Thomson, thought it would not do, & I believe it fell through. He knows that I have never had any great desire, that the schools in town should be continued. We never expect a school-house to be a church; nor do we expect scholars to be converted by their studies. As to the

introduction of controversial works into schools, I never knew it done, nor could it be done. We must either have schools without them, or go on giving religious instruction in them in a positive form chiefly, or have none at all. And in this dilemma, I have no doubt which horn to take hold of.

I am not aware that in whatever I have said about publicly attacking the errors of this corrupt church, I have been influenced by such a particular dread of its interfering with schools, as you so often ascribe to us. So far as I am concerned, you have given altogether more prominence, to what you call the school system, than it ever occupied in my mind. I know not what my brethren will say. It has always been a very secondary part of my plans of missionary labor.

You are entirely mistaken, in regard to the resolution passed by the Bay-port station about the circulation of Mr Bird's reply to the Bishop. No resolution was ever passed, prohibiting its circulation. It was merely resolved to circulate it with discretion, giving it only to persons who we had reason to think would get good from it, & do no injury with it. Under this resolution, I never, as I recollect, refused the work to any body. I was applied to for two copies for the Greek catholic convent at Shwair, & I gave them. Mr Thomson & myself were applied to for a copy, by the Bishop himself, & we selected one for him, whether he ever got it, bro. Thomson will know. — The matter about the question respecting the worshiping of the virgin, is not fairly stated, by saying

that it was not allowed to be inserted. Who urged it? Who prevented it? The Arabic questions were, to a great extent, a selection from the questions found in English, & this was omitted. Some talk occurred about it at our teachers meeting, & it was concluded not to add it. But no one was prohibited asking it. That school, so long as I knew it, was as thoroughly an evangelical sabbath school, as any one I ever saw. The instructions embraced the very fundamental ~~doctrines of the gospel~~ principles of salvation, given line upon line, & precept upon precept, as plainly as our capacities enabled us to exhibit them. — What standard of severity the man had, who informed you that Mr Bird's book was mild to a fault, I don't know. Few men have a sharper pen than Mr Bird, & he is not apt to spare the rope.

In regard to the Bugoot press, you have made a statement which very much astonishes me. How could it be made out that the printing of that grammar cost near two thousand dollars? I know it cost a great deal to get the press into operation; it grieved me, & was one of the things that almost sunk me into the ground, during last winter, but is all this to be charged to the grammar? We had to get punches made for casting nearly a hundred letters; Mr Badger had to take journeys to Sofed, Shwair, & Syria, & when at home he was mostly occupied in making type & other such like work. We had a lithographic press going on, We had a joiner making type cases, & pictures for the office. We had three persons much of the time translating

ting, copying & correcting, only a small part of whose time ~~only~~ was taken up by the grammar. Now how can all this be charged to the grammar? The grammar cost no more, or very little more, than 1000 copies of any other book of a hundred or a hundred & fifty pages. — And as to the necessity for it, your own statement shows that it was needed. Your teacher, & he the best ~~teacher~~ of the three to be had, could not make it out, you say. But that was not on account of its difficulty, for I had ~~one~~ it made on purpose that he might have an easy one, all existing grammars being too obscure for children, & beginners. And it is by far the easiest Arabic grammar I have seen. But the reason of his not understanding it, is, that he knows nothing about grammar. Yes, a teacher of Arabic grammar has not been to be had, by us, since I have been at Beyroot. I have had to teach it myself. I have had to break off from my missionary work, to teach five or six of my missionary brethren & sisters Arabic grammar. And was not a grammar needed which somebody could understand? — Moreover, the state of inquiry among the Druses, & the prospects of our mission, made us feel the necessity of of a high school to train up missionary assistants. We commenced one. But what could we do? not a single elementary book worth using, existed. In this situation I was urged, particularly by the superintendent of that school, Mr Thomson, to get out a grammar as soon as possible. And other elementary books were in progress. I wished, with all my heart, that these books already existed. For I want-

ed to see issuing from our press, works exhibiting the doctrines of evangelical religion, in a systematic form, books for devotional reading, scripture commentaries, & the like, in all which the language is barren. The convert has now next to nothing, but his bible, ~~to read~~ to help him to grow in religious knowledge. — In regard to printing controversial books, there has actually been, if I mistake not, more original controversial matter printed in Arabic, than of any other kind, & all prepared by our Bugroot mission.

I must be allowed to say, that you are mistaken in the supposition that the gospel has not been preached at Bugroot. It has been preached. My own way has always been to exhibit its truths in the plainest, strongest, most direct manner that I knew how, in order to insure the conversion of those who heard me. I have aimed as directly at the conscience as I could, proceeding upon the principle of charging upon them sin, those sins which they could most easily be made to feel. There has been no mincing the matter. And then I have led them to Christ as their only savior. If I know the gospel I have preached it. You may say, very well, but the next minute they will cross themselves, pray to the virgin, confess to a priest, & all is over. I reply, not, if the Spirit accompanies the word to their consciences. A troubled conscience is not so easily pacified. The worst of it is, they do not feel how great their sins are. If they did, they would feel how great

a saviour they needed, & the virgin & saints would not satisfy them. Did Peter on the day of Pentecost, or on the occasion of healing the lame man after convincing his hearers of their sins by urging the one that was most prominent, & pointing them to the Saviour, find it necessary to go about to attack the Jewish ~~prejudices~~ traditions & ceremonies in which they had been trusting? Yet three thousand men converted on one occasion, & on the other the number of converts was increased to five thousand. I was going to say, that I don't want to preach more successful sermons than those were.

But I have not stopped here. I have preached habitually that Baptism could not save them, & have often warned them that there was no merit in their fasting. I have told them that no one short of God could pardon their sins, & given the reasons. I have taught them, that none but he is to be worshipped, & that Jesus Christ is the only mediator, & have proved it out of the scriptures preaching whole sermons upon it. I did not think it best in a mixed congregation, many of whom were not at all prepared perhaps for such an announcement, to say to them, in so many words, you must not worship the virgin, nor confess to the priests, nor pray to the saints; I left them to draw the inference for themselves. I thought this, & still think it, the most effectual way of accomplishing my object. The light of day dazzles the eyes

of the bird of night, & he can see nothing distinctly. When you want to convince your friend to forsake an offensive habit, to which he is attached, you prepare his mind to see that it is wrong, & often it is the most effectual way, especially if his feelings are strong, not to mention the thing itself. If you want to get him mad, & confirm his attachment, you attack it at once. Men, indeed, like their own inferences a great deal better than they do those that are forced upon them. And in all this how I come differently from our Savior, when asked by the disciples of John whether he was the expected Messiah? Was it not important that they should be informed? Yet he only pointed to his works, & left them to draw the inference. What did he do generally to convince men of the all important doctrine of his Messiahship, but to perform the works & live the life of the Messiah, & leave them to draw the inference?

(2 inches)

Further, I have not concealed my opinions on these points, nor observed the guarded silence of which you speak. When I found an enlightened individual, in a state of mind to receive conversation on them more fully, & yet trammelled by them; or an inquirer embarrassed by them, I have spoken freely. What is our great object but to destroy error so far as it hinders the salvation of souls? I have only taken what I do ~~most~~ deliberately deem the most effectual way of accomplishing

it. I have suited my instructions to my hearers. I have felt ~~yo~~ my patient's pulse before prescribing my medicine. I have not treated by nostrums, but attacked at once the root of the disease, a dead conscience & corrupt heart. — If in this I have acted underhandedly, what will you say of our Saviour, who in public "spake the word to them in parables, as they were able to hear it, & when they were alone he expounded all things unto his disciples." Or to Paul who at Jerusalem "communicated the gospel which he preached among the Gentiles, but privately unto them who were of reputation, lest by any means he should run or had run in vain"? Did not the latter make a difference in his hearers, feeding some with milk & not with meat, because they were not able to bear it? see 1 Cor. 3:1, 2. & Heb. 5:12–14.

You have collected a long list of passages to show that the Apostles were bold. You have proved your point. And whoever doubted it? They were bold in what? In preaching the cross of Christ, in reproving men of their sins of life, & also when called for, of their errors in doctrine. But show me where, in their preaching to unconverted Jews, they show that they deemed it necessary, or even best, directly to attack their errors, in order to their conversion. When ~~they~~ they found their converts, as at Rome, & the Hebrews, falling away into errors, they wrote them letters to induce them to hold fast the faith delivered to them. But when did they take this course in order to convert

~~missionaries~~ men? When, even, do we hear that in order to convert idolaters, their mode was to assault at once their idolatry. We have a specimen of one attack upon Mars Hill. But with what consummate skill & tact is it done? The general does not bring his battering rams at once against the ~~wall~~ broad side of the wall. No he opens the citadel with its ~~its~~ own key. Paul takes one of their own altars for his text, & their own poetry furnishes his arguments. — No, my dear brother, unless I have wholly misunderstood the gospel, the apostolic spirit, it is not denunciation, contentiousness, controversy, but love, a love that beareth all things, endureth all things, suffereth long, & is kind.

(Inches)

What you say in respect to the spirit of the prophets, I am not disposed to question. Such was the genius of their dispensation, & just in that thing, it differed from that of the gospel. The law came by Moses, but grace & truth came by Jesus Christ. Their messages were messages of woe & denunciation. But Christ came not to condemn the world, but to save the world. And what was the effect of their messages? Was it reformation? They were told what it should be. "Make the heart of this people fat, & make their ears heavy, & shut their eyes; lest they should see with their eyes, & hear with their ears, & understand with their heart, & convert & be healed." (See also Jer. 1:10.) & the end was actually, not their reformation, but their over throw.

In reference to the history of reformation,

if I have understood it, & I have read some chapters, at least, with a good deal of attention, the case has been this. Some person was raised up from the midst of the nation to be reformed, who saw at first a little light. He showed it to others. He went on in his discoveries, & as fast as he made them he published them. So that he carried along ~~the~~ a body of his nation with him. The thing went on step by step, in his mind & in theirs. And as it advanced, the circle widened. So that when the laws came to be drawn, he found himself surrounded by a large body of his countrymen, already pledged to support him. — Now this is very different from our own case, when we foreigners come & pour all the light of America at once upon these poor people, who are groping in darkness. Their eyes are dazzled, they shrink back again into the holes & hiding places of their superstitions, & we are left to pour light upon hard rocks & naked walls. If we would make the cases parallel, we must not try to do it all at once, but as they are able to bear it.

You appeal to the successes of other missions. I have attentively studied them for instruction. And how have their converts been made? By their public & bold (if you please) attacks upon the errors of the people? Let the catalogue of the mission church at Ceylon, for example, answer. Are not their converts, almost all of them, from their schools, chiefly their boarding school,

& attaches otherwise connected with them so as to be prejudiced by personal attachment & other instructions, to have their errors pointed out, & corrected.

You seem to think much of the importance of a public testimony against the fatal errors of these churches. But what do you think, my dear brother, your testimony is worth? At home, where your character & piety & good deeds are known, & acknowledged, I don't doubt it is worth a good deal. But you are not a parish minister in America here. You are a foreigner, a heretic, or infidel, or excommunicate, a freemason, in the estimation of almost all, except the few around you, & instead of receiving your testimony, they will generally be the more suspicious of whatever you say on religion, for the very reason that you say it. They may answer yes, & call you a very Lockman in wisdom in your presence, but the moment they are gone, they will make up for such a falsehood with their consciences by maligning you the more. — You will bring the word of God to back your testimony, you say. But they are not accustomed to defer to that, as we are. They have another court of appeal, i.e. the Church, & to her decisions they are much more most to bow. — You will convince their understandings, so you can; it is very easily done. You can silence, or confound them, without much difficulty. Nothing is easier than to show

their absurdities. It is much the easiest course of missionary proceeding. But after you have carried their understandings, & they make no more resistance, you are just about as far from having won them as ever. They have never been accustomed to listen to reason in religion. They have been led by their priests, & their church. And the idea of following the convictions of their understanding, is a new one to them. It is not soon learned.

(2 lines)

All this is a very round-about way of getting at your object. You want to convict them of sin. Why attack those sins first, of which they are least easily convinced? Idolatry is a great sin. I don't wonder you feel all the horror about it, that you express. I sympathize with you. But they don't feel so, nor can they easily be made to feel so. On the contrary, when their worship of the virgin is attacked, instead of being conscience-smitten, the most religious feelings they have, are wounded, & they feel in conscience bound to rise up against you. Were there no other way of getting at them, why we should have to try this, or leave them. But there is another way, & it is the most direct one I know of. Charge upon them their sins of life; what I might call their personal sins. Here they will wince. At this door of their consciences, there are no such sentinels. You can enter it, if you first get to it, by winning your

may through an affectionate esteem gained for you personally. And if the Holy Spirit accompanies your efforts, so as to fasten deep the arrows of conviction, you will have no more trouble about the virgin. Such a course as I have pursued, & as has been pursued by us all at Beyrout, does not leave the public in doubt about what we think of their errors. Who is then far or near, that does not know that we reject all these things? The worst of it is, that they think, I mean the people at large, that we reject a great deal more than we do. There is a very general impression, that we reject all the sacraments; that we have no ordination. Yea, by many we are set down for them infidels. So far as information is concerned, they need a great deal more to be told what we do believe, than what we do not. And in regard to instruction, I have not a doubt that the true way of enlightening them, is to spend our energies in communicating positive instructions. Let us crowd these in by one door, & their errors will be pushed out by the other.

In reference to leaving converts in connection with their churches, I think you have mistaken our views. In regard to such converts, I have long considered three points as clear. 1st That

we ought to admit them to our communion, if they wish it, as guests, upon the principle of open communion. 2 That if any are excommunicated for the truth, we may admit them to our church. 3 The same in regard to those who can no longer, in conscience, remain in their own churches. I have never advised any to continue the performance of their church ceremonies. If they chose to commune in their church, (I speak particularly of the Greek,) I have never objected. I have had a desire that they should, if they could do it conscientiously & not transgress the scriptures. Whether they can, I have left to themselves to decide; knowing that there are now in the Greek Church in Russia, a considerable number of pious persons, & that there have been such in the Latin church in latter days. That they would thereby compromise themselves with idolatry, I do not think so easily decided. I know the opinions of our native brethren at Beyroot. Our native brethren at Constantinople think differently, & they are, for ought I see as valuable men as the other. That to partake in idolatry is a great sin, a fatal sin, I have no doubt. Though I don't think the passage you quote from 1 Cor. 1:11 against associating with idolaters religiously, is exactly in point. Keeping company there, has reference particularly to social intercourse, & that, for the reason that the idol-

atry of those days was connected with all sorts of obscene abominations & impurities, & an idolater was another name for an immoral man; which is not the case with this Christian idolatry.

In reference to the question of "pulling down" these corrupt churches, or of gradually reforming them, you have not exactly apprehended the matter as I have ~~come~~ understood it. I have wished these churches would now so view their unscriptural ceremonies & doctrines, as non-essentials, as to allow evangelical men to remain in them, & still take the Bible for their only rule of faith & practice, & thus open the way for a reformation of the whole without destroying their organization. But in watching their movements in reference to this, I have long since formed the expectation, that the Greek Church, (respecting the papal there is no question,) would not, & that a convulsion must come. Such also is the expectation of all the brethren whom I have asked. And yet I have deemed it, & do deem it, of the last importance, that we take no unnecessary step to hasten the crisis. It will come, I fear now, much too soon. We have not yet got such a hold, or rather the truth has not, but that it can be very easily thrown off. Witness recent occurrences in Smyrna. Our strength lies in doing much with little noise. If, before the crisis comes, a goodly number of genuine native converts can be

made, (I don't rely upon education, nor general intelligence,) we may hope for a permanent foothold. Otherwise, what can we do?

(2 inches) On this point, the language I held with the natives has no ambiguity. In fact I have not often spoken of it. Let a recent conversation with an intelligent, & influential native of Beyrout, whom I recently met at Constantinople, show my manner. I sought an interview for the purpose. I told him our object was not to build up a sect of our own, nor did we wish any injury to the Greek church. Our object was higher than ecclesiastical; it was the salvation of souls. Whether men belonged to one church or another, was a matter of very little consequence with us. I wished his church would be liberal enough to allow its members to live in peace, & still do nothing unscriptural, or contrary to their consciences. In that case all the ~~good~~ influence we obtained & good we did, would be so much done for his church, i.e. for its interest. "But," said I, "from ~~the same~~ the present aspect of things, I very much fear your church will take an opposite course, will oblige whoever wishes to adhere to the scriptures, to break away from it. And then, all our influence, & that of light in general, must be against it." He seemed fully prepared to enter into these views. That he understood the full force of them, I have no doubt. And he said it was his intention, on returning to Beyrout, already formed before I spoke to him, to try to induce the bishop & leading men to take a different course in regard to us. He hoped also, with the aid of others whom he men-

mentioned, to exert some influence with the patriarch at Damascus. The young man was Asaad El Khayât.

You refer to the early history of the Beyroot mission, as being in favor of controversy. If so, why was the mode of proceeding changed? And why has not the former mode been re-adopted? The fact is, the brethren found that in that course, they were likely soon to run out, & they saw it early enough to turn about & redeem their position. There was not intelligence, nor conscience, nor independence enough, in the community to bear them out. Men would be convinced, would see the truth, & acknowledge it, but so accustomed were they to priestly rule, that when the trial came, all would fall off, & follow their old leaders. You may say that such remarks, do not sufficiently take into account, the assistance of God's spirit. I confess, that were public controversy, the only scriptural mode of proceeding, they would be liable to this charge. But it is not so, nor is it the most scriptural. The brethren saw it necessary to take a course, which should create intelligence, & make up a conscience in the community, before relying upon a system, which took these two things for granted. — As to the number of converts made there, I would only say that decidedly more had been made at Constantinople, under a non-controversy system. Nor do I think Tannous's wife, & the Druses at Beyroot, ought to be overlooked. And if you want to see the influence of controversy, & the opposite, upon character & usefulness, look at Elias, & Tannous.

— For an example of a mission carried through upon the system you so strongly advocate, look to Bagdad. The moment before your letter was put into my hands, I happened to be conversing with a pious English gentleman recently from thence. You know the brethren left there some time ago, because they had run out, & could do nothing more. This gentleman says that so bitter is the feeling there against them, that it is painful to notice the manner in which the mere name of a missionary is mentioned. The place is apparently closed to all further labor for years.

You speak of the responsibility resting upon the older brethren, who have taken the lead in this course, which you condemn. And is there no responsibility connected with taking the lead in such a course as you ~~recommend~~ recommend? A ~~system~~ course which threatens to change the prospects of that lovely mission, just now organized into a system of thoroughly evangelical operations, which promise, if carried on perseveringly, to do so much good; to say nothing of the harmony which has hitherto characterized it in so marked a manner! My feelings on this subject, are stronger than I can express. To return to Beyroot, & feel there the vacancy God has already made, is what I can scarcely bear. But to return there, & find besides this, those operations, the organization of which had occasioned so many delightful hopes, already changed, or es-

dangered, before time has been allowed at all sufficient to show their result, seems to take away almost all the remainder of my desire to live. For I have not the least idea that, at Bayroot, the change is called for, nor have I any doubts as to its general results.

As to what you say of the dissatisfaction & fears of friends at home, in the first place, my opinion is that they are not so ignorant on this subject, as you imagine. I have concealed nothing. I have published, & preached my sentiments freely. And in the next place, all I have done, I have done before my final Judge, & whether it is right that I should fear man more than God, you may decide.

Have the goodness to show this letter to all my brethren of the mission,

And believe me

Ever yours

Eli Smith

Copy of

Rev. Eli Smith's Letter

to Rev. J. D. Paxton.

Rec'd Sep. 22. 1837.

Ans'd in S. L. Oct. 10.

(marked)

copied

also

The Rev. R. Anderson,
Boston.

175

Smyrna, Jan. 24, 1837.

My dear Brother,

A long letter just received from our esteemed Xn brother Paxton from Beyroot more than intimates his dissatisfaction with the plans of operation adopted by the Missionaries in the Mediterranean generally, & at the same time his full impression that this subject will before long come under discussion at home.

One of the principal causes of complaint with him is this, that in the schools & in all other places they do not openly & boldly attack the superstitions & "damnable errors" of these corrupt churches. The subject has undergone a good deal of discussion with us, & led me to much investigation, & especially to examine & re examine the Acts & Epistles of the Apostles for light on a subject of such grave importance to all engaged in missionary work in these countries. I have thought it would not be unacceptable to you & the committee to know what the result has been. My own mind is entirely satisfied that we are pursuing the right course, that our principles & plans of operation in this particular are in perfect accordance with those pursued by the Apostles.

The missionaries are accused in the Pamphlet which was the immediate cause of all our troubles, both here & in Greece, as having a concealed design. That design is to bring the Greek Ch to entertain our views on the momentous subject of religion. There is a sense in which this is very true, just as the Apostles had the concealed design to overthrow Judaism by rendering Christianity prevalent. It can not be denied that if Christianity should

prevail, Judaism must vanish away. But did the Apostles attack Judaism? Certainly not, in Judea, for a long course of years, as we shall see by examination. The testimony of the false witnesses suborned to condemn Stephen was doubtless the best that could have been invented to accomplish the end for which it was given. They said, "We have heard him say, that this Jesus of Nazareth shall destroy this place & change the customs which Moses delivered to us." Could anything have been more true than this was concerning J. X. & his Gospel? And yet the testimony was false as far as Stephen was concerned. He had never said any such thing. The council at Jerusalem left all the Mosaic rites & ceremonies untouched, as far the Jews were concerned, but declared that it seemed good to them & to the H. G., to impose upon the gentiles only these necessary things, viz. that they should abstain from fornication, from things strangled & from blood, & then assign this reason for this decree, viz. that Moses has in every city them that preach him, being read in the synagogues every Sabbath day. And what if he had? Why they will be extremely scandalized at seeing Christians do things so severely prohibited by the law. They must think of those things that are lovely & of good report. But why did not the council come out boldly & say, There is no difference between the Jew & the Greek, & the one is under no more obligation to observe the law of Moses than the other, a truth afterwards, at the proper time, abundantly declared? The reason is too obvious to need a reply. The Jews were not able yet to bear it, & therefore the H. G. restrained them from saying it.

Thirty years after the scenes of Pentecost the thousands of Jews in Judea that believed were so zealous of the law that Paul must take a vow & shave his head to convince them that he had not taught all the Jews among the gentiles to forsake Moses, not circumcising their children, as had been reported. More than twenty years after Paul's conversion, when he went

up to Jerusalem, & that too by revelation, to communi-
cate to them that Gospel which he preached among
the gentiles, he was obliged to do this privately & pri-
vately to them of reputation, lest he should seem in vain.
But how is this? Has he one Gospel for the Jews &
another for the gentiles? Does he not dare to preach
the Gospel openly & boldly to all the Jews as
well as to the gentiles? He declares that he did not
do so. And will any one doubt that he had the
best reasons for taking such a course? Or can
any one accuse him of a want of boldness & fidelity
in this proceeding? He could & he did preach to
the Jews all the most essential truths & doctrines
of the Gospel without assailing Jewish rites, tho'
he knew that it was their current belief that they
could not be saved without being circumcised &
keeping the law of Moses. It is very obvious that all
the Jewish converts in Palestine, while they observed
the Xn ordinances, did at the same time celebrate the
Mosaic rites, & the Apostle passed over this in silence!
This state of things seems to have continued till the des-
truction of Jerusalem. The partition wall between the
Jew & the gentile remained firm & entire, in Judea, for
nearly half a century after X had gone to heaven, &
the Apostles seem not to have dinted by the H.G. to spen
their powerful artillery against it. The Gospel, however,
which they preached was an axe laid at the root of the
tree of Judaism, & in the end it fell, it waxed old & vanished
away. It was not torn up by the roots by a violent tor-
nado, it was not thrown down with a terrible crash; it
waxed old & vanished away! While it lasted it was a
great impediment to the Gospel. They of the circum-
cision contended with Peter when he went & preach-
ed to the gentiles, & there were many vain talkers &
deceivers, especially of the circumcision. Why then did
not the Apostles assail the very centre of this system in
Judea?

me

Because the time was yet come for them to do so. Had they announced at the beginning in Jerusalem that Moses in whom they trusted, with all his institutions, was but a shadow of X & his institutions, & that the former were to vanish away before the latter, it is more than probable that this would have scandalized beyond all endurance the whole nation. In fact the Apostles themselves, in all probability, did not at first anticipate any such thing, & could not have borne such an annunciation. This mystery was kept secret since the world began, & was only gradually revealed to the Apostles as they were able to bear it.

I am aware it will be said that there is a great difference between Judaism & the superstitions of these corrupt ches. But let me ask, Was not Judaism, perverted & corrupted as our Lord & his Apostles found it, as great an impediment to the Gospel as the superstitions of these chs are? Did not Paul use this striking language to the Galatians, "Paul say unto you, if ye be circumcised X shall profit you nothing"? Does not this imply that circumcision, in their view, would secure their salvation? Is there any thing in the superstitions of these chs, in their confidence in the Virgin, their prayers to saints & angels, & all the rest of their trumpery, more subversive of the Gospel, & containing more damnable error than those perverted doctrines of Judaism? Why did the Apostles assail this Judaism, only when it was urged upon the gentiles, but leaving it untouched among the Hebrews of Palestine? They would not allow this yoke to be imposed on the gentile disciples, but they did not deem it prudent to break it at once from the necks of the Jews who regarded it as a most sacred & important thing. All or nearly all that is said against Judaism in the N. Test. is only for the protection of the gentiles against the Judaisers who did all they could to bring them into bondage to the Mosaic law. The Apostles, we can not doubt, acted wisely in leaving the yoke on the Jews without attempting to break it off.

ought not all these facts & considerations to have some weight with us in conducting missions in this part of the world? Should we learn no-thing from such examples? It is said the Apostles were very bold. This is very true; but when, & on what occasions? In asserting that Xt was the Messiah, the Son of God, in rebuking sin & calling men to Xt; but not in assailing rites & ceremonies, even when these were an impediment to the truth, as we have seen in the case of the Jews. The Apostles knew well that by driving them from their long established rites & institutions would not be bringing them to Xt, but that leading them to Xt as the only Savior would be an effectual method of withdrawing them in the end from all those rites & institutions.

And may we not offer the same remark concerning the superstitions of all these clubs? Every day, for some time past, has confirmed me more & more in these views. These superstitions are as bad in my appre-hension as they can be in the apprehension of any one; still I do not feel that they can be over-come by open attack, for in all probability men will either cling to them with more tenacity than before, or, if driven from them, will

go over to downright infidelity, ignorant as they generally are of the Gospel. All who embrace the Gospel in truth will, as a matter of course, leave their superstitions. Facts without number declare this. If we assail their superstitions, while they remain ignorant of the precious truths of the Gospel, they, who are conscientious, will generally regard us as Atheists attempting to destroy their religion, & will dismiss us without a further hearing. The infidels, as experience has taught me, will hail us as their auxiliaries as long as we pursue this course; but the blessing of God is to be expected to a much greater extent, I am persuaded, when we pursue a different path.

Mr Paxton is in the right, in my opinion, in thinking that too little has been done at all the stations in the Mediterranean in the way of open preaching to the people, & that the schools should hold a subordinate place in our general plans of missionary operation. His letter is frank, kind & Christian in its spirit, & will do us all good, I trust; but I should be sorry to see the course he recommends pursued in reference to the open onset against superstition. My impression is, that a more effectual method could not be discovered for defeating our own ends in

the conversion of the people. How do we need wisdom to direct us!

Mr P. has written a long letter to Mr Brewer on this same subject, & Mr B. seems rather more than inclined to adopt his views. As far as I am informed there has been but one opinion about it among the missionaries of our Board of late. Mr Wolff, Mr Samuel, the converted Jew, & Mr Groves at Bagdad & various others have pursued a different course & the consequence has been that they have shut us rather than prepared the way for others. I could state many facts if time did not forbid me to do so showing that the mode of open attack has not succeeded. [illegible] thought it my duty to put you in possession of my own views on this matter.

Our school is to day dismissed, a case of plague having occurred under circumstances that compromise many of the pupils. I trust, however, it may be opened soon as it is winter. We fear for the coming spring as the seeds of plague are supposed to be sown in the city to some extent.

Very truly Yours,

D. Temple

Rev. Daniel Temple

Date Jan 24, 1837

Rec'd March 13, 1837.

Ans'd June 19 in G.L.

On Mr. Paxton's letter.

The Rev. Daniel Temple
Mansfield Center
28 Sunday
Boston.

MAY 1837

176 (Copy)

Smyrna 10th February 1837.

~~My dear Brother Thomson.~~

In your letters of Sept 29th & October 29th 1836. you favored me with some remarks upon the past & present modes of Missionary operations in the Mediterranean. The question concerning the best way of propagating truth among these churches is certainly a most momentous one. That we should seek and find it is quite as much the duty of us all, as it is that we should walk in that way when once laid open plainly before our feet.

We have had considerable discussion here lately on this subject, both previously and subsequently to the receipt of Mr Payson's letters to Mr Brewer and Mr Dwight. You seem desirous of an interchange of thoughts with me on the points at issue, and to this I have no objection. Nay! if I know my own ~~feelings~~ feelings I am heartily disposed to find out my own individual duty. How sad, how awful, the consequences to us and to this people of any mistake on our part, either as to the substance of our message to them from God, or as to our manner of declaring that message.

Let me make one remark here relative to the past, before I go on to speak of our present or future duty. I believe the school system has been too much relied on by Missionaries at some stations in the Mediterranean. I have believed so for some time. As far as I

~~Ho~~ know, all the Brethren in these regions, believe so, likewise. The remark I well remember was very common here at the time of your Controversy with the Greek Ecclesiastical Committee, yes, even at the beginning of that controversy, that the Lord seemed about to convince us of our error on that point. But why do I say, our error who have never had the opportunity of making this mistake?

Still good schools undoubtedly are of great value, and let every man take care that in recovering from his former erroneous and exaggerated view of their importance, his mind does not re-act to the opposite extreme of undervaluing or neglecting them.

As for the present and the future it is plainly our duty, retracing every erroneous step, to pursue the best possible means of bringing the influence of the gospel of Christ to bear upon every heart. To this end we must adopt any and every means of the right kind within our reach; we must translate, write, print, talk and preach; only taking care that in all these ways we are promulgating the gospel and what favours the gospel. If I have omitted to mention any one hundred way of disseminating truth, do you interline it on my behalf; the sentiment I wish to express does not except any legitimate mode of making known to dying men, a dying, risen Saviour.

Now in this work of preaching Christ, I admit fully that we ought to be bold. True christian courage let us cultivate. And this sort of courage

does undoubtedly disregard all personal consequences, when the honor of Christ is at stake; it is as bold as a lion, it trembles not at the face of any man whatever his rank or power; it defies death and worldly dishonor, may covet the Martyr's crown, and regards the scaffold and the stake only, as rapid modes of being ~~carrie~~ carried to Heaven. "Still" (as Dr Miller said of charity in reference to Paul's description of it in 2 Cor. 13.) "still Christian courage has hands and feet and eyes and ears and is withal no fool." Let us have courage but tempered with prudence; let us have zeal but guided by knowledge. I have lately heard and read a great deal, said to the dishonor of Christian prudence but the result of it all has not been to lower one item, my higher regard for this admirable quality. It has been nick-named "a regard to expediency"; and I know an individual with whom it has seemed quite a knock-down argument against any ~~proposed~~ mode of operation, to say "ah! you have adopted that mode in view of consequences." I know that in the general a bold course of conduct will gain more admirers than a prudent one. It looks manly to be bold, and cowardly to be cautious. The former is the popular side ~~of the question~~; the latter the unpopular. Especially this is true of our own country. Mr Paxton has well observed that the spirit of our people is itself a bold independent spirit; and for this very reason

perhaps American Missionaries are generally in more danger of being rash than of being over-prudent. The remark of Mr. Paxton is so true, and people's admiration of boldness and independence in others is so great that they seem in looking at the history of the Apostles to have viewed them (and Paul especially) as being only bold men; whereas (to speak of Paul's case particularly) this is not the only element of his character worthy of imitation. I think I shall be able to show before I get through, that Paul, yes Paul himself the bold, the stout-hearted Paul did very highly esteem this much hated and despised principle of paying ~~a~~ a due regard to expediency.

Mr. Paxton very justly ~~of~~ exalted boldness and a high sense of the honor due to his nation, as among the essential qualities in the character of an Ambassador. But it is also very just and very important too, for us as the Ambassadors of God, to know that he requires of us to be wise; as wise as so many serpents; to be prudent men; to be considerate; to be sober; to take cool, sober, judicious views of things; to look at things in all their relations and bearings; to study well the consequences present and remote of all our conduct; to take no step that shall commit us or our Sovereign, without mature reflection upon the probable results; to remember in a word that what we do we do for Eternity; and that every principle we advance; every step we take; every exhibition of our conduct before

the people; every word we utter; every look of approbation or of disapprobation which we give, has a bearing upon the immortal interests of many of our fellow men.

Now do not misunderstand me to mean by prudence and due regard to expediency, any thing like feeling afraid or ashamed to preach Jesus Christ and him crucified. He ought to be our theme in every society and we may be as bold as we please in preaching him as all our salvation. Let his name be continually upon our lips as his love ought always to be burning in our hearts. There is no lack of opportunity to preach him if we only know the languages of these countries well enough. By the way-side with a fellow traveller, or in our studys with a visitor; in the sala of some great man or in the hovel of the poor, with the little children in a school or with the pompous dignitary of the church, we may always find or make occasion to speak a word of Jesus. Nor need we be afraid of any want of topics or ideas or words, if our hearts be only animated with a heavenly fire. We can tell of his glory with the father before the world was, of his laying aside that glory, of the love which prompted him to lay it aside; of his humiliation in this world as a servant of servants; of his real and true humanity as a son of woman; of his ~~true~~ true and proper divinity as the Son of God; of his many sufferings, of his death, resurrection, ascension. We may tell of the various and most tender rela-

tions he sustains to his people. We may take up his parables and preach on them; talk of his miracles and ~~he~~ dwell on his many works of mercy to man. We may tell the people of our duties to Christ; the duty of repentance and faith; the duty of reading his word of praying to him and to him alone; of depending upon him only for salvation, of loving him and of making him known to all the world.

In preaching all the above truths and others of a like kind let us all be "bold" as lions. In my humble opinion no more important truths than these can be mentioned - none better calculated to convince and convert men - none where we should we should have less probability of awakening up a spirit of ~~opposition~~ ~~controversy~~ controversy* and dispute ~~be~~ the most prejudicial of all spirits to an awakened sinner. Such truths I believe are ordained of God to the salvation of men - these are the sum and the substance of the system he has revealed. I find that these truths more than all others affect my own mind tenderly powerfully and usefully - and so far as I have ~~observed~~, had opportunity to observe, this class of truths, are most effectual in revivals of religion. If any man is "bold" in preaching these, I do not think we have any right to charge him with being too prudent, even though he may never controvert with the people upon the points of less vital importance.

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* I ought to have added as intimately connected with preaching Christ, the exposition of the sinfulness of men. Let us charge home upon these people with all "boldness" every one of their personal sins and call on them to repent and seek pardon through Christ.

It is in reference to points of less ~~[illegible]~~ importance that I would especially urge to the consideration of consequences. ~~And what are these points? I mean the very points on which these people will dispute with us endlessly.~~ If you wish for examples, I give you, the perpetual virginity, the worship of the virgin, the intercession of saints and angels, purgatory, confession &c &c. In my opinion we should be leaving our ministry and "serving tables" or doing worse, if we should give our time to the consideration of such matters. These miserable superstitions "et id omne genus" ~~[illegible]~~ would better be left aside, while we march up to the very citadel of the people's hearts, and use against it the law & the gospel, telling them with all plainness of their personal sins and pointing them to Christ as their personal Saviour. Let us but get a lodgment for him in their hearts, and these other objects will relax immediately and for ever their hold.

Now I feel confident that the example of the Apostles and of their divine Master, will fully and most strikingly justify all that I have here advanced. I looked carefully, as Mr Paxton recommended at the words bold, boldness, boldly, in the concordance & searched out the places therein referred to under these heads, but I found not one that spoke of any other kind of "boldness" than "boldness" in preaching Christ and the Cross. And I will venture to say that wherever we have information concerning the subjects of Paul's preaching, we are informed of his dwelling upon this one theme, not attacking the Jews upon any of their superstitions,

nor the Gentiles, except with consummate wisdom or prudence and the most careful choice of words. I mean of course to speak of the unconverted Jews & Gentiles, for the converts we know that he pursued a different course, (just as Christ did with his disciples in distinction from the mass of the people) teaching them more plainly.

Let me refer you to Acts XVII 2.3 for a sample of what Paul's manner of preaching was. "And Paul as his manner was, went in ~~to~~ unto them & to opening and alleging that Christ must needs have suffered, & and that Jesus whom I preach unto you is Christ." So much for his style of preaching to Jews. Now for an example of his conduct at Ephesus among the worshippers of Diana. See Acts XIX 30. "And when Paul would have entered in unto the people & his friends and disciples desired him not to adventure himself into the theatre". What are we to suppose he intended to say in the theatre? Something calculated ~~and~~ to inflame their minds still more against him; or something to allay their angry feelings? Not the former surely, for if he were hot for a controversy with these idolators, why did he leave Ephesus as soon as the uproar was ~~ceas~~ ceased. Not the former surely, for if he had been a fierce declaimer against idols, how could the town clerk have said undisputedly before the whole multitude that Paul was not a blasphemer of their goddess? See v. 37. No! depend upon it Brother Thomson, Paul thought the best way to preach down idols was to preach up

Christ, and so I think in regard to the Virgin Mary. The most direct mode of proceeding with these worshippers of idols whom we have here, is not the wisest way, is not the most Apostolic way. There is a time and a place for every thing, and I think ours is the time and place for wisdom to be exercised rather than for the practice of a bold denunciation of the peculiar sentiments of these churches.

(2 inch)

But look again at Acts ~~XX~~ 20th & 21st verses. Paul says there, "how I kept back nothing that was profitable ~~to~~ unto you, but have showed and taught you publicly and also from house to house, testifying both to the Jews and to the Greeks" — what? What did he thus preach and teach and exhort? What did he consider profitable for them? A discussion about circumcision with the Jews? a bold denunciation of abominable national prejudices and pride? a declaration that Jerusalem was nothing, and the temple nothing better than any other place, ~~—~~ and that all their ceremonials and rites on which they vainly and idolatrously leaned for salvation were to be forgotten thenceforth and abandoned? No! It was not this which he testified by the space of three years night and day with tears? No! this he well knew would be unprofitable, and so as being inexpedient he felt himself not called upon to testify it. And yet it would have been all true and it certainly was very important truth for the reliance of the Jews for salvation upon all these things, as

was as pure idolatry as the worship of Diana*, and there=
fore according to Mr. Paxton was "as black and as
damnable as the worship of Jupiter or Beelzebub".
What then did Paul testify in this remarkable manner?
If not against the superstitions of the Jews did he testi=
fy thus against those of the Gentiles? No, but ~~some~~ he
simply testified that precious powerful saving
doctrine (to both Jew and Gentile, the power of God
and the wisdom of God) the doctrine of repentance
towards God and faith in our Lord Jesus Christ.

But let us follow him as he proceeds on his
way to Jerusalem expecting there to die - for what?
for the name of the Lord Jesus. See XXI chapter
13th & 24th verses. Just take your testament I beg of you
and read from the 20th verse to the end of the 24th.
See how James and all the elders advised Paul to
consult expediency and see in the 26th verse how Paul
actually did take their advice. Behold the lion=
hearted Paul, going up to Jerusalem with his life
in his hand, "ready to be bound not only but also
to die", and then see him, this great, this noble, this
bold apostle, stooping (as some would call it in
any modern Missionary) to a cowardly keeping=
back of the truth, and to a fearful and unbe=
lieving conformity of his message to the feelings
of the idolatrous, temple=worshipping, Moses=
worshipping, law=worshipping Jews!!!

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* It may be said that circumcision was appointed of God
but that the worship of Diana was not appointed by him. ~~Admitted~~
Granted. But let me also say that a ~~respect~~ due respect for
virtuous & believing men and women has also been appointed of
God, while an idolatrous veneration of ceremonies has not been appointed.

Perhaps you will point me to the sequel as proving that providence disapproved of Paul's consulting expediency in this case. But remember that if you do so, you must forever give up appealing to Paul or to any of the apostles as the authorized and appointed models of boldness, or as despisers of a due regard to expediency.

I have yet other instances of Paul's acting on this same principle. See XXIII chapter 6 verse, where he (who knew his Master's abhorrence of the character and principles of the Pharisees and who himself cherished in heart the same feelings towards this self-righteousness-adoring sect) publicly declares for the sake of escaping from his persecutors that he was a Pharisee. What could be said to an evangelical Armenian or Greek who though in heart a Protestant still calls himself a true son of his church, for the sake of securing their continued regard and thus doing them good, I say, what could be said to such a man, doing such a thing, from such a motive, if he should lay his finger upon that language of Paul and ask you to point out the any difference between his conduct and that of the apostle?

(Illustrate)

Look moreover at Chap XXIII 12.13. chap XXV 8. chap XXVIII 17. Read these passages if you please and then say, whether Paul did not truly describe his own conduct when he said "to the Jews I became

a Jew, and to them without the law as being without the law". If ever a man in the world did accommodate himself to circumstances as far as his conscience would allow, but no further, ~~to circumstances~~ that man was Paul the "bold" apostle.

Look at Galatians II 2.3. and compare with the 14th verse of the same chapter and you may see how far he would go, and where he would stop immoveable.

Look at I Cor X 20.21.27.28.31.32.33 for a similar example. He tells the Corinthian believers very plainly that it is a serious matter to eat meat offered to idols - it borders hard upon sin, and if done with conscience of the idols it becomes a dreadful sin indeed, no less a sin than the having fellowship with devils. And yet he allows them to go to the table of a man who believes not and give themselves no trouble about the subject. Why might they go there? See the 32nd verse, it furnishes an answer "so as to give no needless offence to the Gentiles. But while there, if any one should say "This is offered unto Idols" then eat not for his sake and out of regard to conscience, that is, the conscience of this weak Brother. So much would have us yield, first to the feelings of the Gentiles ~~in unimportant~~ and then to the feelings of the Jews in unimportant matters, in order to give none offence neither to the Jews nor to the Gentiles, nor to the church of God, that the more important truths of the gospel might have free access to their hearts, and "that they

might be saved". (See v 33.)

(2 inches)

Look also at Paul's views of the expediency of controversy as found ~~in~~ II Tim II 23–26. He would have Bishops Ministers, Missionaries &c &c avoid foolish questions which gender strifes, for the servant of the Lord must not ~~strive~~ but be gentle in meekness (not in boldness, he says not a word about boldness) in meekness instructing (not controverting) them that oppose themselves &c &c.

Once more see Titus III 8.9. for a description of the things which he considers "profitable unto men", where he expressly ~~warns~~ warns us "to avoid contentions and strivings about the law" (which as I think I have shown above are quite analogous to strivings about purgatory confession and the Virgin) "for they are unprofitable & vain". Is it not perfectly manifest my dear Brother, that our bold apostle often asked the question "will it be profitable to this man in his present state of mind to tell him this particular truth?" and also "is it expedient now to preach that particular doctrine?"

(2 inches)

But let us leave Paul and go to learn our duty from the example of Christ.

We learned and pious Archbishop Newcome in his observations on our Lord's conduct, highly extols his prudence calling it by this very name, a name now so unpopular with some. And truly our Lord's prudent caution in declaring the mysteries he came to unfold is remarkable. "With many such parables

spake he the word to them as they were able to hear it." "Without a parable spake he not unto them." He chose twelve to be with him to whom he spoke the word more freely, yet how cautiously even unto them. How strictly does he charge them as well as many of the people whom he healed, to tell to no man that he was the Christ. And yet the people were perishing for lack of knowledge — the Gentiles certainly, if not the Jews. Why did he throw around himself such a veil, instead of declaring to all men plainly what he was. For no other reason, than that he deemed it expedient to do so.

Now it does not affect my argument to show one cases, wherein our divine Master was bold in reproving the sins of the people, for I would that we should all be ~~bold~~ likewise bold in reproving the personal sins of these people and particularly those of which they can be the most easily convinced. Neither does it affect my argument to show that our Saviour on certain occasions attacked some of the peculiar prejudices of the people; for no doubt, on those occasions he saw such a course to be expedient because the people were in a state to bear it or for some other reason equally good. My point is made out when I have shewn that our Saviour did not despise a due regard to expediency.

Of the twelve disciples (to pursue a little farther my remarks on this point) he chose a few to whom alone he showed certain things, and of these they were not to speak even to their Brethren, until

after the resurrection.

Archbishop Newcome declares that he has often been struck with admiration at his (prudent) "conduct in respect to certain points." He goes on to particularize. "The excision of his countrymen was a topic of great delicacy & therefore he foretold it to the unbelieving Jews by parables, or if he employed general terms they were very concise and general." See John XVI 12. Luke XIII 35 Matt XXIII 38.
"Another point to be treated with great delicacy was the abolition of the Mosaic ritual" "It would have been matter of great offence to the Jews if he had not been born under the law, and if he had not conformed to it in the general. In many places he mentions the observance of it as a duty. His words to one whom he had healed of a leprosy were, 'go show thyself to the priest and offer the gift that Moses commanded' His general exhortation to the people was 'Whatsoever the Scribes & Pharisees command you to observe that observe and do'. There are also many occasions on which he speaks honorably of the law" "Another subject occasionally introduced by our Lord with the greatest wisdom was the admission of the Gentiles into the church of God. The most distinct of our Lord's prophecies of this event was addressed to the Jews during the last week of his life. So his disciples, especially after his resurrection he was more

explicit. It was made the subject of a vision to Peter after he had received the Spirit."

"It must be observed also, that the wise and holy Jews was not full and explicit on the subject of his own glorious nature, and exalted offices. The light was too strong to be admitted at once. But after his resurrection and ascension, and the descent of the Holy Spirit, after a gradual preparation of men for such magnificent truths, it was revealed to his Apostles that he was from the beginning; that he was the word of God; that by him all things were created; that he was the image and representative of the invisible God; and that he was over all, God blessed forever." See pp 485 – 489.

" Now take notice Brother Thomson that Christ said to the Jews, "do whatsoever the Scribes and Pharisees command you (including all their superstitions &c &c) but do not after their works". Is there not here made by our Saviour the very same distinction which we make between the personal sins of these nominal Christians, and the errors of their churches? When one of your fundent Missionary Brethren refrains from telling a ~~can~~ converted Greek or Armenian to abandon his church, or to come out from among them and be separate, – nay, when

he advises him to go with his own people, to call himself one of them, and in fact to be one of them in all things not sinfull, (but there to stop) has he said any more than was said as above by his penitent and wise Saviour?

11 Take notice also in reference to our Lord's caution in teaching the Jews that the Gentiles were to be admitted into his Kingdom, that the feelings which he wished to avoid offending in these Jews were none other than feelings of self-righteousness and pride and dependence for salvation upon their own righteousness — feelings that are diametrically opposite to the spirit of the gospel — feelings which either are idolatrous, or else as near to being idolatry as it is possible for any other thing besides idolatry to be.

(2 inches) But once again take notice that in all I have written concerning our Saviour's example (or Paul's) I have not intended to argue that those errors of the Jews which he treated so tenderly were exactly the very same which now prevail in these churches. They certainly were not far from being the same; still there is some difference. The point at which I have aimed is to show that the Apostles and their Master in circumstances strikingly like ours though in some respects different,

did set us a prudent example in reference to all minor points and to all points where much room was left open for the people to take much refuge in vain disputes from their convictions of sin. (2 inches)

But let me point you now to the manner in which the Holy Ghost the author of all wisdom and the dispenser of the light men ever enjoy has always conducted his revelations to our race. A glance towards this point may afford us some additional light.

Has not his manner of making known the most important, most essential truths always been gradual? Compare the old testament with the New; compare the books of the Old testament with each other, and those of the New testament with each other. Read the five books of Moses and see how little comparatively they teach about the soul; about another life; about sin; about the great atonement, And yet the men of those days had as precious souls and as inquiring minds as the men of any succeeding generations. Look at the prophets; - successively developing more and more of these great truths; - look at

~~immediately~~ ministry and preaching of John the Baptist; — look at our Saviour's quiet, inoffensive, gentle mode of instruction; — look at the ignorance of the Apostles at first; their gradual enlightenment; and finally, after you have considered the transition-state of mind in which the opening of the book of Acts finds them, see what a clear light on many points beams forth from the Epistles of Paul.

And yet still we know but in part. There are many points from which hardly any rays of light are yet reflected to our eyes. Our Saviour our divine Teacher has yet many things to say unto us but we can not bear them now. In eternity we shall sit at his feet and free from the infirmities of this fallen nature, free from the beclouding mists of prejudice, which now obscure our vision we shall learn greater things perhaps, than our hearts can now conceive. Meanwhile let us have compassion on the ignorance and infirmities of these people as he has had compassion upon ours. Let us bear patiently their contradictions; let us be gentle as Paul was among his weak ignorant Brethren "even as a nurse" is gentle

to little children; let us "in meekness instruct those that oppose themselves" (not so much in boldness remember as in meekness) "if God peradventure will give them repentance to the acknowledging of the truth." I do not covet for you or for me or for any of your Brethren, the character or the reputation of being "sons of thunder". There are other things more desirable for a Missionary to cherish than a fierce thunder-and-lightning temper of mind. Our Lord did indeed give the above title to two of his disciples; but they were the same two who on a certain occasion were for calling down fire from Heaven to consume some offenders, and for aught we know to the contrary their Master may have given them that title to remind them of their sin, and to humble them for it. And indeed we know subsequently that John was of a meek spirit, perhaps in consequence of this very rebuke & this memento of it, which he always carried about with him.

Mr. Paxton refers abundantly to the character of preaching used by the ~~Apostles~~ ~~Prophets~~ Prophets. I have not had time to examine particularly ~~into~~ this point. Neither have I deemed it of very great importance seeing that we ought to have more to do now with the example of the Apostles and their Master, than with that of the Prophets. Indeed it ought not to surprise us that the prophets of the Jewish church were commanded to be long and loud in their denunciations to the Jews against idolatry - for to the Jewish people alone of all the people of the Earth were committed the true doctrines, and woe be to the world and to them if they put out the only light in the world! Besides the spirit of that dispensation was a good deal the spirit of a stern schoolmaster; "the law is our" and was their severe "schoolmaster", and no wonder that he armed the prophets every man with a rod. But what said Paul, under the milder dispensation? "Shall I come to you with a rod, or in the spirit of love and of meekness?" And evidently he preferred the latter weapon.

But in regard to these prophets, and particularly ~~Elisha~~ (whose calling on the two-she-bears to devour the children, showed him a man of decision and firmness) as regards him I happened this morning, in pursuing my regular course of reading in the Old Testament, to find as the portion of this day the history of the healing of Naaman the Syrian leper. I must say I never heard of any Missionary in these regions, giving to a converted Greek more liberty of conforming to idolatry than Elisha seems to have given Naaman. "Go in peace" said he to the remarkable request from this new convert that he might be allowed for the sake of retaining his Master's favour to go into an idol's temple, and bow down there in apparent worship.

And here let me say, Mr. Paxton's remark that the idolatry of these churches is as dark and as abominable as that of the Heathen, appears to be rather too strong. It is bad enough, but it is not so bad as the systems of obscenity and blood which prevail in Hindoothan and in most other pagan lands, and which did prevail among the Gentiles in the times of the Jewish prophets. Read Buchanan's description of Juggernaut and

for instance and tell me what can be found in the religious worship of the even the most superstitious here, to compare with the abominations of that idol-temple? Consider too that among many Heathen nations (perhaps all, some of the more enlightened Hindoo Brahmins excepted) worship is professedly given to the idols as such, while in these churches the images are professed to be used merely as a means of bringing a spiritual being more closely into view; the people will dispute with you endlessly if you assert that their worship is given to an image as such; you can not in fact prove that it is so given, while among the Vulgar Heathen there is no room for any disputing on the point. Now there is some difference at least in degree between these two kinds of idolatry.

And if you say that even the worship of the spiritual being the ~~Saint~~ saint or the virgin whom the image represents is clearly an idolatry of the Saint or of the virgin you will find the people ready for a dispute here too. They will maintain and with enough plausibility to deceive themselves at least, that they do not pay the same worship to these beings as to God — they will make nice distinctions, will involve you in

tedious unprofitable discussion and in the end very probably you will have cause to regret that you neglected Paul's counsel to "avoid vain strifes."

Among the Heathen, moreover ~~ancient~~ Missionaries or Prophets, ancient or modern, have no common ground with the people. Every thing in the system of opinions among the latter is wrong. The Missionary can not take a single step in ~~preaching~~ preaching Christianity that will not be a step hostile to the pagan doctrines. What course therefore is left open for him except the single one of marching into the very heart of the enemies' camp, no matter whether by beating down with a violent hand all the walls, or by rudely surmounting and rushing over them. Different indeed is our case here. We have a great deal of common ground on which to meet the people of these churches. They receive the Scriptures as at least one of the rules of faith; — they acknowledge Christ as at least the greatest of their Mediators; and if the Missionary comes to them ~~unlike~~ like Paul "in love and in the spirit of meekness" they will allow him every day, all the day long to preach Christ uncontroversedly.

Now if ap=

pears to me very undesirable to work up our minds into a fever of excitement against the people here, stimulating our zeal with calling their errors by hard names, names harder than they do actually deserve. Not exactly in this spirit did Peter address the murderous crucifiers of his Master when he said "And now Brethren I wot that through ignorance ye did it as did also your rulers." He, warm-blooded though he always was, ~~seemed in from his~~ seemed studious to cherish his kind-ly affections, and ~~to~~ on this occasion exerted himself to make every allowance that was possible for the Jews. All that there was any possibility of saying in their favour consistently with truth, he did say in these words — nay — as it would appear to us at this distance of time he said rather more than a stern disposition to look at their enormous sin ~~critically~~ strictly could justify.

I can not help saying that I do not think we are in exactly the right frame of mind to do good to these ~~people~~ people when we feel disposed to exaggerate their sins. Such is not the spirit of charity. And ~~to~~ without charity what

is the most zealous controversialist? Nothing better than "sounding brass or a tinkling cymbal".

What my dear Brother, is the effect ~~of controversy at home~~? You are a Presbyterian. Let me ask, what you think of the state of things in our own church? Are there sufficient grounds of difference between the parties to render necessary the present disputes? If you say No! the points in discussion by our Brethren in America are unimportant, then let me ask are they not in many cases wise and good men who discuss them with the utmost zeal? And if wise and good men led on by the spirit of controversy can come to magnify unimportant points into essentials, is there not danger of our falling into the same ~~ssss~~ evils if once we allow our minds to turn ~~aw~~ away from the great things of the gospel & fasten them upon matters of a minor nature?

If on the other hand you say there is sufficient ground for the controversy in our church, then let me ask, do facts seem to prove that our Brethren are taking the right way to attain their end? Is there any apparent profit in all this fire and tempest and storm? Does it convert any Brother from the error of his way,

or does it not rather confirm every man of them in his alleged heresy? Now if this bold way, this decided uncompromising unyielding spirit, does not effect changes of opinion among our own enlightened countrymen, among "our bold and independent countrymen" who are said to be such "admirers of a straight-forward" (Knock-down and drag-out) "course" of preaching and action, how can we expect it to do any good among these "crooked and timid" people who have been living all their life-time under a despotic government.

Do you approve of the course pursued by most of our religious Editors at home in controverting the Roman Catholics here? Or is not Mr. Tracy's proposed plan of going to them in love; keeping silence on the subject of their peculiar prejudices; showing them a Christian spirit; treating them kindly; gaining their confidence; weaning away their affections from their own system; and so gradually introducing them to a knowledge of the truth on these minor points, but all the time talking to them of Christ and his salvation as being common ground occupied by us both; — is not

this a much more hopeful, much more wise, much more Apostolic, much more Christian plan?

Do you approve of Ministers of the gospel leaving the preaching of the cross, and contrary to the example of Christ and the Apostles in similar circumstances, presenting the subject of slavery as the <u>most prominent one</u> in their preaching? I know not that any one does so, but I put the question in this strong way as being the true way to put it on the present occasion. Understand then, that I ask you not if a Minister ought to think slavery an evil and on proper occasions to speak his mind, but I ask if it ought ~~or ought~~ to be the most prominent subject of his preaching? as prominent for instance, as Mr. Paxton thinks a denunciation of ~~the Virgin~~ worship to the Virgin ought to be with us. I am persuaded that you and that Mr. Paxton and that every other man who has right views of the supreme importance of preaching Christ and him crucified; of knowing nothing but this; of making his cross the most prominent & all objects before the eyes of sinners, so long as there remain any sinners in the world; will agree with me on this point, ~~providing~~ provided you have taken

the precise idea I intend my question to con=
vey. But what difference is there
between the having as our object in preaching
~~down~~ to preach down slavery, and the having
as our object to preach down the Virgin Mary?
Do you reply that the latter is of infinitely more
importance than the former? Then, let me say,
go to some furious abolitionist at home and see
if you can convey to his ~~mind~~ heated mind
such an idea of the comparative importance
of the two things.

My good Brother! let us all try in these
excitable and exciting times to keep a little
cool!

The fact is, the world is and always has
been full of wickedness. Many of the evils in it
have grown old and strong, have shot their roots
deep and widely into the Earth and we can neither
cut down their ~~trunk~~ trunks nor eradicate their
roots in a ~~day~~ day. "Every great change must
be gradual (however hateful the word); the
whole course of nature is gradual; the growth
from boyhood to manhood is gradual; the
decline from manhood to old age is gradual;

the transition from night to day is gradual; and this hateful word gradual is inscribed ~~even~~ upon every thing under the sun, yea even upon ~~the sun itself as it gradually passes from the~~ East to the West!" "But suppose the administration to be transferred from God's to other hands. 'Immediate!' 'Immediate!!' is the motto; and like the boy who wished to be a giant you see every child on a sudden outstripping his garments as he rises to the stature of a man; and every man when arrived at a certain point as suddenly sinking to decrepitude and death; despots dethroned to day and democracies ruling tomorrow; and the sun itself like a meteor darting across the Heavens to leave us in a deeper thicker darkness!"

Such My Brother, is in general the tardy but ordained course of nature. And moral like natural causes are often very slow though very certain in their operation.

After all that I have suggested and urged let me still say to you, that every man must be "fully persuaded in his own mind." If any Brother, after much and earnest

prayer ~~for~~ and consultation (and all this in docile spirit) sees his way clear to stand ~~even at the corners of the sheets and preach~~ down the Virgin Mary, probably I should ~~not~~ neither shake off the dust of my feet nor rend my garments against him. Let him preach and act as his conscience may dictate. "If a spirit or an angel have spoken to him, let me not be found fighting against God."

But before any Brother shall take this ~~course~~ "bold" course, let him consider well what he is doing; and especially let him reflect upon this one thing, that he by adopting such a course is compromising all his Brethren, since the people look on us all together, and the conduct and principles of every one of us are ascribed equally to us all. The peaceable Brethren will not from the very ~~[illegible]~~ fact of their peaceableness retard the operations of their ~~associates~~ "bold" associates, but the warlike Brethren from the very fact of their being for war will always be exposing the operations of the whole Missionary body to confusion and overthrow.

It should also be an instructive fact to us

who have but lately entered this field, that these controverting views have been with hardly one exception, the views of every Missionary who has ever come into the Mediterranean. And that nevertheless hardly any one of the ~~Best~~ Experienced Brethren have not renounced these views and adopted the principles on which I have shown that Paul acted and Christ acted.

Mr Temple said that he would give you a chapter or two from his own history; I hope he may not fail to do so. I dare say that unless you have happened to make very special enquiry into the matter, you will be surprised to learn how very much of controversy was carried on at different times by our Brethren who preceded us.

I will finish this long letter by trying to tell you a story about two young Ministers, which I once read in a Newspaper.

Their names were Samuel and John and after being engaged some years in preaching they had ~~actual~~ accidentally met at the ~~house~~ fireside of the revered old father in the ministry from whom they had received all their instructions in Theology. He questioned each of them as to their mode of preaching, & the success which had attended them. From John he received a

a very doleful account — sinners would not listen to his message, would not repent & believe.
Samuel however had met with very encouraging success. The old man ceased his enquiries after a time having obtained a pretty clear insight into the state of the case with ~~to~~ each of them.
Three more to enquire had then arrived, and they, particularly John was anxious to know how he had been pleased with their communications, and what might be the defects in their respective modes of operation

The old man began "You Samuel in pursuing the trade of a gospel fisherman, selected very wisely a long slender rod and fastened to it a thin hair line, at the end of which you placed a delicate little hook, all covered over with good attractive bait so that ~~x~~ no fish could have suspected that a hook was lurking within.
And then prudently and cautiously you stepped up to the water's edge and gently dropped in your line, and as fast as the fish took hold you drew them out."
"But as for you my son John" he continued "you took for your fishing rod a ten-foot-pole and you tied a good strong thick cord to one end of it, and let the victim

once taken should afterwards escape you took care ~~with~~ that the hook should be of the most enormous size; and ~~the~~ for bait you chose a live scorpion. Then (said he) rushing up to the brook you dashed in your line vociferating "There, ~~bite~~ bite! bite!! and if you don't bite you may starve!!!"

I hope I have not quite wearied you out, with my so plentifully declaring the matter as it has appeared to me. I shall expect a long answer soon, but whether you shall touch the subject on which I have written I will leave entirely to your own choice.

I am, my dear Brother,

Affectionately Yours

John B. Adger

Revd. Mr. M. Thomson
Beyroot

N.B. To the above letter were appended in the original two notes, the first expressing more strongly than above the necessity of every Brother's examining well and praying much before he begins to controvert; the second reminding Br Thomson of the practical difficulty ~~the~~ in the way of our forming distinct

churches of proselytes from these Oriental Christian bodies — a difficulty arising from our own differences on points of church government; admitting also that the same difficulty will exist among Missionaries in a Heathen country but reminding him that there the evil can not be avoided, while here it may be avoided (~~you can~~ a spirit of controversy on our part with these people does not prevent) the ~~con~~ ~~verts a~~ supposed converts ~~all~~ already sustaining very satisfactory Ecclesiastical relations.

Confidential.

Rev. John B. Adger's Letter
to Mr. Nonson.

Date Smyrna Feb. 10, 1837.

Recd. July 31. 1837

ackd. Jan. 27 in S. L.

Very good.

Argument in favor of the discreet performance of missionary duty.

copied.

177 Malta Sept. 10. 1829.

Rev. R. Anderson
Assist. Sec. A.B.C.F.M.
Boston

Dear Sir,

It has suggested itself to me that it may be well to make enquiry concerning the expediency of procuring and practicability of using a printing press moved by steam-power. From the fact that they are used, I judge that the expence is not so great as to render them on the whole dear; and my taste for machinery leads me to believe that after seeing a description of one, I could put it up and use it.

If neither of these considerations present obstacles which cannot consistently be removed, it seems to me peculiarly desirable that one should be attached to the printing establishment of the Board, in Malta. There is everywhere considerable difficulty in finding faithful men to do the press-work; and on this depends the style and legibility of the ~~work~~ printing. In Malta, the case is much worse than in almost any part of America: for there are no printers to be found. The establishments here consist of apprentices, and they not of the most expert kind, except in case of English lads — who are liable to leave at almost any moment, with their parents, for some other country. If a man conducts badly and is dismissed, we must take in a man, in his room, who has never seen a printing office, and make a printer of him, before anything can be done. In

case a self-guiding press were in use, it would relieve us of the necessity of having many skillful men; for, however blundering a compositor may be, his work may be corrected. It would relieve us, too, of the trying duty of keeping in order many unprincipled men. Where there are many men, moreover, the temptation to pilfer is proportionably increased; for here the only question is, "Can I steal without being found out?" — and where there are several persons the probability of escaping with impunity, is much increased. Another important consideration is the greater expedition with which printing may be done, over our present rate. The superintendant's time is saved, and in part that of the principal printer, in proportion to the time saved in printing — especially editions of several thousand copies. Our present rate is one thousand copies a day (500 sheets on both sides) for two men. In some of the other printing establishments here, it is only half this little quantity. With a machine of the kind I am speaking of, with two presses attached to it, all that that two men are capable of doing in six days, might be accomplished in one, allowing to each press, only three thousand ~~copies~~ impressions a day.

If there is any is any danger attending the management of steam, so that in case the head printer were absent, there would be danger of injury from bursting of boiler &c.; or if the steam engine is very expensive, over and ~~above~~ above the accoutrements for a horse press, horse power may easily be obtained here. Equipments for the horse, the pole to which the horse is fastened, and the perpendicular shaft — of wood or iron — may (with some difficulty) be procured here. A mechanical power is vastly better, however, inasmuch as a horse is a vain thing for safety, and with its driver would of course be sometimes a source of vexation; and the expence would on the whole be more (perhaps not) for a given time of working.

Should such a machine be procured, we shall need it more than ever, in printing the Turkish Testament, which may consist of an edition of 20,000, and which will probably be commenced in two months, but in reality, I presume, not under six or eight months.

The machine should, I think be set up and fairly

tried before it is sent. If there is difficulty in understanding the mode of its operation, some of the gentlemen who are to come here ~~can learn its principles and assist in setting it on foot — never some~~ ingenious sailor might be instructed in the same.

I am, I believe, able to make good rollers, and in case any part of the machinery should be broken, it could be repaired here — whether it be of wood, iron, brass, copper, or any other substance. My brother W. well knows how to describe, and will doubtless give me a very accurate, definite, and intelligible description of it. If it is to be procured will you send this letter to him, & if it is not, will you have the goodness to shew it to him when you have opportunity.

Yours truly

Noah Hallock

Mr. Homer Ballock.

Recd. at Malta, Sept. 9, 1829.

Proposing that a steam engine be connected with the press at Malta.

Mr. Austin Sackson

Sacks & Co. Boston

Pass

(1) Public Statement of Asaad Shidiak. 178

Written in Beyroot, March, 182

Respected Brethren & Friends,

Since many have heard a report that I am be insane, & others that I am become a heretic, I have wished to wr account of myself in few words & then let every reflecting man ju whether I am mad or am slandered, whether following after heresy or after of the orthodox faith. Every serious man of understanding will c that true religion is not that of compulsion nor that which may be bo sold, but that which proceeds from attending to the word of God, it, & endeavoring to walk according to it to the glory of God; & the every one whose object is solely contention, & who does not obey truth, but follows after unrighteousness, is far distant from the religion. — This is the standard by which I would be judge every one who reads this narrative. —

About 8 or 9 months ago I was employed by an Ameri by the name of J. King in teaching him the Syriac Languag that time I was very fond of engaging with him in disputati conversation to prove him to be in an error, but with none but worldly motives, to displ my talents & knowledge, & acquire the praise of men. After I applied myself to the reading of the word of God with intens interest. Now this person wrote a farewell letter to his friends i he excuses himself from uniting himself with the Rom. Cath. c After reading this Letter I found in the Holy Script. many p ges which made against the opinions of the writer. Thus passag ected & from them & other evidences composed to him. But when I was copying the first rough draught

[illegible] 4th directions wh

according to this word it is because there is no light in them." While I was endeavoring to explain this passage also, according to the views of the Rom. Cath. Ch. with no other object than the praise of men & other worldly motives, I chanced to read the 29th ch. of Isaiah from the 15th verse to the end. I read & was afraid. I meditated upon the chap. a long time, & feared lest I was doing what I did with a motive far different from the only proper one, viz. the glory & the pleasure of God. I therefore threw by my paper without finishing the copy, & applied myself diligently to the reading of the Prophecy of Isaiah. I had wished to find, in the prophets, plain proofs by which to establish, beyond contradiction, that Jesus Christ is the Messiah so long expected from ancient days, proofs that might be made use of in controversy with Mosemens & Jews. While I was thus searching I found various ~~proofs sufficient~~ passages that would bear an explanation according to my views but did not find them sufficient to force conviction on others, until I finally came to the 52d. ch. 14v. & onward to the end of the next chapt. On finding this testimony, my heart rejoiced & was exceeding glad, for it removed many dark doubts from my own mind also. From that time my desire to read the N. Test. ~~was greatly strengthened, in order~~ that I might discover the best means of acting according to the doctrines of Jesus, was greatly increased. I endeavored to divest myself of all selfish bias, & loved more & more to inquire into religious subjects. I saw, & continue to see, many of the doctrines of the Rom. Cath. ch. which I could not believe, & which I found opposed to the truths of the gospel, & I wished much to find some of her best teachers to explain them to me, that I might see how they proved them from the Holy Scriptures. ~~Among other doctrines~~ As I was reading ~~found in~~ an Appendix to a copy of the N.T. printed at Rome by the Propaganda, & searching out ~~to find~~ the passages ~~referred~~ to for proving the duty of worshipping saints, & other similar doctrines, I found that these proofs, self alleg. of establishing the points in question, & that to infer such doctrines from such premises, was even worthy of ridicule. Among other things I found in this appendix the very horrible, Nesorian doctrine that it is our duty ~~[illegible] heretics~~. Now every one knows that whoever does not believe ~~[illegible] infallible~~ is a heretic in his opinions. This doctrine

~~does not teach~~ is not merely that it is allowable to kill heretics, but that you are bound to do it. ~~it is encumbent on us, as a bounden duty, so to do.~~ From this I was the more established in my convictions against the doctrines of the Pope, & saw that they were the doctrines of the ravenous Beast, & not of the gentle Lamb. After I had read this, I asked one of the Priests in Beyroot respecting this doctrine, & he assured me that it was, were so, as I had read. I then wished to go to some place tho' it might be a distant country that I might find some man of the Rom. Cath. Chh. sufficiently learned to prove the doctrines above alluded to. — After this as I was at Beyroot teaching a few Greek youths the Arabic Grammar, I received a letter from his holiness the Maronite Patriarch ~~Joseph~~, saying that if I did not cease from all assistance whatever to the English, & that if I did not leave them within one day I should ipso facto fall under the heaviest excommunication. Thinking as I did, that obeying my Superiors in all things not sinful, was well & good, I did not delay to leave, & so went to my friends in Hadet — but ~~All this without~~ still ~~people~~ thinking very much on the subject of religion, so that ~~some~~ people thought me ~~enthusiastic~~ monopoly. I loved exceedingly to converse on ~~Bible~~ religious subjects. Indeed I took no pleasure in any worldly concerns, & found all worldly professions vain. After this I received a second letter from his holiness the Patriarch in which he said that, "after we had written you the first letter, we wrote you a second; see that you act according to it, if you fulfil all that was commanded in it, & come up to us when we come to Kesrwân, we will provide you a situation ~~we not write you without putting into office~~." — But I saw that nothing in which I was accustomed to take delight, pleased me any longer. I returned again after some time to Beyroot, & after I had been there no long time, Hoory Nicolas arrived brother of his holiness the Rev. Patriarch, with a request from the letter to come & see him, which ~~request I gave my~~ ready ~~consent~~ I hastened to do. Hoory Nicolas then began to converse with me, in the way of reprimand, for being in connexion with the English. I replied that, as we ought not to deny the unity of God because ~~the~~ Muhamans ~~believe~~ it, so we ought not to hate the gospel because the English love it. He then began to tell me of the wish of his holiness the Rev. Patriarch [illegible] him, & of his [illegible] said [illegible]

had received thirty or forty purses of money from the English, & he assured me of their readiness, ~~to remove~~ not to suffer this to be any hindrance to my coming out from them ~~English~~. Now if my object were money, as some seem to think, I had then a fair opportunity to tell him a falsehood, & say "I indeed received of the English that sum, but I have expended so & so, & cannot leave them unless I restore the whole." In this way I might have continued to take what I wished. Yet I did not so answer him, but declared to him the truth how much wages I had received, & which was nothing extraordinary. He then gave me a paper from His Holiness the Patriarch, in which he says "you will have received from us an answer requesting that when you come to Alma you will come up & see us. We expect your presence, & if God please, we will provide you some proper situation with an income that shall be sufficient for your sustenance. Delay not your coming, lest the present happy opportunity should pass by." Knowing as I did, that many people supposed my object was gain, in continuing with the Eng.^d, I ~~did not~~ delay fulfilling the request of his Reverence, hoping to remove this suspicion, & to enjoy an opportunity of speaking the truth without being supposed to be hired to do it. ~~On the~~ So about the ~~[illegible]~~ 7th of Jany I left Beyroot with Hany Nicola & arrived at Der Alma the same night. His Holiness the P. was not there, ~~but (Hany Alma, superior of the Convent Deir El Hakk)~~, On the next day when he came, I met him, & saluted him in the road. In the even.^g he called me into his chamber, & began to ask me questions that he might discover what I was, & I answered him informing him of the whole truth, altho' this course was opposed to my personal convenience. At this he seemed ~~[illegible]~~ surprised, for he must have perceived that it was contrary to what he had been accustomed to see in me. Afterwards when I declared to him that I never had before been a believer, according to the true living faith, he was probably still more astonished. He then asked me if I believed as the Roman Church believed, & again told him the truth that I did not. He asked what then was my faith, & I answered to the following purport, "true & living faith must be divine, connected with hope, love, & repentance, & that all these virtues are the gift of God, &c." & that I believed the truth as God had inspired it, & that it would be but a lie if I should say

that I believe as the Romish Ch. does, while in fact I do not. I must have proofs. After some conversation like this he told me that this doctrine of mine was heretical, & that as long as I remained in this state of opinion he would suffer no one to have intercourse with me in buying or selling, &c. This prohibition of his brot to my mind the words in Revela. 13. 17. * Then he gave me to understand that, if after three days I did not get out of this state, I must no more enter the church. At other times he wished me to swear by the eucharist & by the gospel that my faith was like the faith of the Rom. Cath. Church. He asked me if I was a Bible man; I replied "I do follow the opinions of the Bible men, but if you think me a Bible man on account of the opinions I have advanced, very well." The sum of what I said was, that without evidence I could not believe what the Romish Ch. believes. From that time, after three days, I did not enter the church for a space. Some time passed again, & the P. inquired of me my faith. I then explained to him what I believed respecting the unity & Trinity of God, & that the Messiah was one person with two natures, & that the H. S. proceeds from the Father & Son. Then arose a disputation about, who is the Vicar that Christ has appointed to explain his law. I answered in substance as I afterwards did in writing

that by reason, & learning, & prayer to God, with purity of motive we may know, from the holy ss., every thing necessary to our salvation. This was the purport of my reply, which perhaps was not expressed with sufficient clearness, or perhaps I was not able to say it in the manner that was appropriate for such a tumult, & storm was excited in the company that they seemed to me to be intent on overcoming me by dint of vociferation, rather than by argument, & to drown my voice rather than to examine my opinions. When, after some days, came Bishop Abdalla Blabal & padre Bernardus of Gzir - the P., one day, called me to them in his chamber, & asked me what I wished, whether money, or office, or whatever it might be, promising to gratify me, speaking of his great interest in my welfare to me, & his

The Patriarch was also clothed in scarlet, like the woman on the scarlet co-

these professions
I know to be sincere, but they are according to the world & not accord.
to the gospel. I assured him that I wanted nothing of the things he had
mentioned, that I was submissive & obedient to him, & that if he
thought of me that I had taken money of the English, he was wel-
come to shut me up in my chamber as in a prison, & take from me every thing
I possessed; that I wished of them merely my necessary food & clothing, & that I would
give them this assurance in writing. The Bishop & priest then begged
me in presence of the P. to say that my faith was like that of the
Romish Chh.. I replied that I feared to tell a falsehood. ~~& But~~
~~said they~~ by saying I believed a thing while actually, in my reason, I did
not believe it. "But," said they, "the Patriarch here, will absolve you
from the sin of the falsehood. I turned to the P. & put the ques-
tion whether he would also absolve me, he answered that he
would. I said what the law of nature itself condemns
it is out of the power of any man to make lawful, ~~& so I told him~~.
He then again asked me what I wished to do. I said "I wish to
to go & see the Armenian Patriarch Gregory, & inquire of him
what I ought to do." He consented & requested me, when I had
done this, to return to him, to which I agreed. I was accompanied by
a priest from the part of the P. to the College of Ain Warka, Ain Warka
where I found Hoory Joseph Shaheen with whom I conversed
a considerable time & with great pleasure, for I found that for him-
self he did not believe that the Pope was infallible in matters of faith,
that is to say, unless in concert with the congregated Church. I then
began to confess to him: but when I saw that he held partly some
opinions for no other reason than that the Chh. so believed, & that
without bringing any proper evidence ~~that the~~ of the fact viz. from
Councils or from the Fathers, & burst out upon me with exceeding
bitter words, saying "know that the Chh. neither deceives nor is de-
ceived; & be quiet. & when I wished him to instruct me according
to the word of God, with the simple object of glorifying God & fulfilling

his will, I saw that he was not disposed to support any opinion because it was truth according to the word of God, but because so thought the church, & I saw him also ready to (continue) holding these opinions altho' I should bring the strongest evidence against them from the holy S. He told me that it was impossible for him to teach anything contrary to the Council of Trent. So I found it could not receive his system because tho you should shew him that it was wrong he would not give it up, lest with it he should be obliged also to give up his office. I therefore told him you are bound, i.e. shut up as by walls of the doctrines of the Pope & the Council of Trent. In conversation on the images, he would have proved their propriety from Baronius's Church History. We found this author quoting the sacred gospel to prove that our Savior sent a picture of himself to the King of Abgar. I declared that it was false, insofar as he stated that gospel made any such statement, & that on that account I c. not believe the story. To this he gave me no answer. - After this as we were reading this book, & found a statement respecting the Bishops collected in Constantiple to the number of 313, that they decreed the abolition of the use of images because it was idolatrous, & that in the clearest terms, I asked him the question "if an assembly composed of the Bishops of the Chh. were infallible, how is it that this Council is said to have committed an error?" — About this time I heard that a certain individual wished to converse with me on the subject of religion, which rejoiced me exceedingly, & I was impatient for an interview. He came on a Sabbath Day to Ain Warka, for the study of Arabic Grammar, according to his custom & we had a short conversation together on works unlawful on the Sabbath Day, & other subjects; he then excused himself from further conversation for want of time, but promised that when we should meet again he hoped to have a sufficient opportunity to dwell on these subjects at large. I continued at Ain W. the whole week, reading with the rest at prayers, & confessing to Hoory Joseph abovementioned, & on the next Lord's Day, the Armenian priest aforesaid came again, & I fully expected to have time & opportunity to ascertain his opinions, but I was disappointed again, for he wished to have the dispute carried on in writing, & to have an assistant with him, with other conditions. In these circumstances I failed of my object, but was on the whole more inclined

than before to receive the doctrines of the Romish Ch., since this priest had promised to bring his evidence, on all points, from the word of God, & that they (the papists) were walking in light & not in darkness. At this time one informed me that his holiness Bishop Jacob, superior of the convent of Bzumâr, wished to see me. And because Hoory Joseph, at first, told me that this state into which I had fallen was a temptation of Satan, & at one time sheweed me that it was usual for people, when they came to the age of manhood, to be tempted on the subject of their religion, at another, ~~at another~~ assured me that this was a state of delirium - and again because I had heard formerly that this Bishop Jacob had himself been delirious, & that he was a man of information, I wished very much to see him, ~~& the same~~ ~~simply~~ on the same day I went to Hoory Joseph & declared to him, claiming my opinions, & shewed him that the beast mentioned in the Revela. was a figure as the Lamb evidently was, & how dreadful must be the torments ~~[illegible]~~ of those who worship the image of the beast. I then disclosed to him my intention of going up to the Convent of Bzumâr where were the Patriarch Gregory, Bishop Jacob, & the armenian priest, already mentioned. I set off the same day & on my arrival saluted the Patriarch, & the same night reasoned on the subjects of faith, hope, & love. It appeared that the P.'s opinion was, that a man may be possessed of living faith, faith unto salvation, altho' he should feel nothing in his heart - that the seat of evangelical faith is not the heart. I answered him with a quotation from St. Paul "with the heart man believeth unto righteousness & with the mouth confession is made unto salvation." But this did not convince him. He explained the heart to mean the will. It then appeared to me that he was not a true believer, & from that time forward I could not believe him as I would believe a real Christian, but I wished to hear his ~~[illegible]~~ worldly arguments. On the following day I asked him how it could be said that the pope was infallible if there were no proofs of the fact to be brought. I asked him if this pretension of the Pope was that, of any ~~was an appellation given him~~ ~~the~~ an apostle or a prophet? If an apostle or a prophet he could not be believed without miracles, & that we Christians were not to believe ~~him~~ anyone ~~tho'~~ he were to bring down fire from heaven.# His replies to me were weak; and after a considerable conversation on what is the

See Rev. 13.13.

Chh. of Christ, in the ignorance that is pardonable, &c. he began to prove that if the Pope is not infallible, then there is no religion, no gospel and even no God!! But I observed all his proofs so weak that I could not be convinced, & I fell into deep perplexity as to what I should do. For sometimes I greatly endeavored to submit my judgt. to his rules & opinions, & made these efforts until my very head would ache. — The next day I asked him what was that great city, ruling over the kgs. of the earth, mentioned in the Rev. (17.18.) After he had brought his book of commentaries, he answered that it was Rome which is also called spiritually Babylon, or Babel, & after wishing me to yield to his opinion or that of the book, he said nothing more. From this time I was with the Patriarch every day, 3 or 4 hours, & his best advice to me was, to pray to St. Antony, of Padua, together with one repetition of the Lord's Prayer & one of Hail Mary &c. every day, for 3 days. — When I was thus in doubt from the weakness of their proofs, one of the monks said to me "If you wish to know good tobacco ask the Patriarch." I hoped that this priest would explain to me those doctrines of the Romish Chh. which I could not believe, so I went into his chamber & questioned him very particularly on all points. He expressed his wish that we might discuss all the points one by one, but on condition that the Patriarch Joseph should permit him to do so. He told me that he had in possession a book refuting the opinions of Luther & Calvin. I begged permission to read it, but he refused, telling me that the doctrines of the chh. all remained unrefuted. He wished me to go down to the Patriarch Joseph on this business, & after a stay of four days from my arrival, I departed for Ain Warka according to my promise to Mary Joseph. Here I found one of my friends of whom I had heard that he had been very much astonished at my conversion with the Bible. After I had seen him & had conversed a little on some points, he would no longer hear me, fearing among other things lest he should be crazed. When we touched on the subject of the great city abovementioned, he told me that he had seen a book of commentaries on the Revelation which made the city clearly to be Rome. At this I wondered greatly, since the meaning was so clear that not even the trade

of the Romish Ch. herself could deny it. I ~~then~~ finished my confession to Hoory Joseph Shaheen, & about sundown, the same day, went down to the Patriarch to the Convent Alma. He requested me again to write a paper stating that my faith was according to the faith of the Romish Ch. from this I excused myself begging that such a thing might not be required of me, for the Council of Trent had added nothing to the rule of faith, which was established by that of Nice, which begins "I believe in one God" &c. He, a short space after, gave him my advice, with modest arguments & mild suggestions on his duty ~~of~~ to cause the gospel to be preached in the ch. among the Maronite people ~~of the Maronite church~~ & ~~I~~ offered him the opinion that this should be done by the priests in the vulgar language. ~~of the people, & that this should be done~~ every Sabbath day, for the space of ~~one~~ or two hours, ~~to two hours~~, & if this should appear too burdensome to the people, to take off from them some of the feast days. After this I remained silent in my chamber, near to his own, & as there came to me ~~many people~~ a few of the deacons of the Patriarch & others, & I read to them at their request in the N. Test. printed in Rome. ~~& that at their request.~~ But in a little time after, I entered my room, & found ~~nothing~~ in it, alone of all the books that had been there, neither N. Test. nor any other, & I knew that the Patriarch had given the order for this purpose, for he reproved me for reading the gospel to them, but he could accuse me of no false or erroneous explanations, or that I taught them anything heretical. – One day after this he called me to his presence & began to threaten me in a most unusual manner. I said "what do you wish of me, your reverence, what have I done, & what would you have me do? what is my sin, except that I ~~have before~~ conversed with some individuals shewing them the errors of the Church of Rome?" Then he requested me again to say that I believed as did that Church, & said, grasping me firmly by the chin, see how I will take you if you do not repent. I begged him to appoint some one to shew me the truth by way of discussion, but he would not, & continued expressing his own sentiment that we are bound to hold fast to the ch. even to such a length that ~~they~~ if she should even reject the gospel, we should reject it too. And here I said

to say a word to every reader that regards & loves the truth, how does such doctrine appear to you? & how could I believe in ~~every thing~~ all which the R. Church holds without knowing all of it, & how could I say, without a lie, that I believe when I do not believe? - When I saw the P. breaking out with an exceeding loud, & unusual voice, I was afraid that I should be found among "the fearful" (Rev. 21. 8.) & rose to depart. When I reached the door, I turned & said to him "I will hold fast the religion of J. C. & I am ready for the sake of it to shed my blood, & tho' you should all become infidels, yet will not I," & so left the room. - One of my friends told me that he had suggested to the P. the grand reason why I did not believe in the Pope, which was, that among other doctrines of his ~~was that which~~ he taught, they he could not ~~admit~~ admit an error, ~~& that~~ & that now tho' a Pope should see that any one of his predecessors had erred, he could not say this ~~for~~ for fear that he also should appear to be an unbeliever. This friend also told me that the Patriarch wondered ~~how~~ how I should pretend that I ~~would~~ held to the Chrn. religion & still converse in such abusive terms against it; and I also wondered that after he saw this, he should not be willing so much as to ask me in mildness & self possession, & forbearance, for what reason I was unwilling to ~~follow~~ receive the doctrines of the Pope, or to say I believed as he did. but he would ~~not~~ not consent that the abovementioned Armenian priest should hold a discussion with me, &, more than this, laid every person, & even his own brother, under excommunication, ~~who~~ if he should presume to dispute or converse with me on the subject of religion. ~~even down to his own brother Hany Nicholas~~. Under this prohibition from conversation, & this bereavement of books, from what quarter could I get the necessary evidence to believe in their opinion? Another cause I had of wonder, which was that not one of all those with whom I conversed, after he saw me to be heretical & declining from the truth, thought proper to advise me to use the ~~means~~ only means of becoming strong in the true faith, viz. prayer to the most high God, & searching his holy word, which a child may understand. I wondered too that they should ridicule me, & report me abroad as one ~~deranged~~ mad, & after all this be so fearful to engage in a dispute with the madman, lest he should vanquish them in argument, or spoil their understandings, or turn them away from the truth. - After some time came the Bishop ~~Peter~~ of Beyrout. ~~upon which I~~ I gave him the usual salutation, & was greatly rejoiced to see him, as I knew the excellency of his understanding & his quickness of apprehension, & hoped

that, after some discussion between us, he would explain the truth, & that he would rest on clear evidence to support his views. But in this case also, I was disappointed; for one day, when I asked him a question & during the whole short conversation which followed, whenever I began to bring evidence against him, he was angry, & finally drove me from my chamber in a fury, & that with no other cause ~~than that~~ as he pretended, ~~thought~~ ~~than~~ that he did not wish to converse with a heretic. Some time after this Hanny Joseph Shahin came down to the Convent of Alma, & I endeavored to get him to unite with me in persuading the Patriarch to send out among the people preachers of the gospel, or that there should be preaching in the Chs. as ~~in Syria~~ beforementioned. But he would not cooperate with me in this, & I was again disappointed.

Then, when the Pat. & the Bp. of B. wished to dispute with me, I expressed the hope that the discussion might be in meekness, & without anger. Finally it was concluded that the discussion should be in writing, that no one should afterward ~~should~~ be able to alter what he had once said. They then commenced by asking me questions. The first question was, in amount, this, "has the Messiah given us a new law." At first I did not grant that he had, strictly speaking, given us a new law; & quoted the words of John that "the law was given by Moses, but grace & truth came by J.C." but when I afterward saw that by "a new law" they meant merely the gospel, or the New Testament, I answered in the affirmative. - They then asked me if there were not to be found, in this new law, some obscurities. I answ. "yes." They then asked me "If (supposing) any difference of sentiment should arise between the teachers of Christianity how are we to distinguish the truth from the error." I answered thus "we have no "other means of arriving at ~~proofs~~ the truth than searching the word of God, with learning, & reason "& inquiring of learned, ~~believers~~ spiritual teachers, with purity of motive, & with dis-"interestedness of imagination. If the obscurities of the word of God cannot be understood by "these means, our ignorance is excusable, & will not prevent our salvation. "If the passages which still remain obscure, ~~this~~ concern faith, it is sufficient for a "man to say I believe according as ~~God~~ the truth is in itself before God, or I be-"lieve the thing as God inspired it to the writer. & if the obscurity respects our practice, "after making use of the means abovementioned, if that branch of our practice be "~~plainly~~ forbidden, or under a doubt, desist from it, but if it is not forbidden, "do it, & blessed is he "that condemneth not himself in the thing which he allowetth."

After I had given them this answer ~~in writing~~, they brought no evidence to prove any error in it, & moreover afterward never put to me any question in writing. - Once, as I was walking with the Bp. of Beyrout, he began to tell me

how much they all felt for me, & how unwilling they should be to put me in chains to dip a lingering death, that were it not for their sympathy & their love towards me, there were people who had conversed with them, who were ready to take my life. Some further conversation passed & I began to introduce the subject of religion, & to ask how we could believe in the Pope that he was infallible. He quoted for proof the words of our Savior "Thou art Peter" &c I asked him if it was proper to suppose that all things bestowed on Peter, were also given to the Pope? If so why does not the Pope speak with tongues, & why is he not secured from the evil effects of poison," &c – He answered that these last things were not necessary. "But how do prove it necessary" said I "that the Pope should not err? Is it not sufficient, if any one has doubts, to ask his teacher who is not infallible? If you say yes, then the opinion of a fallible man will answer. But if you say no, & that we must go to the Pope, what must become of the man who dies before the answer of the Pope can reach him". He then resorted to another mode of proof, saying "Is it not desirable that the P. should be infallible?" I assured him I wished he might be so. "Well, is not God able to render him so?" "Yes. He is able to do all things." He wished to infer his point from these two premises. But I said "your reasoning with regard to the Pope may applied to all the Bishops of the Ch.; for it is desirable that they sh. all be infallible & God is able to make them so." – He said "no, for the Bishops then feeling less their need of the Pope would not look to him nor submit to him as their head, & thus there would be divisions & contentions in the Ch." "But why" said I "did not divisions & contentions arise among the Apostles? were they not all infallible as well as Peter." He would not admit they were infallible. I told him that was an opinion that could not be believed, that the Pope was infallible & the Apostles not, for it was well known to all that the Holy G. descended on the Apostles in a peculiar manner. I asked again how it could be made to appear that divisions would be produced if all Bishops were infallible; for if they were all of one opinion, as they of course would be, their union must be the more perfect. We conversed further at some length, when he concluded by saying "you are possessed of a devil." – The next day as the Patriarch & the Bishop of B. were seated under a tree, without the Convent, I went out to them, & said to the P. "your holiness sent for me to come hither for an employment, & I came, & have remained here a considerable time.

What do you wish me to do for you, for I cannot remain here in idleness." He said "What do you wish to do?" "If your holiness pleases that I teach in the school of Ain Warka I will do that." ~~I am ready to go at this moment~~ if you consent to it." "No. I cannot have you go to Ain W. ~~corrupting~~ to corrupt the minds of ~~those who~~ those who ~~of spreading your~~ are studying science, & to contradict my opinions." "But I will instruct in Grammar." "No, the youths of the College are now attending to Moral Science." "Well, I only beg you will let me know what I am to do & if you have no employment for me, I wish to return home." The Bishop here broke in upon ~~the~~ conversation ~~would not consent to this~~ saying "I will not ~~offer~~ suffer you to go back among my flock to deceive them, & turn them away to heresy." "Will you then debar me said I "from my home? If so, let me know where shall I go. What am I to effect? what shall I do?" The B. then said to the P. "Indeed I will not ~~suffer~~ this man to go abroad among my people, for he is even attempting to make heretics of us also." "Yes" replied the P. "it will not do, after this, to afford him a residence in any part of the land". The B. then turned to me in the bitterest anger & rage, reviling me, & saying "if you go among my people again I will send & take your life, tho' it be in the bosom of your own house." I said "well then what would you have me do? & what wipe you do with me." If you wish to kill me, or shut me up in prison, or give me up to the government, or whatever it may be, I wish to know it." "You must wait here till spring or summer, S. the P., ~~that~~ & then we shall see how you are." I answered him in the words of that Christian who was given by his Judge 10 days to deliberate whether he would worship an image "consider the time already past & do what you please ~~permit to your good~~". - When I asked the B. his reason for wishing to kill me, what wife had I done, he was filled with high & bitter indignation, saying "What, Miscreant! Shall we let you go forth to corrupt my flock for me. Is it not enough what has passed." I rose & said to them "God at least is [illegible] me" and ~~left them~~ ~~departed~~. - The P. sent after me his nephew, requesting me, in soothing words, to return, & saying that he would do what I wished; But when I contemplated the hardness of heart manifested by the Bishop, I ~~could not refrain~~ [illegible] myself from reproving him, hoping that he would grow mild, I said therefore our L. J. C. said "out of the abundance of the heart the mouth speaketh, & that Satan that was in his heart wished to kill me, for Satan was a murderer from the beginning. I told him moreover that he was not a true disciple of Christ. And when I had

left them a second time, the P. again sent his nephew to inquire of me what I wished, whether it was money or what else, promising that he would answer my inquiries. I returned & told him I had a request to make of one thing only, & that I hoped he would answer me, not as to a little child who should ask a childish thing. He asked what it was. I said I have to ask you the favor to send ~~from~~ your priests ~~too~~ faithful men to preach the gospel ~~through the country, & that I am ready if necessary to sell all that I possess & give~~ to them as part of their wages. He promised me it should be done. But I had reason to expect he would receive such a request as from the mouth of one ~~out of his reason.~~ ~~Now~~ there was at ~~the~~ convent a man called Hoorigabed who was said to be insane, & was known to all his acquaintance as a man that would never say a word on the subject of religion, ~~& he~~ was a scribe of the Patriarch, & from the time of my arrival until that day, had never asked me a single question about my faith or opinions, nor had given me the least word of advice about any of my errors. The same night, as this priest was passing the evening in company with the P. & B. & other individuals as if they had been conversing on my idiocy in making the request of to day, ~~they~~ P. sent for me to ~~pass the evening~~ come & sit with ~~them~~. I came. The P. then asked this priest & the others present, if two proper men could be found to go & preach the gospel. They then answered, one to another, such a one, & such a one would be the fittest persons, some mentioning one & some another, looking at me in the meantime & laughing to see what I would say. I smiled in a pleasant manner at ~~it~~ all this, & when one asked me why I laughed, I said to the P. "have you not perfect confidence in the integrity of priest Gabriel". He said, "yes". I then said "pray let this priest, then, examine me for the space of a few days, & if he does not conclude that I am a heretic, I will, for one, take upon myself this duty of preaching." This ~~remark~~ remark put an immediate end to the conversation. — The next day when the B. wished to mock me before the P. & a Sheikh of the country, I answered his questions according to his own manner, but in a little time he began to revile me, & rebuke me for blaspheming against the eucharist, against the Virgin Mary, & the pictures, & because I had said before one of his deacons that, were it not for fear of the P., I would tear ~~them~~ all the pictures in pieces & burn them. I gave him answer to every particular ~~by itself~~, & when he found he could produce against me no accusation, he increased in wrath. I then said ~~Sir~~ this is your pleasure I will say no more. ~~[illegible]~~. I told him that I had said that pictures are not Gods;- that such was my opinion always, & that I wished to tell all the common people so, that they might understand it. But to this he would not consent. He then began to accuse me of saying of the Eucharist "let them smell the scent of it & know that it is but bread & wine still". I told him that if he would give me leave to speak ~~[illegible]~~ or if he wished to hear my ~~[illegible]~~ views, I would speak, but

"how is it that you bring against me accusations & do not suffer me to make my defence?" Here he again was not willing that I should speak, but the P. said to me "speak" I then observed that St. Ephraim says "Come eat the fire of the bread, & drink the spirit of the wine" - & began to say from this that our eating the body of C. was not natural, but spiritual. Then again he fell into a rage against me. I said to him, "it is written "Be ye angry & sin not." I told you before that I would ~~keep~~ & not speak without your consent keep silence, & whatever you wish, tell me, that I may act accordingly, or refrain. At this the P. smiled. But the B. fell into a passion still more violent, against the P. as well as myself, & rose & ~~went~~ away. ~~[illegible]~~ ~~[illegible]~~ I also left the room. - In the evening, when were collected together the P. & B. & all the monks with Priest Nicolas whom they were about to ordain Bishop on the morrow, the P. began to ask me respecting my faith. When I saw that their object was neither to benefit me, nor receive benefit, I gave them aswers calculated to continue the conversation in a trifling strain, saying "my faith is the faith of Peter & the faith of Peter is my faith. I believe all that God has given by inspiration to the one only Holy Catholic Church." He asked me "What is the Chh.?" I aswered "the Church is the whole company of those who believe in the Messiah, & his law, on all the face of the earth." - "But where is the place of the Chh." - "The place of the Chh. is the whole world, It ~~is~~ made up of every nation & people". "What" said he of the English among the rest?" "Yes, of the English ~~also~~." Afterward, when he continued to question me, & I saw that he had no other object than to try me, I assured him ~~[illegible]~~ "this is my faith, & to this faith will I hold whether it is worth anything in your estimation or not." I then asked him if he was willing to hold a discussion on the subject, but he would not permit it in any shape. - He afterwards ~~requested~~ requested me to tell my faith again without fear, & without concealment. I referred them to the priest that was about to be ordained, saying that I had conversed with him on all points particularly & that he was able to make answer for me. The priest then bore testimony on the spot, that I had said before him that I believed the Pope to be infallible, while

I never said this to him at any time. Afterward, when I was in his company privately, I inquired how he could bear such testimony as he had done. He confessed, in the fullest terms, that he knew it was a falsehood, but that he said what he did, that they might cease from talking with me. –

The same night I had resolved on quitting them, so at about midnight I left the Convent committing myself to the protection of God who never deserts them that trust in him, & arrived at Beyroot on the morning of Thursday, March 2. 1820.)

Here then I remain at present, not that I may take my views from the Evangelists, or from the Bible-men, nor that I may receive my religion from them. No, by no means, for I hold to the word of God, which is beyond all danger of error. In this I believe, in this is my faith, & according to it I desire to regulate my life, & enjoy all my consolations; – by this I wish to shew what I believe, & not to confer with flesh & blood, that I may not run now, nor henceforth, in vain: for I know & am persuaded that the true religion is not according to the teaching of men but according to the inspiration of God, not according to the custom of education, but according to the truth, which is made manifest by the word of God. I therefore say to myself now, as I did in the convent with the Patriarch when I wrote thus

"Far from me all the commandments of men. Nothing is to come into comparison "with the teaching of Jesus. By reading the N. Testament If our hearts are not transformed "into it, there is the greatest danger that we die in our sins. If anything in the doc-"trine of Jesus seems burdensome, let us pray that He may make it light, & if any "thing that we do not understand, let us pray that he would instruct us & reveal "the obscurity. To all who truly believe in Jesus There is nothing more delightful to the soul than his word. "O Taste & see that the Lord is good, blessed are all they "that put their trust in him. Cast thy burden on the Lord & he shall sustain thee. Sweet is the sorrow produced by his word, for it gives us an aversion to all the consolations of time. Let us therefore seek refuge in God. Alas for thee, O thou that trustest to the doctrines of men, especially if they give rest to conscience, for that rest is false & deceitful, proceeding from the thoughts of men, & preventing you from attaining that true rest, of which the apostle speaks, saying "we do rest from our labours. Take heed lest there be in any of

Read the word of God & it shall teach you all things necessary to your salvation. If you say you do not understand it, behold the promise of St. James "if any man lack wisdom let him ask of God who giveth to all men liberally & upbraideth not," ~~& it shall be given him~~ "! The divine word is a most precious treasure, from which all wise men are enriched. Drink from the fountain itself. Again I say Vain is ~~teachings~~ the Philosophy of men, for ~~they teach~~ it recommends to us doctrines ~~not confirmed except within a short space of time~~ newly invented ~~& destroy~~ prevents our increase in virtues rather than ~~prevents~~ promotes it. Cast it far from you."

This is what I wrote some time since, & I would revolve those thoughts in my mind at all times. The object in all that I have done, or attempted, or written in this late occurrence is, that I may act as a disciple & servant of C. I could not therefore receive any advice which should direct me to ~~hide~~ my religion under a bushel. I cannot regulate myself by any rules contrary to those of Christ, for I believe that all who follow his word in truth are the good grain, & that all those who add to his word, are the tares sown by the enemy, which shall soon be gathered in bundles & cast into the fire unquenchable. ~~which shall profit them nothing.~~ And I beg ~~all the~~ every member of my sect, i.e. of the Maronite Chh. who loves truth, if he sees me in an error to point it out to me that I may leave it, & cleave to the truth; Except that I must request those who would rectify my views, not to do as did a priest of Beyroot, who, after a considerable discussion, denied the inspiration of the N. Test. Men like this, I do not wish to attempt pointing out my errors, for such men, it is evident ~~need~~ rather to be preached to, than to preach, & to be guided rather than to guide. But if any understanding man will take the word of God & prove to me from it any doctrine whatever, I will respect him & honor him with all pleasure. But if a doctrine cannot be established thus, it is not only opposed to the doctrines of C. but to the views of the early Christians, the Fathers of the Chh., such as St. Ephraim, & others. Such doctrines I cannot confess to be correct, altho. ~~I might be brought to~~ it should cast me the shed

of my blood. Be it known that I am not seeking money, nor office, nor do I fear from contempt, nor from the cross, nor from the persecution of men, nor from their insults, nor ~~their slander~~ their evil accusations so far as they are false. For I am ready, for the sake of Christ, to die daily, to be counted as a sheep for the slaughter, for he, in that he suffered being tempted, is able to succor those also that are ~~also~~ tempted. I consider ~~also~~ that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. I believe that Jesus is our ~~a~~ high priest ~~for ever~~ forever. & ~~that to his~~ hath an unchangeable priesthood ~~[illegible]~~. wherefore he is able to save them to the uttermost that come unto God by him, for he is the one mediator between G. & man & he ever liveth to make intercession ~~for them~~ with the Father for us; & he is the propitiation for our sins, & to him be glory with his Father & his Holy Spirit of life, for ever & ever. — Amen.

I would only add

If there is any one, whoever he may be, that will shew me ~~that I am~~ to be under a mistake, & that there is no salvation for me unless I submit the Pope, or at least shew me that it is lawful to do so ~~proper that I should submit~~, I am ready to give up all my peculiar views & submit in the Lord. But without evidence that these views are thus mistaken, I cannot give them up, & yield a blind obedience ~~unless~~ until it shall be not only told that I am mad, but until I shall be so in fact, & all my understanding leave me. Not Until men shall have burned not only the Bibles printed by the English, but ~~until they~~ all the Bibles of the world. But these two ~~things understanding & the~~ ~~pray God that he will preserve both understanding to me, & to all Christians~~ things, understanding, & the Bible, I pray God to preserve both to me & to all the followers of Christ, & that he will preserve & save all you, my friends, in the Lord. —

D

E

~~Journal of Asaad~~

Public Statement

of

Asaad Shidiak.

Jan. 15, 1827.

ack? March 7.

Copy.

Brief History of Assaad Esh Shidiak from the time of his being betrayed into the hands of the Maronite Patriarch in the [illegible] Spring of 1826, translated from the Arabic of Sheekh Yanni Latof. (1.)

When the Patriarch first got possession of A. through the treachery of his family he began to flatter him & promise to do for him all that he should wish but insisted that he must put away those heretical opinions which had taken possession of his mind which he had imbibed from those enemies of the Pope, the Bible men, & that he must cast away all the corrupt knowledge these men had taught him. But he refused, saying, first, these things which you have been promising me, are of no value to me, nor do I any longer trouble myself about them for they are vain & transitory. Every Christian is bound to seek the treasures of heaven, & of eternal life. Every Christian must think, & labor, & strive, to become worthy, to hear that joyful welcome, Come ye blessed of my father inherit the Kingdom prepared for you from the foundation of the world. 2ndly. With regard to rejecting from my mind what I have learned from the Bibleman, I have to say, that, for many years, I have read the holy scriptures that are able to make us wise unto salvation, but could not live according to them, for I was given to all sorts of wicked practices, but through the merits of my Savior I see myself, within a short time past, by means of my conversation with those men possessed of a new heart, tho it is not yet indeed such in all respect as I could wish it to be. At this time they shewed him every attention to make him contented, for the Patriarch was then in the district of Kesrouan. They remained there a few days & the Patriarch suffered no one to argue with him, because, he said, the English had blinded his vision, & indeed by means of such immense sums of money as they had given him, to join them & scatter abroad their poisonous sentiments, so that he could not be brought to leave them, ~~[illegible]~~ "Let him alone" said he, "for the present, & do nothing to oppose him, nor let him be discontented ~~[illegible]~~ at anything from any of you, until we shall have arrived at Laudeen. We shall then see what he is, & what his faith is, & if we see that he still holds to these opinions, we will then do with him as we shall see necessary. After a few days, they went to Laudeen & then they began to bring arguments to convert him from his errors, & to induce him to confess them & embrace whatever the councils & rulers in the church had enacted, & ~~[illegible]~~ surrender his conscience to the direction of the Holy Father. Such & curse all whom he cursed & bless all whom he blessed, & this they required him to do in words most severe & threatening. But he answered saying that it is commanded from mouths of the Holy Fathers "Bless & curse not." They then again pressed him to yield his opinions. He replied

Copy of Assaad Esh Shidiak's Manuscript. N.Y. 1827

(12.) I will give up nothing, nor believe anything, but as it written in the Holy Scriptures, for in this Book is contained everything necessary to Salvation. But "said they is every-thing ordained by the Councils & fathers of no service? He replied that for themselves they might enact whatever they chose, but not for us. Those who kept the [illegible] him were constantly urging him to yield. Finally they asked "are you [illegible] still in the Holy Scriptures, the same?" "Yes" then still in the same sentiment? He said, "I am; I still believe & hold whatever is written in the Holy Scriptures & nothing else." "Is it your opinion then, that everyone who reads the gospel will be saved?" [illegible]? "By no means but as it is said, "he that hears the my word & keeps it shall be saved" [illegible] They asked, "is it the duty of every person to receive & read the New Testament? He said "Yes, it is their duty, for it is said "if our gospel be hid, it is hid to them that are lost, in whom the god of this world has blinded the minds of them that believe not lest the light of the glorious gospel should shine unto them." They then reviled him & spurned him away from their sight. After that he was compelled to eat alone & was [illegible] under the constant inspection of one who was set to watch him, in order to prevent him from making his escape. As yet he was not imprisoned but all despised & all took free liberty to reproach & scoff at him. He now began to seek some opportunity to escape. One day, just as the sun had set, & while his Keeper was not watching him, he fled, for at that time they were in a place called Dimán, — a pleasant airy situation bordering the Convent of Consolica & about an hour distant from it. A. took the road which led to Lamnob. When he was discovered to have fled, they went in search of him but without effect, until the second day, when he was found in a grove quite near to the place, for he was ignorant of the way he ought to take. They took him chained to the P. As soon as he arrived, they fell to reproaching him, & reviling him & the servants, by order of the P. beat him & kept him in confinement. After a short time they took him to Lamnobia & there he was left more at large, but he was constantly under the watch of a Keeper. One evening, when all had gone in to prayers, A. lay as if he were asleep, & the [illegible], his Keeper, went also taking with him A's silver ink horn, supposing that if he should be disposed to flee he would not be willing to leave so valuable an article behind him. When A. saw all gone in to the chapel knowing the length of their prayers, he at once left the convent & ran about an hour's distance. Immediately men were sent in pursuit of him with all diligence but they returned

returned without finding him. & on account of his ignorance of the way remained secreted near
path till day light when he again took up his flight until he had arrived at the distance
of three hours or more from Lannobeen, when a couple of men friends of the
~~house~~ the Patriarch discovered him, having heard of his escaping from the convent. They
called out him saying "who are you?" "Asaad." He replied "I am Asaad." They then im-
mediately seized him & took him to Lannob, but without any indignity whatever, but when
he reached the convent they covered him with insult, & beat him exceedingly &
some mocked him, saying, "how could you be so great a fool as to answer to your
name?" He replied "God has put a curse on the lying mouth & therefore I cannot
use it." They said if you do not return to your faith & confess your belief in whatever
the Ch. & the Fathers have ordained, you are ruined; you will die under your tor-
tures & go to perdition. He answered "whosoever shall call on the name of the Lord
shall be saved." I am willing to expose myself to every indignity for the sake of him who loved
us & spilt his precious blood for our salvation. These things I am bound to say & do, &
I am bound to exhort you also as beloved friends." When he had said this they
laughed him to scorn called him wretch, & some of them were about to
beat him for attempting, as they pretended, to make heretics of people, pervert
their understandings, destroy their faith & confidence in the ordinances
of the Ch. & the fathers, & for denying the authority of Roman Pontiff
the successor of St. Peter, the chief of the Apostles. Now when he saw their an-
ger & wrath at what he had said, he cried out "why are you enraged at
me, & what are you about to do? I am a dying man like yourselves & preach
unto you that you should turn from your vanities unto the living God, who
made heaven & earth & the sea & all things that are therein." They when ren-
dered their cries that he was mad & put him in his prison room locked
the door upon him, & the Patriarch gave strict orders that no one should say anything to him
more or less. In this situation he remained for some time. The P. then sent to him
to inquire respecting his faith, especially his trust in the images of the
Ch. declaring to him that without faith in these he could not be saved. He replied "
let no man beguile you of your reward in a voluntary humility & worship-
ping of angels." They brought him proofs from the councils, that the Fathers
of the Ch. ordained that images should be set up in the Chs. & that prayers should
be offered before them to obtain the intercession of the saints & angels. He answered "I
also will bring you proof from the Councils that the fathers of the Ch. for bade & reproba-
ted images & the worship of them." In this they contradicted him. He said "be it as it may
it is impossible for me to follow the opinions of any individual & leave the
Holy Scriptures

(8) Catholic Chh. for I confess the faith, & unite my conscience with the Chch. of Christ, for it is said "where two or three are gathered together in my name there am I in the midst of them." Fifthly, as to quitting my heresy I am sure that I hold no opinions or doctrines which deserve that name, for I hold nothing on the ground of my own understanding merely, but I hold to whatever is ordained in the Holy S.S. & whoever has a faith grounded on these shall be saved from the path of heresy & danger." The Patriarch was angry with his reply, & said you are a worthless fellow; you are determined not to put away your new notions. I give you to know that I am clear from your guilt. You will not be taught but love to shew your contempt of the cross & worship of the images which is only in honor of their originals, & in memory of them. It is said, worship the Lord thy God & him only shalt thou serve; & with regard to those who labored & shed their blood for the cause of the Savior; they have received their everlasting rest & have no need of our honors. The P. then grew angry called him Rabshoon struck him with his shoe, rose & left him, driving away also, with blows, his friend, the priest, ordered him to be beaten & to receive the worst of treatment. He remained 6 days & beaten every day & otherwise oppressed. But the priest finally prevailed again by his intreaties that the P. should cease from beating him & that he himself should have leave to go in & see him at his pleasure, saying perhaps some means may yet be found to rid him of these new notions. The Priest never rested from his supplication & attentions in his favor, until it came to pass that he was said, in consequence of this manifestation of his love, to be associate with A. in his heresy. But the Patri. believes none of these reports about him, on account of the uprightness of his life. This is the state in which the persecuted man remains at the present time. We pray the most High to give him speedy deliverance.

Feb. 15 1827

This account of our suffering friend, tho' by no means full & complete, may nevertheless be relied on as authentic. It was sent us by a young Sheikh, of whom some account is given in the journal, & whose heart appears to have been somewhat touched by the truth of the gospel. The priest who has proved himself so great a benefactor to Asaad is a relation of the Sheikh's, & they have grown up together from their childhood on the most intimate terms of familiarity & friendship. Many of the occurrences here related, the priest found written down among the idle monks who attend upon the Patriarch & to many he was an eye witness. The account was drawn up under the priest's eye & received his approbation. He has evidently been profited by his connexion with Asaad & has promised to do his utmost to procure him his liberty. Thus, we have reason to admire, that, while all our own efforts to save the poor man from his persecutors, have failed, the Lord has raised up one of themselves, who we hope will be assisted in fulfilling this most benevolent design.

J. B.

To Jer. Evarts Esq.
Cor. Sec. A.B.C.F.M.

Beyroot, April

[continued by mistake from page 3rd]

Holy S.S. These say that "forasmuch as we are the offspring of God, we ought not to think the God head is like unto gold, or silver or stone graven by art & mans devise" The messengers then left him, & made their report to the Patriarch respecting his state of mind. the P. left him in his prison for a considerable time in a most abject & suffering state. In process of time certain individuals possessed of a little humanity, became interested in his situation & sympathized in his sufferings, & interceded for him & opened the door which had been bolted upon him. so that everyone who chose could come in & see him without restraint. He now again began to meditate his ~~escape~~ escape, & on a certain evening, whereall were at supper set off from the convent, but being a stranger, he know not where to go. When he was discovered to be absent, they lighted their torches, & set off in search of him. When he saw the search going on, & the lights streaming off in every direction, he turned aside & climbed into a tree, & hid himself, & from his excessive fear, he did not dare to come down until the night was fairly gone, when he descended, turned his outer garment inside out, girded himself with his turban & put his girdle on in place of it, & took his way. But unhappily, he know not how to save himself. One of the P. men discovered him & called out to him "Assaad, is it you?" He answered, "it is I." The man immediately caught him, like a greedy wolf, & bound him, & beat him & drove him before him, treating him in a brutal manner, until they arrived at Cannobien [redacted] On the way they met many others who had set out to assist in searching after him, & alas for him, with what abuse did they treat him. The P. gave immediate orders that he should be punished, & at once they fell upon him with reproaches, cuffing him & striking him with the palms of their hands, & so it was that as often as they struck him on one cheek, he turned to them the other also. "This" said he is a joyful day to me. My beloved Master has said, "if they strike you on the right cheek turn to them the left also. This I have been enabled to do. I am ready even to suffer more than this, in honor of him who was smitten & beaten & spit upon & led as a sheep to the slaughter on one account" When they heard this, they fell to beating him anew, saying "have we need of your preaching those deceivers? He adds "he that believeth [redacted] that Jesus Christ is the son of God, hath eternal life" ah said they this is he that has blasphemed you. Your salvation is by faith only in Christ, & your object is, to cast contempt on his mother, & to deny the presence of his body on earth, [redacted] they threw him on the

ground

ground overwhelmed with multitude of their blows. They afterwards took him up & cast him into prison where the Patriarch ordered him to be beaten daily with increased severity for three days. He then called him to his presence, & questioned him with regard to his religion. He answered "I am a Christian, a follower of Jesus." Those present exhorted him to repair for help to the saints. But he refused saying "my help is in him who shed his blood for sinners" They then asked him, "do the saints make no intercession for men, & is it vain to worship them, & pray to them" He said "we are not commanded to seek help or protection from any but him who is the Great Shepherd, he has said with his own blessed mouth "Come unto me, all ye that labor & are heavy laden & I will give you rest." To any other then God we are not commanded to pray or seek for refuge" They then returned him to his prison & left him in a most miserable condition. Those who sympathized in his sufferings went to him & begged to confess that the canons of the councils were binding on all Christians & that the images ought to be made use of in the churches" He answered "professing themselves to be wise they became fools & changed the glory of the incorruptible God into an image made like to corruptible man" They all then turned away from him in disgust & went & told the Patr. that he was in perfect obstinacy & that doubtless he was possessed of a devil. Upon this the Patriarch ordered him to be chained, & the door to be barred upon him as formerly, & to put him on short allowance of food. In this condition he remained some days, until he became much reduced & begged them to have pity on him, & take off the irons from his feet, & open the door of his prison. And when they heard his groans & supplications, their hearts were moved, they interceded for him & opened the door & took off his chains & left him, & he walked out of his room & sat down with one of them & conversed & begged them to give him some book to copy for them to rid him of the tedium of idleness, but they refused, nor would they even hold conversation with him. After he had remained in this condition some days, there came into the convent two men like mendicants & wished to pass the night. But as this was refused them, they went off to mill in the neighborhood & there took lodging. That same night A. made another attempt to escape. As soon as it was discovered that he was gone, a vigorous search was made after him without effect & the universal talk was, that the two men in question had been sent by the English with a very great reward to take away A. by stealth.

Immediately his Holiness, the P. sent letters to the district of the Kesrouan, to give notice to the Emir Abdalla of A's escape. The Emir sent men to continue the search for him & at last found him hid in another town with his relatives. He was at once bound & taken to the Patriarch, who cast him into a dark, lower room, loaded him with chains, & ordered the bastinado upon him, every day, for 8 days, until he fainted under the operation, & was near death. They then ceased beating him, closed up the door of the room with mason work, & left him for some days in the extremity of pain & distress. Six thin cakes of bread & a scanty drink of water were reached in to him daily thro' a small loop-hole, the only aperture left to his dungeon, - his bed was a thin flag mat - his covering his common clothes. In this dark & loathsome place, he would lift up his voice, & cry "love ye the Lord Jesus Christ according as he has loved us & given himself a sacrifice to God in our stead. Have pity on me, ye that pass by, & think of my sufferings. And when his cries were thus heard, there was a certain priest whose heart was touched with compassion, for he had formerly been a warm freind of A. His friendly feelings were revived, his bowels yearned over his brother & he begged & pleaded with every one who had liberty to see the Patriarch, to soften his heart by their petitions that he might be induced to open the prison doors to the sufferer. Many of these being friendly of the priest, consented to their intercession & gave orders to open the door of the prison, & take off the irons from his feet. The first word he spoke to the priest when he entered, was, to beg of him a little of something to eat, for he was famishing. The immediately went & brought him bread & cooked victuals, & meat, & gave him till he was satisfied & gave thanks to God, saying "the name of the Lord be blessed" They then exhorted him to turn for help to the Mother of God, that she might regard him with favor & shew him mercy & bring him back to the way of salvation. He answered "if she has the power of intercession let her intercede for us with her beloved Son" The priest was assiduous in supplying him with everything necessary for his comfort, especially he obtained the return of his clothes of which he had been partly stripped, for the snow was upon the ground & the severe cold filled him with pains. Now when they saw the attentions & care of the priest towards A. some warned him & said take good care of yourself or you will be soon delivered like him But they did not turn him from his purpose for he replied to them God has said "blessed are the merciful." So he continued to take care of him with much assiduity insomuch that whenever he was going away for a time he gave money to the cook to bring him his food as usual & attend to him in all that he needed. Some of the enemies of the priest endeavored to excite the Patriarch to put a stop to his compassions. But they could not succeed because the priest in question is a very exemplary man, & has a good name among all them that know him, & he has given bonds to the Patr. that he shall not escape from under his care, for to this effect A. has bound himself to the priest with an oath

upon the N Testament. And now most of their time was spent in each other's company.
On a certain occasion they began to converse on the subject of the Cross, the priest saying
that it ought to be worshipped. "For what reason? said A, "N where is the use of
it." ~~the priest replied~~ The Priest replied "in memory of the Saviour." A asked "for what
reason do you kiss the cross N who has comanded it? We kiss it" rd. the other, "from
love to him who was stretched upon it, N our worship is to his holy name."
"But why there" rd. A. "do you not paint the ass also, N pay it all obeisance N religious honor
for our Savior, when he rode on the ass, was in all honor, N all paid obeisance, but
when he was on the Cross he was in a state of rejection N contempt." the priest
reproved him very gently for giving him such an answer, but from his great love
to him he was willing to put him out of humor? When A. saw that he was
displeased, he said it is purely out of love to you N for your great kindness to me, that
I feel anxious to convince you that all regard or worship or religious service to any other than
God, is vain; for it is said "he that believeth in me N keepeth my word hath
everlasting life" N I hope you will continue to adhere to the Holy S.S. N pray
as David prayed, "create ~~in~~ me a clean heart, O God, N renew a right spirit within me"
Now a certain individual was all this time listening at the door N heard the whole con
versation. this man immediately went to the Patri# ~~N [illegible] blasphemies~~
~~in a gentle manner that he was evident at the N told him all that I had heard~~
arch N told him all that he had heard, on the point of embracing his heresy; this
holiness was startled at the information, N hastened down N inquired the truth
of what he had heard from the listener. A. confessed that all had been said. ~~[illegible]~~
~~The~~ P. then began to exhort him with all earnestness, N with all the insinuating
persuasion he was master of, to drive away from his imagination those absurd, here
ical opinions, N apply to the mother of God N surrender his faith to the Holy
Church N Councils N fathers, saying that when he had done this he should again
be made his secretary. He replied "with regard to the opinions which I hold
I am quite assured that I am not inclined to hold any opinions which are contrary
to the Holy S.S. And **secondly** as to resorting to the mother of God I say, as
I have already said, that if she has any intercession with her beloved Son let her
make that intercession for us. Thirdly, in regard to giving up my opinions
to the Ch. & councils I am possessed of good evidence that the councils are at
variance one with another N therefore I cannot follow them; nor are we in any
need of them, for we have all the light we need to direct us in the way of life
N salvation. **Fourthly** I can say that I do surrender my opinions to the
Catholic Church

August 15. 1826 I went to the city for to see one of my friends, who had been absent. Because I went to see him, I went to my uncle's house for to see my uncle's family. When I went to the house, & had seen them, I wished to come back. They at my uncle's told me, there is time yet; after a little you can go. "Well." I said, I thought, They wished to see me one day, because I had not been in their house a long time. But They did not wish to see me, but to go with them to the Church. Well I stayed with them one hour more, & then was the time for evening prayer. They told me, "a long time you did not go to the Church, will you come now?" I told them, "yes." I thought no one talk with me, but not so. When I entered in the Church, the first one in the Church said, "this is the farmason". They think the farmason is bad, that is, one, who dont worship to the Saints, & who eat meat in the fast. When I entered, I did not worship to the Saints, nor put one candle before the Saints. Another said; this is not worthy to enter in the Church; this is heretick". One said, "go from our Church, farmason". I asked him, "why?" he said, "you eat

meat in the fast, & in Wednesday & in Friday". I
told him, "this is not sin, you talk lie". The
they said, "let him go from our Church". One from
my friends said, "why? he is Christian". They
said, "no, if he is Christian, let him bow
before the Saints." I said, "this is not the sign of a
Christian". One said, "let noone talk with him,
he is foolish a little"; & he, who said so, was
priest. In that time was fast, & the fast wa
for the virgin, & in that day the priest took
oil on a little cotton from the candle, which
was before the virgin, & crossed all in the
Church. When the priest came to the plac
where I was, he wished to cross me, the peop
said, "no, no! our priest, this is not worthy f
this blessing oil." The priest was formerly pri
to me above all the priests. They told him, "dont
you know, he eat meat every day, & he
dont worship the Saints"? Then the pries
said, "I did not know this before, & went
away without to crossing & blessing me.
August 26. When the fast for the virgin Mary was finish
my father came to the house, where I was, & told me
"come with me unto the mountain for to see your mo
& your brother, & sister". Well I went with him. I wish

to go, because I wished to see my mother & neighbors. When I arived to the house, it was evening time, & was tired, & slept. In the second day, my Father awaked me before the sun rise, & told me, "come to the Church with me". Well I went with him. When I entered into the Church, he told me, "now you must confess." I told him, "well, if I confess, I confess the sin just as I please". He said, "very well, confess just as you please". I began to confess. When any one confess to the priest, the priest tells him, before he confess, to say, "I confess to Almighty God, & to his only begotten Son, & to the Virgin Mary, & to the Saints, & to the Angels, & to you, our priest" — — — I told him, "let all this go. I do not wish to say <u>that</u>!" "Very well," said the Priest. Then I began, & confessed without saying <u>that</u>. I told him, "good many times I do not pray; good many times I become lazy, when I read the holy Gospel, I do not do every thing say the Scriptures. I do not think very much about the Gospel; I am a sinner". The Priest said, "confess the <u>sin</u>". I told him, "some times I be angry; I am a sinner". The Priest wondered, for He had never before heard such confession, & He said again, "confess the <u>sin</u>". I told him, "is not <u>this</u> sin, which I have confessed!" He said, "you have not great sin". I told him, "my sin is great & many". He said, "no, before you

had great sin, this time have not like before".
Because I confessed to this Priest before, & I told him,
"I have eaten meat in the fast, & in Wednesday, &
Friday". He said, "you have great many sin, your sin
dont be fagiven. Oh! you must pray to God & to the
Saints, & must worship the Saints, & must give
me some money, & give the poor for this sin,
which you have"; & said, "I am afraid for you to go to
the hell for this sin", that is, to eat meat in the
fast, & not to worship to the Saints. I did not tell
him this time, that I eat meat in the fast, & on
Wednesday & Friday, & He did not ask me, if I
did, & was glad to believe I did not eat, without
asking me; & the Priest therefore blessed me, & told me, "you
must put always your heart, & your think, & your
soul to what the Priest says"—

Isaac Joe

181 Copy of Mr. Wolff's Letter.

To the Revds Messieurs Wilson, Goodell, Bird, & Naudi, Missionaries members of Jews' Society — & the literary Representative Mr Jowett, Malta

— — —

Jerusalem 5 May 1829

Dear Wilson, Goodell, Bird, Smith & Dear Naudi!

After tomorrow are just 4 months that we are at Jerusalem — we have taken the whole upper apartment of Mar Michael at our own private expense — so that it does not belong to any Missionary Society — We have opened a school with 9 boys, & the son of Papas Isa instructs them in the Gospel — in our house — Lady Georgiana instructs little girls — tho' the Military Governor has made obstacles to the distribution of Bibles at the instigation of the Catholics, the distribution of them continues as usually —

I hope to see soon here the excellent Theodore Müller & labor together with him — he preaches now the Gospel upon Mount Lebanon without being any longer the Agent of that popish Society I mean the Church Missionary Society — The Committee behaved towards him in a most shameful & popish manner, & I shall give due publicity to their conduct — Dr Kluge did well to remain at Alexandria, & not give himself under the direction of Mr Jowett who knows not the tenth

part what Kluge knows — by going to Islington college which is good for nothing! The Propaganda of Rome does not act in half so popish a manner as a Mr Coates in Salisbury Square does —

together with Pratt & Pearson

(signed) Joseph Wolff

P.S. One can well perceive why Mr Jowett supported Dr Kluge's going to London — it is vile jealousy of Jowett — I have always exposed popery & I shall expose it wherever I find it — I am just writing to Dr Kluge encouraging not to go to London to be looked at by Pearson through a spy glass, & to learn expediency, prudence, & concealing facts by Pratt — as the latter did with the letters of Gerber from Sierra Leone —

Tell you in a prophetical tone that the Ch. M. S. will suffer a shock! —

J. Wolff

[The above is an exact copy.]

Mr. Goodell received a letter from Mr. W. Sept 22d 1829, written at Cairo, in which he says Mr. Goodell had probably heard how gracious the Lord had been to him in enabling him to work miracles in driving out the devil of a Bedouin (meaning by driving the devil ~~of~~ out of a Bedouin;) & by revealing the precise time to him, when Christ

shall make his personal appearance in Jerusalem to reign there, viz. in 1847. And after railing at Mr. Jowett, the Literary Representative, the Bible & Missionary Societies, & exhorting Mr. G. not to be faithless but believing about miracles, sends her Ladyship's love to Mrs. G. & Mrs. B.

—

The case of Muller is referred to by Mr. Wolff. Mr. Muller's wife died in Egypt, & he wrote to the C. M. S. requesting permission to marry his wife's aunt (I think) & without waiting for their reply proposed himself to her. The Society replied that the relationship of the lady was within the degrees of consanguinity forbidden by the Chs of Eng. land, & therefore they could not consent, & at the same time reproved him for writing to the lady without waiting for their reply; intimating that it was better for him to be disconnected with the Society, than to continue the connection if his case was as he states it. He had said that his soul was endangered by remaining unmarried.

Besides the reason above ~~mentioned~~ mentioned against his marrying as he proposed, the Society expressed an opinion unfavorable to the marriage of its missionaries in the present state of the Ottoman empire.

Malta. Sep. 22, 1829.

Copy of Mr. [illegible]
Letter.

Case of Mr. Muller.

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Cyprus 4 August 1827.

Dear Brother Goodell!

Not Joseph Wolff but almost a Skeleton of his only is now writing to you, for inflammatory in the liver, attacks in the Spleen, the poison administered to me by Jews in concert with the Greeks at Jerusalem, against whose (the Greeks) Idolatry I have preached — have reduced me to the state of decline in which I find myself now — after having paid 40 Dollars to the Greek Convent for two years houserent of the American Missionaries — and 20 Dollars to Papas Joa for a translation for you which I shall send to you — I left Jerusalem after a stay of 6 months there — & after two Jews Joseph Chaimoron & Zerubabel have been Christians — I baptized one at Jaffa in the house of Mr Damiani — another from Scio will be baptized by me here — we had embarked for Alexandria but contrary wind, & the ignorance of the Captain, an Arab — brought us to Cyprus — where we intend to stay till December —

you will have heard that the Lord has been so gracious to me as to drive out the Devil of a Bedouin — ~~&c~~ & to reveal to me the ~~&~~ truth of the Personal Coming of Christ on Earth with all his Saints to govern in the holy City of Jerusalem in the year 1847 — Dear Goodall, be not respecting the part of ~~[illegible]~~ unaccomplished Prophecy like the Jews with regard to accomplished Prophecy nor believe that our Lord does not perform miracles by his Saints as in ancient time — "for these Signs shall follow them that believe &c" This is said for all ages — & only the ~~faith of~~ ~~&c~~ infidelity of religious nursery governesses denies the possibility of it — Faith is now no more in the Gentile Church even among the Evangelicals — & much less among the Chief leaders of Missionary Societies —

who are degenerated into Expediency — Prudence & Money preachers — & faith is not once recommended by them to the Missionaries —
You will on your return to Palestine see a flame burning among the Greeks & Catholics of Bethlehem — you will see the Superior of Terra Santa at Acre Father Michaelis prepared to shake off the papal yoke — remain therefore and it shall be to remain a Book printer go back to your important Missions leave Book printing to the Literary Representatives — Missionaries have to preach — let Mrs Goodell instruct the youth of Beyroot whilst Mrs Jowett may attend a School Committee every month to oppose the reading of Scripture!
I consider this a most abominable act to have any thing to do with such a School Society at Malta where one must please the Papists — you may tell so Mr Jowett

Yours,
Joseph Wolff

Lady Georgiana! remember and to Mrs Gurnell & Bird

Letter from Mr. Wolff
to Mr. Goodell.

Recd. at Boston, Dec. 12,
1829.

Wolff Aug. 4. 1829
Sept 21

Recd Mr Goodell
Malta

By "driving out the devil of a Bedoowin", Joseph Wolff means, that he drove out the devil from a Bedoowin — or rather drove the devil out of him

nursery governesses
literary representative

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Alexandria 7 March 1830.

My dear Goodell!

You seem to be angry with me for I received no answer to any of the letters I wrote to you, but I continue to love you as a brother & fellow-labourer in the Lord — & have just to mention to you that ~~we~~ Lady Georgiana intends to be confined at Alexandria — for she cannot risk to go to sea in a merchant vessel now — for we were from Cyprus to Alexandria eighteen days — as I am going after I have Lady Georgiana in Europe to Bokhara and Samarcand be so kind make any queries — I send to you the inclosed letter of Mr Lanvella of which you may take a copy & the Original send to my friend Mr Drummond — Padre Michele was superior to the Franx convent of S. John d'Acre — he wrote to me — I sent Mueller to him to fetch him & he is now in England — it seems that the letter was opened before I got it for the word Diavolo is written by another person Mueller, that dear Mueller is now in Syria — he is one of the lights in the Church of God — I am about to write a book about the duties of Missionaries send me some of your remarks — I have given up smoking pipes I hope that all Missionaries will follow my example in this for it takes too much time — Lieder at Cairo does nothing else but smoking — how could the [illegible] send Lieder [illegible] course?

Mr. Wolff.

July 5, 1830.

Ackd. June 26.

To

Chas. Chs. Spencer

Charlotte

May. 5. 8d

 (Copy) of Wolf's Letter

"We send hearty greetings to the whole Maronite nation of the Mountain of Kesruân. The Lord preserve them forever."

"Since the most high God has made it the duty of people, that have knowledge, to impart counsel to those, who know nothing of what the Lord has commanded, we begin upon our object, & inform you about these commands. Listen then to them attentively my friends, & meditate upon them, my brethren — & know that I am a lover of all men, & pray to God daily, yea every hour & moment, that he would guide the nations to the path of truth & righteousness, & direct them in the straight way. I was formerly one of those, who wander from the truth, of the nation of the Jews, a son of the chief Rabbi _____ in the country of the Franks, & my fathers were enemies to the name of Eesa, (Jesus) but my Lord has mercy on me, & I read the Prophets & the Gospel, & I discovered from these books that Eesa is the Messiah, who came from the Holy Spirit to the Virgin Mary, & God subjected him to death for our sins, & after three days raised him to life, & he rose from the dead, & ascended into heaven. And when I knew the truth, & the words of integrity became plain to me, I left my fathers, & their faith, & Christianized, & became a Christian, and followed the word of the Gospel, & I went to Rome, & there I saw the Pope, who says that he has power to forgive the sins of the world like God, & that he is the vicegerent of God on the earth. From this I knew, that this Pope is the false Christ, _____ who is mentioned in the O. Test. & in the New. And I saw the people in Rome pray to the Virgin Mary, & to the saints, & to the pictures, like the Giants of old, who worshipped idols, & they believe that the earth belongs to the Pope. And when I saw their abominations & their corrupt practice, I left them, & absented myself from them as far as possible, & went to England,

There I learned the Arabic, Persian, & other languages, & afterwards I went to Jerusalem & to Aleppo & to Bagdad & to Bosra & to Shiraz of Persia & to Isfahan, & now I am in the island of Cyprus. And I have preached in all countries to the Jews, & have informed them that Eesa is true".

"And during my travels over the world I came to the Mountain of Kesruan, & I saw your places, & I found that you & your Patriarch had imprisoned one of the good men, that man that fears God, that tried man of integrity, called Asaad Esh Shidiak, a man that walks in the true way, that holds firm to the doctrines of the Gospel, & will not believe the Pope is the vicegerent of God, because he knows this to be a lie, & that whoever follows the aforesaid Pope is in an error; & because he knew this, that Satan, your Patriarch, put him in prison, & gives him nothing in his confinement but bread & water. From these works I discovered that the Druzes are better than the Pope, & better than your Patriarch, & better than the nation of Maronites, — & the Jews who killed Eesa are better than you, & Pontius Pilate is better than the Pope in Rome, & Herod & Judas Iscariot are better than your Patriarch. And I give you my advice how to please God & obtain his favour. Take out of his prison of suffering that good man Asaad. E. S. & after having set him at liberty, & saved him from his prison, cast away from you all your images, & know that they can do neither good nor evil, & no one ever saw from them either a sign or a miracle to this day. And that Mar Marone ## el Majnoon follow him not, but leave him & follow the path of truth, & the way of salvation, & become good servants of God, & be saved among the saved. And whoever follows my word may God be his helper, & whoever will not listen to my advice nor follow my word, the curse of God be upon him wherever he stays & wherever he goes, a curse universal,

crazy, cracked, possessed with a devil —

upon you, & upon your children, & upon your possessions, & upon your flocks, & upon your Patriarch, & upon every one that follows your faith, & may our Lord guide the world to happiness. Amen."

(Signed) Joseph Wolff

Copy of Mr. Bird's letter —

Beyroot, June 14. 1830.

Dear Bro. Goodell,

The above letter was sent in Arabic by Mr. Wolff to the men about the Pasha, & it is supposed caused the Pasha to write (as we heard that he did) to the Prince, who sent word back that Abbood was dead. — The last word that I have seen from Mr. Wolff is a note in a letter of Mr. Müller to Mr. Abbott, in which he says, "Pagano is as great a liar if possible as Laurella". — Pagano, you know, is the Sardinian Vice Consul, & now acts as Consul in Mr. Bianco's absence. — Mr. Wolff, with another letter, sent 4 or 5 cases of Scriptures to the Pasha, which he would have burned on the spot, but which were saved for the present by some of his men's interceding, & recommending that the books be kept till the man should come again according to his promise in the end of the Spring. Perhaps they are burned by this time, or made into Arab defters. — Elias, who was much with him, says that he would come into a company of men with his arms full of books & give all around the circle to Moslems, Jews, or Druses, no matter whom, & not knowing when he had got through the circle he would very likely give to two or three, or whosoever might ask a second or a third copy. The next day he might repeat the same manoeuvre in the same company. Elias thinks that there is not a Greek family in town here which has not one, two, three, or four copies of the Scriptures, I suppose the New Testament. — Mr. W. took the liberty of entering our magazine under your house & taking 3 cases of books.

Elias has a great many anecdotes to tell, in his way, about Wolff

Joseph Wolff's case — Nov. 6, 1830.

all which seem to shew that the poor man is worse than lost to the cause. Her Ladyship herself says "Wolff is ## maynoon." E. has heard nothing about the devil of a Bedaween, nor have I heard any thing more about it from any quarter. — There is a letter which Mr Chalfeaud tells me Mr. Muller has a copy of, written by Mr. Wolff to Laurella, in which he tells L. that he & the Pope are going to hell together, & so on. Laurella wrote an angry reply. I have unwillingly said so much, because something ought to be done. Mr Wolff goes about as an English Protestant Missionary, & we are all more or less made answerable by the people for his wild & unevangelical extravagancies. He is by the last advices going to Smyrna, & from thence to Malta, but it may be from thence to Constantinople to help you, or back to Beyroot for our comfort. It is a thankless task to interfere in such a case, but in some way the Society ought to be put in possession of facts that they may judge whether the good of the cause requires or permits that men be employed of such a stamp as this.

~~My letter must go early in the morning, & it is now towards ten o'clock. I must dash you off such items of news as I can think of & let you go. — We have lately had a letter from Mr Dwight dated at Constantinople. The brethren had been waiting to get firmans as Americans. Their firmans were ready all but the signature of the Sultan.~~

crazy, cracked, possessed with a devil

Extract of a letter from Mr. Bird, dated Beyroot July 22. 1830

"Poor Wolf! It is high time, high time, he was taken out of the fold, that the sheep may have a little rest. This proclamation & anathema addressed to the Maronites has found its way to the Patriarch, to be held as indubitable proof henceforth, that Bible men, who have professed so much peace & patience hitherto, can curse as well as papists. I did hope, that he would find his way back to England, where he is known, & where every madman may find his bedlam. The Jews Society will have lasting reason to regret their connexion with this man, at all events if after all that has happened they should still continue to patronize him" —

Alexandria
27 April 1830

Dear Sir!

I shall be most obliged to you if you would be so kind to send to me the Boston Recorder and other missionary Magazines of your country.

You will be glad that I have every Sunday & times preaching in my room here at Alexandria.

It is now determined that if the Lord spares my life I bring Lady Georgiana after her confinement to Geneva & then I set out for Samarcand, Bokhara — Cape of good Hope & Timbuctoo & back to Algiers, Malta, Jerusalem & England.

Yours truly
Joseph Wolff

Mr. Wolff.
July 5, 1830

Ack.d June 26.

Rev. William Gordell
Malta

May 4 d.

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Lazaretto 21 Septembre
1830

To the Revd Mr Goodell, Temple and all the
American Missionaries

Tho' I know that I shall not get an answer
from you I feel it my bounden duty of opening
to you the eyes on many points & I hope that
you will take it in good part.

1. With regard to my letter to the Patriarch I remember
that I likewise wrote to him the expression
"he be accursed!" I justify this expression entirely
by Galatians I, 8,9. And certainly the Patriarch's
Gospel is different from that of S. Paul's!—
Beside this, I have no idea of treating the Devil
like a Gentleman. Luther never did it!—

2. Let me tell you, that your Seminary at Smyrna
is plunging into Infidelity by the translations
of German Neologers, as Gesenius and others.
We have an awful example in the University of
Edinburgh, who became Germanized in this way.—

And the most of the Disciples of the pious Catholic
Professor Sailer - became Infidels in this manner
I know what you will answer, that one should
take the good things wherever we find it —
but depend upon that no good will proceed
~~by~~ from by making the Devil a Coadjutor
After the Disciples of Moses Stuart will have
got a taste for German literature they
will begin to read the original & adopt
the notions of the original writers of Ger-
many. — I know that these lines will make
me only more distant from you, but I can
not help it — I am determined once for all
to speak out my mind. — And after my death
which cannot be far off you will remember
the few words Christ enabled to sacrifice
himself for Christ's sake — tho' we body stood
by him — Ask even my Opponents ~~[illegible]~~ ~~opponents~~ ~~[illegible]~~
about this observation of your Seminary and
they will shake the head — and say "he is in the
right" I know the good sense on this point
and the spiritual taste — ~~and from this~~ of
many Christians who disagree with me in other matter

and from this judge! I told this observation to Mr Brewer who is of an excellent understanding tho' he was declared by some "a man of impaired understanding!" He took it in good part—

3dly. Where do you find in the Bible any thing of "a prudential Committee" what prudence can they teach you in Palestine? This prudence has ruined the Church — Erasmus was a very prudent man — Luther not — and who succeeded? Dont think that I will intend any offence whatever — if I have offended you, I am ready to kiss your hand — and ask you "how do you do?" but mark — I had often reason of reproaching myself for not speaking out my mind — and therefore I do it now! Farewell, I wish you all happiness peace, joy, zeal, faith but no worldly prudence — depend upon it it comes to nothing.

Yours affectionately
Joseph Wolff

No. 2

Revd Mr Goodell
American Gentleman
La Valetta

ONE PENNY
FOR
DELIVERY

I am sure that you will fix
the postage letter for all is said
perfectly in regularity
in moral. Goodell

No. 2

Revd Mr Frazee
Spencer Street Lincoln
Ex Pallas

ONE PENNY
FOR
DELIVERY

I am sure that you will like
the present letter for all is said
fortiter in re, suaviter
in modo. Wolff

Malta 25 Oct. 1830

Dear Mr Jeremy Temple & Goodell!

I invite you to my Exposition of tomorrow Evening in the house of Major Onslow. I shall expound Revel. XII from verse to verse. I take the Woman to be the Jewish Nation now forsaken but converted by a miracle – clothed with the Sun of Righteousness – & therefore with the Moon under her feet – i.e. without light – the 12 stars the 12 Patriarchs – (Revel. XII, 1.) She being is pregnant spiritually with Christ – (verse 2) persecuted by the Devil & the Pope (v. 3) opposes by the tail – the Prophet that speaks lies is the tail which draws the third part of the stars (Dan. XII) protestant teachers – as Lord Spencer's son – ~~the wof~~ the Woman confesses publicly but (verse 5) The Jews shall flee to Palestine vacated by other nations – where they shall ask Christ "what wounds are these in thine hands?" (verse 6) The Devil shall go to heaven & fight

a battle in order to resist the conversion of the Jews — (verse 7) the Devil will be conquered & for ever deprived of access to heaven (verses 8, 9) Great joy in heaven about the victory obtained by Michael by the blood of the Lamb — & by the confession of his name from part of the Jews — & their ~~[illegible]~~ suffering martyrdom (verses 10, 11) But the Devil persecutes the Jews in the Earth verses 12, 13. But to the Jews were given two wings i.e. Elijah & another ~~I~~ whom I ~~am~~ have not yet a clear idea — I shall tell it D.V. after my return from Africa.## ~~Po~~ Christ were given two wings in his infancy — Mary & Joseph — (v. 13, 14) The Devil casts out water as a flood i.e. a powerful nation viz — Gog — i.e. Russia. (v. 15) ~~with~~ Gog is destroyed (v. 16) The Devil will then make war ~~to~~ vital Christianity among the Gentiles v: 17 — by the Pope and by the

This other person I learn from Mr. Nicolayson is well known to Mr. Goodell

Infidel King – all this will be in the year 1847. after the years of Daniel 2300 are part – count from the re-establishment of sacrifices in the year ~~18~~ 453 –

$$\begin{array}{r} 2300 \\ 453 \\ \hline 1847 \end{array}$$

agrees with the Jubilee year – ~~wh~~ which has begun in the year 1798. –

Sabbatical year – after 7 years Lev. XXV.
Jubilee year after 7×7 – i.e. 49.
Great Jubilee year after 49×49 = 2401.
Calculated from the time of Nebuchadn.
Dream of the great Image Dan II.
in the year 1798 the Pope was carried away from Rome. The Jubilee year of 49 begun –

$$\begin{array}{r} 1798 \\ 49 \\ \hline 1847 \end{array}$$

Send to me the Patriarch's letter

Jos. Wolff

No 5

No. 15

Revd. Mr Goodell
& Mr Temple.
Travdg. Reals

[87]

1

Valletta 28th Oct. 1830

To
The Revereend Semple at Malta.

Dear Sir!

I am bound in conscience to make the following declaration that I now remember well that the curse which I cancelled that time in my letter ~~[illegible]~~ & which was added to my letter by Elias was a Parag, the writer after the name of the Patriarch & which contained the same words which you find in my letter - so that that phrase I believed to be added is perfectly correct & am obliged to acknowledge as my own بيوت ought only to have been translated shall be for I firmly believe that that land shall be evacuated "Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings" Michah VII, 13 - and it. Lebanons Glory

shall be brought to the Jews Isaiah ~~44~~ L X.
so that my words were a predictive —
just as I have predicted in a letter to Mr
Farrer the Revolution of Crime & morals
before — the change of Ministry — the apo
stacy to Catholicism — Beside this Penal
authorizes the apostles to curse "Alexan
the coppersmith did me much evil, the
Lord reward him according to his works"
And by the silent Power of the Cross o
Christ I am an Apostle! Amen
by the Grace of Christ I have ap
proved myself to be an Apostle
by laboring more abundantly than
any one of you, I mean Jowett, Jowett
Goodell, Nicolayson, Bird &c
2dly By suffering stripes 5 times for

stripes completely not forty but one
as Paul did — & this by lords & in the
presence of a French man — I was fired
at — poisoned — had 12 times 80 leaches
& 20 times fever — and I now approve
myself to be an Apostle by preaching
the Gospel before Princes & Governors
in hunger sickness & distress! —
3dly I expelled the Devil in the desert of
Arabia by the Name of Jesus & thy
I prophesied & they came to pass — In my second
volume you find the Prophecy with regard to the Bible Soc.
Now my dear Mr Temple, you give me advice, now let me give you some friendly
advice — which will make you ten times a better Christian — and advice
which all your country men will approve
"be less stiff" then you will have more
success — that you are too stiff was

observed to me by several of your countrymen (not by Brewer) ~~as~~ who love you

2dly All you Americans preach Christ as a mere pattern but never as a high priest — I heard several sermons of yours — you never touched it. the sermon of Goodell which I heard lately was a mere apology for the little success of the missionaries — no one was pointed out to Christ as the great Bearer away of sins! — as the High priest — and according to the order of Melchizedec — & the King of Salem — I never heard you preach about Election & Predestination which occupied a great part of Paul's christ. I take the liberty of calling on you as the Senior to attend

* mistake — you talking as great to the recovery —

my Lectures on Prophecy — and you will find in it 1. the Blood of Christ sprinkled upon the Sinner 2. His Government upon Earth. When I last week read my Sermon to General Forbes he said: "You have made me now a complete Believer in Election & Predestination!"

My dearly Beloved Brothers — & Brothers in Christ Jesus — The Lord is my witness I don't write to you to grieve you, or to displease you — the Lord knows that your coolness towards me grieves me heartily but still I must speak out my mind — for I am moving to a far country — I write therefore warm you 3dly The most of the christians around are not benevolent — towards the poor you ought to have invited Sadie Ritchie to dinner sometimes —

he is worth a thousand Dionysius and Jow
Wordabets or that who just left you —
If Lowell or Bird would have come to the
they would have been thankful to
Padre Michele for his great hospitality
here he does not look at him — and thus you
one come out of Babylon in a city where
inhabitants are Babylon's majes
to the triumph of Babylon. Jarvetts
but towards him is unpardonable — he
tweep bitter tears of repentance ab
it! and I tell you in the name of Lord
Jesus Christ that you sin if you dont
him of it — for I will just tell you that
the own servant of Mr Jowett he shall
and a Catholic — a Papist — without asking
him said to me last week: "La condot
verso Padre Michele non era giusta"
and then he told me that the poor man

have not known where to get a lodging or any
thing to eat if he (the chaltere servant) had
not provided for him both — a thing which
the Protest. Christ refused to do — I conjure
you again in the Name of the Lord Jesus
Christ to make Mr Jowett sensible
of his sin — for he treated my letter
to him with contempt! — Christ, for
the sake of Thy blood, make my brethren
sensible of their neglect — and especially
pardon Jowett! Amen! — Christ! who
hast shed Thy blood — Thy precious blood,
Thy Blood, which cries better things than the
blood of Abel — for me, pardon me, if
I have expressed myself towards Jowett, or
towards the rest of my brethren, in a manner
I ought not to have done, and incline their
hearts to pardon me too — Christ Jesus,
who Hast Shed Thy Blood for me never
permit that my servey ruined in Thy Service

Christ Jesus, who last shed thy blood for me give
me thousand millions of time more zeal for
the preaching of Thy Gospel! of that Gospel
which is so sweet - give me a voice which comes
me!

Now my dear friends, let me tell you, in order that
you may believe the Personal reign of Christ
upon Earth a vision which I had when in the
Lazaretto - I was walking about the whole night
when after Midnight suddenly I found myself
in the New Jerusalem - rebuilt and re-estab-
lished - the streets were paved with all kinds
precious stones - the sky above was beautiful
Jesus Christ was walking in Majesty and Glory
in the Streets of Jerusalem - ~~for a camp~~
with a threefold crown upon His head -
accompanied by the 12 Apostles who ~~+~~ all
had crowns upon their heads - whose faces
took the splendor from the splendor of the
face of Christ - and their crowns resplendent
from the splendor of the Crown

of Christ = ≠ After the Apostles ~~the 12~~
Abraham, Isaac and Jacob walked with
the rest of the Patriarchs and Saints —
I walked behind Paul — Paul turned about,
and said "Wolff in this city both of us have
suffered much — on account of this incarnate
Deity — ~~to~~ and you were taken by pirates
near Salonica, ~~but now all is otherwise~~
where I have preached the Gospel too —
but now all is otherwise — your crown is not
so beautiful as mine — but still you have
a crown — The rest of the Saints stopped
and turned around, and asked, who are these
that fly as a cloud, and as the doves, to their
windows? another Saint replied: "The inhabi-
tants of the Isles come — and the ships of Eng-
land first!" The daughters of Jerusalem,
looked out of the windows — looking at
Jesus Christ — they ~~to~~ devoutly exclaimed:
"Now he ~~is~~ has his tabernacle with
men!" The Angels in the air exclaimed:

"Hallelujah to our God!" and the vision disappeared. I awoke my Servant, & asked him, whether he had not heard any thing. He replied: "No!" — Yes, Temple "Thy young men, shall see visions!" —

Prol.

Now, my dear Temple, I wish one day to pray with you — you and I ~~alone~~ alone — in order that the Lord may enlighten both of us more and more that the spirit may be given us — that he may move upon us as he did upon the waters — and that he may speak that powerful word: "Let there be light." and that ~~if~~ when the enemy shall come like a flood, the spirit of the Lord may lift up a standard against him (Isaiah 59 19) and that the Redeemer may come to Zion and that we may be called — and chosen and faithful — that we may follow the lamb whithersoever he goes — that we

may be holy, harmless, undefiled, and separate from sinners and set the Lord always before us — that we may be among those — that are first to be raised — among the dead in Christ! among the redeemed from among men! not defiled with the Doctrine of the Church of Rome, nor with the Infidelity of the Protestants! that Wolff, Temple & Goodall may be veering round in Doctrine and holy in Discipline! without guile and without fault! I see the armies of heaven which follow him upon white horses, clothed in fine linen, white and clean

Yea, thou loves't thy people, all the saints are in thy hands, and they sit down at thy feet — every one shall receive of thy words!

But as I am not yet sleepy, I must just tell you the events I expect to take place before the year 1847 shall mark! —

1. In what character Christ shall appear again — Answer in the character of a Redeemer & avenger of blood Isa. LXIII

Numb. XXIV. Habakuk III. Revel. XIX

Events – 1. outpouring of the spirit – Joel II, 28, 29. – the early rain of it was in the Day of Pentecost –

2. Point Resurrection. 1 Thess. IV, 15, 16, 17. Ps. XLIX, Revel. XX. all those who donot believe this Doctrine are like Hymenaeus & Philetus 2 Timothy II, 17, 18.

3. Restoration of the Jews Isa. XXXV, LII, LVI Michah IV – Zechariah XII – Great judgments shall accompany those events Dan. XII, Math. XXIV, Isa. XXXV, Joel – woe unto those, who have gone in the way of Cain – & run after the error of Baldam for reward! In France another revolution shall break out America shall not be quiet – a great event happen in the United States – which will call you back – in Germany in Italy & Rome revolutions shall be over revolutions in Spain and Ireland – and Greece –

and Turkey!

Now let me write to you what are the sins of the chief missionary societies and the chief missionaries in General.

1. Every chief missionary society has a certain Pope who has power to bind and to loose - especially those who have the key of the treasury -

2. Snatching after Patronage of the Great even if he is a Gambler -

3. A System of Prudence and Expediency in order not to offend the Subscribers - who care not much about the business. -

Now the fault of chief missionaries.

1. They donot like to stir from a place - & wait for Resolutions from Committees from a distance of 2000 miles when they have to make a journey of 600 miles

2. Then they wait too much for political news, until they stir -

A missionary ought always to be flying

& not spend his time in printing tracts —

3. They consult too much with each other and go even hundreds of miles to consult with a Missionary brother, before they go to the work —

4. they dont give alms — Dalton, Goodell and Bird made an exception at Beyroot — for they were very liberal

5. they live out side the town like country Gentlemen where nobody comes to them —

6. they dont go to worldly people, which their calling to do — they ought to mix with worldly people (except in balls) & dine with them Math. 11 10, 11, 12. — A Missionary must soon be in a situation of being considered to be possessed with a Devil for neither eating nor drinking (Math XII, 18) and sometimes in situations where he may be considered to be a glutton and a wine bibber

and a friend of publicans (Matt XII, 19)

6. They are too much afraid often for the invasion of Arabs at Algiers or other towns — & sewer

These are the faults of excellent christian chiefionaries for I dont talk about paid, speculating wanderers, as there are many to be found! —

7. They are too stiff, which may pass for a Country parson at home — a chiefionary has sometimes to laugh and to smile as Goodell does — and Fisk did — and a chiefionary ought never to exhibit a sour-count face or a face ~~like~~ as if he had eaten mustard — or drunk vinegar. Mr Smith the Captain from America told me "our Clergymen are too stiff, we dont dare to come near them." — Goodell has gained the confidence of the people at Beyrut by his smiles and kind receiving of the people —

Now something about baptism.

Do you know that baptism is necessary - not for the regeneration of the soul - but for the regeneration of ~~the~~ Matter and this view explained at one John III - 5. for Christ spoke with ~~a~~ Nicodemus in that conversation about his future Reign upon Earth surrounded ~~with~~ by his Saints in a glorified body and renewed spirit - and not of that Kingdom of Heaven which shall be after the Milennium - this no eye has seen and they we understand Nicodemus' Question verse 3, 9. and the answer of Christ verse 12 what there shall be after the Milennium this will be known after the Lamb shall have opened the sealed book. Now Spirit who guidest my pen, whilst I am writing let my brethren profit of these teachings which I have undertaken this night! I like now to entertain myself with you about God, for the Saints in Glory ever desire, and ever possess God - yet this cannot be called a desire, it is an appetite which the

present good produces, and instead of being restless or painful, but augments the delight of enjoyment: It is an energy, it is a flight of the spirit, that enjoys and advances in Christ discovering new and transporting beauties in Christ – Blessed be thy Name! Eternity can never exhaust these treasures infinite of that beauty, which is ever ancient, and ever new. What they have once known they know eternally, and yet every moment unfolds and discovers new scenes of wonders and glory and ever varying delights!

Query. If you dont believe that the Christian Church at present has not to expect the same pouring out of the spirit as in the primitive times, and if you dont believe that a Christian has a right to go in all the steps of the apostles – why do you become a Christian as you have not faith enough that the Lord will inspire you in the same way as he inspired the Apostles of old?

you may answer I submit therefore my reg
to the Prudential Committee — who tells
you that ~~they~~ the members of them shall
not turn Socinians as Mr Hannah
Adams did — who is Secretary to the
Ladies' Jews' Society? —

Now I give you my Apostolical
benediction, & brotherly kiss

Your unworthy broth
Joseph Wolff

I had already closed the letter but as I
am leaving this Island for a long time I must shew to y
more of the mysteries of Christ which have been
revealed to me — about the ~~Wound~~ Wounds
of Christ — several years ago: Wounds of Christ
are: 1. Marks of Victory 2. Strengthening of our
Faith John XX, 25, 27, 28.
3. With those wounds he intercedes at the right hand
of his Father Rom. VIII, 34. (4) to shew to the
Redeemed with what Price they were redeemed

and to the condemned, who he was whom they have pierced Apoc. I, 7. My Sermon next Sunday will be

Proofs of his Resurrection

Visible proofs. Acts I, 3.

palpable body Luke XXIV, 39

by sight his own former John XX, 20.

form –

Glory of his Resurrection

1. Entering with closed doors.
2. his sudden disappearing
3. Miracle with the fishes

Apparition

first to Mary Math. XXVIII

1. on account of her vehement love John XX, 11.
2. on account of her perseverance – "he that perseveres &c –
3. for the encouragement of Sinners "She had 7 Devils &c –

Thus you preach Christ the High priest & God! and not more pattern!

Jos. Wolff

Prayer

Wounds of Christ! in which thy Saints are hid
~~Stretch~~ hide us in thyself - Temple, & Goodness
in order we both may be warmed by those
streams of blood ~~contained~~ of which they
flow - The heart of my Soul, or generating
Soul is to thee o Christ, the heart of
my Soul is to follow the drought of
thee ~~cent~~ o Central force! Draw
me, to Thee, oh omnipotent, magnetic
Power! Now I have preached
to you the Gospel in all forms.
Morning at 8 o'clock.

Jos. Wolff

The above letter was considered of so much importance
by Mr. Wolff, that he himself took a copy of it, & circulated
it among the Maltese - W. Goodell

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Malta 18th Nov.
1830.

To
The Revds Messrs Nicolayson, Temple, Goodell, Farman,
& Weiss.

Dear Friends!

Nicolayson last week exhorted me very solemnly, reproved me very solemnly for my invoking the spirit who guided my pen — and observed that either the Church of Christ was obliged to add my letter to the Bible, or I am obliged to expunge it with bitter tears — the words of Revelation XXII, 18, 19 — came soon into my mind, and I desired a Copy of my letter from Mr Farman to examine whether I have added something to the word of Prophecy, or any thing at all to the Scripture — and I am now firmly convinced that the Church of Christ is neither obliged to annex it to the Canon, nor I to expunge it — nor to repent of what I have written! what does this letter contain 1. Prophecies deduced from the sacred writ — 2. ~~Reprimands~~ Reprimands to heartless Missionaries whose praises are trumpeted in the Missionary Register — I mean Expostulations to Mr Jowett, who suffered a poor man to starve. 3dly a trial of stirring up

Missionaries to fly into all the regions of the Earth — or at least to Algiers — and exhort other not to be so stiff — and the Lord has enabled me to do this with fidelity and fearlessness — the Spirit has guided my pen to do so — The letter I have written ~~so~~ tho' it must never become a Canonical book — it ought to be a Vade Mecum to Missionaries and to Parent Societies — & then certainly both of them will act better — and people will take care not to idolize so soon a Secretary or an Editor of a Magazine — Josiah Pratt for instance is idolized — ~~I~~ and I never was so disappointed in my life by a Sermon than by the preaching of that man — all he preached was that Hannah was a good old woman — and brought up her Son Samuel wisely! The Blood of Christ ~~is~~ the theme of ~~[illegible]~~ my letter which I have written to you — the wounds of My Saviour are represented to your view — & therefore no new Revelation — and I see therefore that Nicolayson fastened himself to an Expression of my letter, for he felt the truth of it —

now I exhort you again to hear the few who loves you for the sake of the Lord Jesus Christ — and disregard not the word of Prophecy — despise not the few, who glorify in his infinitey that the power of Christ may rest upon him — in nothing am I behind the very chiefest of you, though I be nothing — Alas, alas, you have forgotten your priestly office, you ought to weep between the porch and the altar! oh that you may listen to the Counsel of the Most High, the Lord Jesus Christ, and buy of him gold tried in the fire, that you may be rich! oh, if the Lord was to come now — and find you spending your time in reading and wanting books instead of calling men out of darkness —

Rex tremendae Majestatis —
Qui salvandos salvas gratis —
Salva me, fons pietatis! —

oh, how shallow, how dry oh how negative, oh how contradictory have you become you followers of the Great Reformers — you Disciples of Luther and Calvine —

oh thou Luther, Thou my dear Luther thou would st certainly not recognize thy Church here on Earth! Among the Papists there are additions to thy word ~~of~~ Christ — among the Protestants there ~~are~~ is a continual system of diminishing from it —

Goodell burst forth last week with an assertion that Miracles have ceased ~~an~~ I want to know who gave to him the revelation — he says that Miracles are for unbelievers — I admit it to be true — (tho' Miracles are likewise for shewing the Glory of God Exodus XIII, XIV, XV —) but there are a great many unbelievers at this present time, not only among unbelievers but among orthodox believers I am afraid that many of you American ~~expo~~ recei too frequently to Moses Stuart of Andover, and Jonathan Edward — and this is the reason that you confer with flesh & blood in Missionary pursuits! I am sure that if Luther was to rise from the Dead — he would protest against

the present state of Protestantism — and there ought to be established a Missionary Society of the Protestant Church for the Reformation of Protestant Missionary Societies, and Missionaries! Now let me give you some Apostolical advice again:

1. Before you go out as Missionaries, seek to fix your heart by prayer and Supplication in Christ Jesus our Lord "Per multa disperg[illegible] tur, & hic illuque quaerit cor, ubi requiescat posset, et nihil invenit quod ei sufficiat, donec ad ipsum (sc. Deum) redeat."

2. After you have done this, go straightway to sinners, & donot first confer with flesh & blood i.e. with Prudential Committees, or Free-Masons as it was done one time by some:—

3. Be accessible to high and low.

4. Donot waste your time in reading tract & about a preach —

Donot spend your time much in reading the Grammar of a Language —

but learn the language by preaching—

6. Even be active in running about among Sinners on a Sunday Luke XIII, 15, 16.

7. Be tolerant towards other as long as they are scriptural— take Wilson as your guide in this respect— tho we donot agree in some points, but we are still friends— and brothers in Christ Jesus!—

8. Donot forsake a brother Missionary and advocate him, even if the whole Society is against him, ~~& donot~~ if he is in the right Temple ought to have assisted Brewer more in his difficulties with the Board than he did!— Jeremiah Evarts has shamefully treated Mr Brewer!— He must be a complete Pope— I mean Jeremiah Evarts!

9. Love your wives as your own bodies— separate yourselves with consent for a time— in order that ye may make travels for Christ's sake 1 Cor. 7, 5.

10. Do good, and become not diffident even if you are imposed upon.

Now you shall ask me have you Joseph Wolff never committed foolish things?

I answer: "yes!" there was given to me a thorn in the flesh! Now the faults I have committed -

1. I too much tried to satisfy my Patrons at home - and did not simply enough look to Christ in my missionary operations.
2. I did not act independently enough in the beginning fearing too much the censure of my friends in England.
3. I was too cautious too imprudent and took often too much the advice of worldly people -
4. I spoke often too harshly with Jews and Catholics -
5. and often tried again too much to gain the confidence of R. Catholics from a certain system of prudence -
6. I committed a great fault at Aleppo 8 years ago by laying the foundation for a School without introducing religious instructions in to it. This was a nasty act of prudence!
7. I was and am ~~a~~ still sometimes too harsh against people of different way of acting - and sometimes too mild against atrocious fellows - I mean neglectful Missionaries! -
8. I acted too frequently too quickly - at this occasion I have to give you an advice - when any one of you will do some thing, ask the advice of your wives, if they are ~~wise~~ and act according to their first impression - dont suffer her to reflect - but ask her quickly - and suddenly -

for if ~~your~~ you suffer them (your wives) to
reflect first — then they will advice you
nonesense — but do according to your wives
first impression — then you will do well — but
must be really converted —
Depend upon, that if I had always followed
ding to the first impression of Lady Georgia
I never would have come into any scrape
Now, after having told you my faults and conc
with a serious advice — I must advice you mor
~~to~~ the apostle tells that the wives ought
be sober, but he never tells that they ought
to be stiff and canting — there is often too
much cant among the wives of Missionaries, an
too much stiffness — I would advice all your
wives to learn Pianoforte, and play the harp
and learn french & Italian, read history and
serious Poems — and they ought to teach little
poor girls to sew! you see, such counsels the
Prudential Committee ought to have given you
Your wives ought farther to dress modestly (as I see
with pleasure they do) but not originally — A sim
straw bonnett, and a black silk mantle is
best for them — and most suitable —

The committee ought always to recommend converted wives to 3
their Missionaries never send one out with an unconverted wife —
into critical places —
This letter will not be the means of bringing us nearer —
but Mr Temple will remember what I told you
when he called on me in the Lazaretto i.e. that
I feel a call not to find faults with Missionaries
but to tell them what sinne and their duty was —
and I remain with great affection

Dear Temple beloved
Dear Goodell, beloved
Dear Nicolayson beloved
Dear Larmen beloved
Dear Weiss beloved

yours truly
Joseph Wolff
BD
Missionary

P.S. An unconverted
wife will be a curse
and a shame to a Missionary!
as long as the affairs go on
smoothly she will agree, but as soon as tribulations come
she will make him reproaches, and call his husband
a Deceiver — in this a Prudential Committee might
interfere — however a truly pious man will always take
a good look out —

If however a pious Missionary ~~to~~ who was useful for a length of time had the misfortune to fall in love with a person not entirely converted let him marry her to redeem his pledge — & then the Committee might advise their agent to go out with her and leave her always in a place of safety and in case that war break out to send her immediately home to her parents — care that she seems to be frightened and disturbed in her mind, but the Missionary ought always to be treated with tenderness & kindness — for this is a Delicate Point — you see that I have studied Casuistic Divinity at Rome — and that you Mr Temple, will have an answer to something which you might have told me — if our intimacy was still subsisting between us — God be praised that I have a truly converted wife and turned to the Lord. Jos. Wolff

Another advice which I would give you is lay before the Church of Christ at large from time to time ~~your~~ an ~~at~~ account of your missionary operations — people get stirred up by it — I do this again Friday week in the Government hall —

Now my dear Irving is shamefully treated by the Kirk of Scotland — which seems to have turned Eutychians like the Abyssinians and Armenians. Poor Padre Michaele is gone — his last words were "I have had a ~~#~~ hard year of Probation — the Lord forgive them their faults — the Lord forgive Jowett" — this man is more converted than all of you, I mean Pempt Goodwell and before the judgment seat of God you shall have to answer that you took no notice of that man — especially Goodwell has acted exceedingly wrong in never taking any notice of him —

Joseph Wolff

I speak, concerning reproach, as though we had been weak. Howbeit wherein soever any is bold, (I speak foolishly) I am bold also—

Are you Hebrews? you are not, but I such am I— Are you Israelites? according to the spirit— I am both according to the spirit and flesh— are you the seed of Abraham like stones can be— but I am—

Are you ministers of Christ (I speak as a fool) I am more; in labours more abundant for I don't wait for resolutions— in stripes above measure, in prisons among Arabs & Curds, in deaths oft, by poison and pirates in journeyings often, you sit quietly at Malta in perils by mine own countrymen, in perils by the Turks, in perils at Rhodes, in perils in the wilderness, in perils in the Sea— and grieved by stiff brethren— in weariness, and painfulness, in watchings & nights in the well in hunger and thirst, in fastings often, in

in cold and naked[illegible]!
Who is weak, and I am not weak, who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. I am sure that if Chesheire Roberts or Hill would know your conduct towards me they would pity me. — and they would abhor the conduct of Jowett towards R. Michaelis — the Church of Christ shall know it!

Yours truly
Joseph Wolff

The above letter Wolff considered to be so important, that he took a copy of it himself, & put into circulation among the papists here, with which they are said to be vastly delighted —
Nov. 30 — W. Goodell

Lazaretto Tuesday Noon

Dear Mr Temple

I have to tell you some News. The Son of Lord King told me last Night that a French Consul is now at Jerusalem. The other News which will interest my warmhearted and harmonizing friend Mr Goodell is that Mr Farren who lived with Mr Bird at Beyrout is Consul General for Syria and shall reside at Damascus. he is expected here daily from Leghorn with his Lady to whom he is now married. Abbot shall be under him which will be a great blow to Abbot's heart for they were not the best friends, but I think that Farren will be favourably disposed to the Missionaries, for he talked very well in England of Fisk, Goodell & Bird — You will probably have soon an American

found at Jerusalem, & after my leaving
quarantine I shall tell you the name
# of that pious man who will be
Captain Graham supposes that he
will be obliged to bring Mr Farren
to Beyrut perhaps he comes this week
Thus you see that I am always ready
to give you agreeable tidings

Yours truly
Joseph Wolff

His name is the Rev. Josiah Brewer
W.G.

Rev. Jos.h Wolff.

Rec.d at Boston, March 2, 1831.

ONE PENNY FOR DELIVERY

Mr Samuel
Frank Rare
Boston

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Pietá 16 Dec.
1830

My dear Mr Temple

Herewith I send to you a Turkish Dictionary and the Turkish Law as a present for the Missionaries of the American Board of Commissioners for Foreign Missions. I beg to have it well understood that neither you nor Mr Goodell ~~seem~~ need on this account consider themselves to be under obligation to me — I do this for the Glory of my Saviour whom I serve — & in whose name I am now going out literally without purse or scrip & therefore want no books — God forbid that I should consider your or Goodell's labours

slightly - both of you do the work of
the Lord - I am only against those
Missionaries who neither pray nor
preach - However you will no more
hear of me censure - if I have
grieved you or Goodell I beg
your pardon - I am going now to
the wilderness of Africa and that
very soon indeed if the Lord pleas
you will have my prayer before
the throne of Christ - in whose
blood we both trust & believe
and going to the Savages of Africa
I know that my only duty will
be to preach Christ Crucified
for Christ Glorified is for Jews

and the Church in connection always with Christ crucified. Be so kind & read the inclosed Sermon ~~of~~ which I preached here to different congregations.

Yours truly & affectionately

Joseph Wolff

Rev. Jos. Wolff.
Rec. at Boston,
March 2, 1831.

Rec. Mr. Temple
1847. Arada Rec.

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ADVERTISEMENT.

THE REVEREND JOSEPH WOLFF gives herewith notice that he intends on the 8th of October at 7 o'Clock to give the following accounts in the Great Room of the Auberge de Provence.

1. His Voyage from Malta to Smyrna in H. M. S. *Isis*.
2. His conversations with Muhammed Effendi Daghestane about Jesus Christ—his history about the Arabian Prophet.
3. Mr. Wolff's voyage from Greece to Cephalonia,and the assistance afforded to him by Colonel Napier in forwarding Mr. W's Mission.
4. Voyage to Alexandria, and from thence with Lady Georgiana Wolff and his child to Beyrut at the time of the plague in Syria.
5. Lady Georgiana preaches to the Jews with the child in her arm.
6. Character of Abd-Allah, Vice Roy of Acre.
7. Sects upon Mount Libanon.
8. History of the Syrian Christians,
9. Their present condition.
10. Guzul Bash a Sect in the Mountain.
11. Our journey to Cyprus.
12. Character of the Governor General of Cyprus.
13. Our return to Damiat.
14. Lady Georgiana preaches in the Harem of the Mufti of Damiat.
15. Lady Georgiana's preaching to the Jews and Jewesses at Cairo.
16. Magic in Egypt.
17. Lady Georgiana's and Mr. Wolff's travels through the deserts of Egypt.
18. Extraordinary event and confirmation of the truth of the Gospel witnessed in a Bedoueen.
19. Arrival at, and state of Gaza.
20, Comparison of Lady Georgiana's Pianoforte with the Songs of Orpheus.
21. Present State of Jerusalem.
22. Its Sects and condition.
23. The manner the Sultan's orders are obeyed there.
24. Study of Prophecies carried on by Muhamedans.
25. The views about the future condition of their Empire.
26. *Omar Effendi* the Greatest man at Jerusalem.
27. Muhamedan Convents at Jerusalem.
28. The Bokara College at Jerusalem.
29. State of the Government at Bokara.
30. Noble conduct of the Roman Catholic Friars towards me and Lady Georgiana when poison was administered to me.
31. Success of the American Missionaries in Syra.
32 Favourable impression made by Mr. Nicolaison at Safet.
33. Present State of Bethlehem and Ephrata, Hebron and Sichem.
34. Lady Georgiana's School at Jerusalem.
35. Arrival at Cyprus and Alexandria.
36. My Journey to Salonica.
37. State of the Jews at Salonica.
38. State of the Ottoman Empire in general.
39. Familar Spirits.

Tickets will be given by Mr. Wolff at Mrs. Deighton's in Burmula, and in the Auberge de Provence,—No collection will be made.

There are Thirty nine Articles of the Church of England

No 3

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ADVERTISEMENT.

THE REV. JOSEPH WOLFF purposes on Friday the 26th of November to give the following Accounts of his Missionary Errands for ten years, in the large Hall of the Auberge de Provence, at half past 12 o'Clock in the Forenoon.

1. Object of his Mission.
2. Esseans formerly at Alexandria.
3. Descent of Muhamed Ali, Vice Roy of Egypt.
4. History of the Caraites.
5. Mount Horeb and Mount Sinai.
6. His Captivity among the Bedouins.
7. Preaches the Gospel upon Mount Sinai.
8. Patriarch of the Copts.
9. House of Simon the Tanner.
10. Conversations with a Samaritan.
11. Arrival at Jerusalem.
12. Jewish Legends about Jerusalem.
13. History of Rabbi Isaac Loria.
14. Demarcation of Civilisation in the Levant.
15. History of Arts with the History of Mission compared.
16. Antiquities at Jerusalem.
17. Mount Libanon.
18. Aleppo, its former name.
19. S. Francis Xavier, and Cristopher Burkhardt the greatest Missionaries after the Apostolic age.
20. Fisk, the greatest Missionary of the Americans.
21. River Euphrates.
22. Meeting with a Descendant of Job.
23. *Ur* of the Chaldees.
24. History of the Syrians.
25. History of Abraham compared with that of Zoroaster.
26. History of Haran and Padan Aram.
27. Joseph Wolff receives stripes by the Curds.
28. *Yeseede* or Worshippers of the *Devil.*
29. History of the Mountain of *Tor* and of Sanjaar.
30. Jews in the Desert of Mesopotamia.
31. Interview with a *Rechabite* Jeremiah xxxv.
32. Mosul, the ancient *Ninive*.
33. History of *Sennaherib* and Behenam.
34. Power of the Holy Scriptures.
35. Bagdad, its Government and Inhabitants.
36. Singers at Bagdad.
37. Tomb of Ezechiel.
38. Fulfilment of Prophecy respecting ancient Babylon.
39. History of Nimrod.
40. River Tigris.
41. Situation of the Paradise.
42. *Bursorah* and the Disciples of St. John.
43. Establishment of Schools at Bursorah.
44. Children of Keturah
45. Sheeraz, its Establishments and Sects.
46. *Soffees.*
47. Sir John Malcolm and Henry Martyn in Persia.
48. Ispahan built by Solomon, according to Persian tradition.
49. Abbas Mirza, Prince Regent of Persia.
50. Ten Tribes in Bohara and Africa.
51. The saying of the Jews about the Sabbatical river founded upon truth.
52. Silent Power of the Cross.

JOSEPH WOLFF,
Missionary to Timboktoo,

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To the Secretary of the American Board of Commissioners for Foreign Mission

Boston

Journal of the Reverend Joseph Wolff Missionary to the Jews; containing an account of his travels from Simlah to Kurnaul, and back to Sabathoo; thence through the Himalaya mountains to Cashmeere, and finally via Loodeeana to Dehlee, the capital of the Grand Mogul,-

28th August 1832- I left the house of Lord and Lady William Bentinck, with whom I had the felicity of spending two months - His Lordship had previously furnished me with a letter of credit,- never shall I forget the parental kindness and care I experienced from both of them,- and the kindness of his Lordship's Staff nor shall I forget the great kindness I received from Colonel and Mrs Churchill, Lady and Sir Jeremiah Bryant, and all the inhabitants of Simlah and Sabathoo; nor must I pass over with silence the attention and condescension of Sir Edward and Lady Barnes towards me;-

On the 29th August I arrived for the third time in the house of Sir Jeremiah Bryant at Sabathoo, and in the afternoon I set out for Kurnaul, scarcely had I gone four miles, before an express messenger from Lord William Bentinck brought to me the good tidings that His Majesty Runjeet Singh, King of the Punjaub and Cashmeere had graciously granted me permission to go to the city of Cashmeere - a kind letter addressed to me by Runjeet Singh himself accompanied the above mentioned tidings,-

On

On the 30th of August I arrived at Umballa Here I spent a few hours with the excellent Dr. Laughton, and went on to Kurnaul, where I arrived on the 31st

This is a large Station. I took up my abode with the Revd Mr. Parish, Chaplain of the established church, who kindly received me and introduced me to the Ladies and Officers of the Station, –

On the 2nd September I preached twice in the church – & Hebrews x v 1 to 7 and Rev. 1. v. 7. from the first shewing the Office, and from the second declaring the coming of our blessed Lord Jesus Christ.

On the 3rd I lectured to a crowded congregation in the Church, and here, my beloved Georgiana, I met a Schoolfellow of yours Mrs Newmarch, formerly a Miss Sherwood, – On the 4th I again lectured and preached to the Soldiers of the 31st Regiment, and here, I must tell you, I met with a converted Brahmin named Arnand Messeeh, who is employed in the great cause by the Church Missionary Society,

6th September I arrived at Sabathoo again, in the house of Sir Jeremiah Bryant, where I found letters from Dr. Marshman of Serampore, Johannes Ardal the learned Armenian of Calcutta, Professor Wilson the learned Sancrit Scholar, Lord and Lady William Bentinck, Mrs Churchill our amiable cousin, and from Julio Cesare the Roman Catholic Chaplain of the Indian Prince Sumroo,

12th I received a letter from Lady William Bentinck to say that as Monsieur Jacquemont the French traveller had written to Lord William that Mahammed Shah Aakhshbande at Cashmeere could be of great use to me, she had written to Captain Wade to send me letters for him.

13th September 1832.- To day is a memorable day to me!! to day are twenty years since I made my public vow to live and die in Jesus Christ,- My Brother! my Saviour! my Lord and my God! To day are twenty years since I was baptised in the name of the Lord Jesus, in the city of Prague in Bohemia,- "Oh that men would therefore praise the Lord for all His goodness and loving kindness towards the Children of men!! this day, by the order of Runjeet Singh, Sooret Singh arrived with six Soldiers to escort me safely to Cashmeere and the frontier of Thibet,

14th September- I set out on my journey, Sir Jeremiah and Lady Bryant accompanied me some distance, and then took leave, we travelled to Seraj Kotah 14 Cos, or about 28 English miles from Sabathoo. The country round Sabathoo and all the way to Seraj Kotah is most romantic, it may be styled the Switzerland of Hindoostan, The village of Seraj Kotah is inhabited by people of the cast called Khatere: they had just celebrated a feast by dancing near an idolatrous temple,

15th September- 15 Cos, or 22½ English miles to Belaspoor, This place is governed by a young man who has the title of Rajah He was kind to me, but he is a great tyrant, and they say that his great delight is to trample an ass to death under the feet of an elephant. He desired me to give him some brandy, instead of which I gave to him Soda Water. He was very much astonished at the noise of the cork, and tried to think it was some Spirit, but he did not seem to like it much,

16th September- We travelled 19 Cos or fifteen miles, to Doher, as they are afraid here of being invaded by Runjeet Singh,

the

the Rajah of Sokhet, who resides 11 miles from Meher, had ordered th
nobody should be suffered to pass without his previous Knowledge, so
we were detained till the 18th, when we went on 11 miles to Soojpor
Buttersein Sein the Rajah, an old man, was sitting outside the h
surrounded by many Hindoos, smoking an Indian hookah, h
was so polite as to salute me, an ask me to sit by him, which I
for half an hour, but we did not talk much, for he was a stu
old fellow.

19th September, The Rajah lent us two horses, w
which we rode 7 kos to mandee; The Rajah of this place being
rebellion against Runjeet Singh, to whom he is tributary, did
receive us very kindly; however he sent us a tent to sleep in, a
this place a lad of fifteen years age, dressed in English clothes, c
to me begging. he said he was the son of an English soldier na
Obrien, and of a Musselman Woman, but that they were b
dead, and he left destitute, I asked him of what religion
was: he replied that he had not been instructed in any religion
Poor boy! I wrote recommending him to the English at Su
and Sabathoo.

On the 21st We rode 21 miles to Hatle, and t
next day 14 miles to Mahalmour, a village inhabited by Br

23rd 12 kos to Futtehpore, on the road we
a beautiful building called Nawn, inhabited by a Derveish. -

24th 4½ miles to Nadown, which is a consider
town inhabited by many Cashmeere colonists, built close to the
Beyah, - the Hyphasis of the ancients, the Rajah Ishowdwer S
sent his horse to bring me in, and treated me very kindly, a

him in the field, on horse back, surrounded by his soldiers and just going to perform his devotion to three fakeers, who were sitting naked in the hole of a rock, on the shore of the river Beyah. These creatures desired me to sit down, but not to come too near them. and presently we had the following conversation, Myself. do you understand Persian? Fakeer. Ranjee said to Hunooman his servant, "how do you know me." Hunooman replied, one way is this I am your Servant, 2nd I and you are one, 3rd I love you very cordially." then the Fakeer continued. He that knows God knows every thing, Myself. of what caste are you? Fakeer of none,

I then proclaimed to him our Lord Jesus Christ, and asked him how many years he had been a fakeer, he replied that he had always lived in God and should never die; for that as old garments were exchanged for better, so the man of God laid aside his old body, and put on a new one. This was beautiful! but alas there was in the man an overbearing pride, and a peevishness that ill agorted with his speech: frequently when I wished to say something he would exclaim "Be silent and listen!" However, I found opportunity to declare to him that there is only one name given under Heaven by which men can be saved; even the name of Jesus Christ our Redeemer, God blessed for ever.

This unhappy peevishness exists more or less in all those who live in continual mortification of their bodies, even the great St Jerome was not free from it, so that he himself said that he every where carried about the old St Jerome with him, In the tempers of some men it is mixed up with much ridiculously inconsistent pride; I remember when at Tivoli near Rome, conversing with a monk who

with

with a face of much sorrow told me that he was a great rascal and the chiefest of sinners, worse than Judas Iscariot, and altogether vile. I said to him in reply, "alas my poor friend it is but too true," and then the man got very angry, and would not talk with me any more, I have seldom met with a really cheerful and happy monk, and I myself never was more sulky in my life than when I lived an exile from Rome in the convent of Val Sainte, daily reciting the words "Jejunabis et Ploralis, eras enim morieris!" True peace of mind dwells not in the cold seclusim of a cloister! That joy passing understanding which the world cannot give, is yet to be obtained in the world, by those who, renewed by the Holy Spirit, go actively about to do good to their fellow creatures, shewing the wonderful things of God, and preaching the glad tidings of the Lamb that taketh away the sins of the world either as missionaries abroad, or as faithful servants in that circle within which God's Providence has placed them, The monarch on his throne, and the poor man in his cottage, so they but love Christ and live in Christ, may a like feel that peace of mind, and "rejoice in the hope of the glory of God."

25th September Jawalajee.– Having heard that a miraculous fire came out of the earth at this place, I went to see it, Thousands of Hindoos, and even mufselmans come here on pilgrimage, and I met English Sipahees who had been to pay their devotions, when I came near the spot whence the fire issues the Hindoos desired me first to put off my shoes; but this my conscience did not permit, and therefore my curiosity was not satisfied, From hence we proceeded on to Kabla, which is distant about 7 Cos from Nadown.

26th. We travelled 3 Cos to Hurreepoor, and on 8 Cos more to Nazzar. Lodged with a Brahmin, who was very careful not to let me go near the place where he cooked his victuals. Here I preached the gospel to a few musselmans.

28th. Two cos from Nazzar to Noorpoor, a town which is inhabited by Hindoos and Musselmans. Futteh Singh the Kotwal, (Major) received me with great civility. Here were several merchants who were going to Ladak in Thibet.

Hindoos.

Being in the land of Hindoostan, and surrounded by such sanscrit scholars as Cary, Wilson, Marshman, and Mills, I am almost afraid to attempt a description of this great nation, especially as I am myself ignorant of the Sanscrit language: however, I will endeavour to state faithfully what I learnt from different Brahmins about their religion, and should I have been misinformed, or should I have drawn false conclusions from the information I received I shall be most obliged to the above mentioned masters for correcting me.

Two Brahmins, named Dobnoo Shah and Jowala Rena, gave me the following information. to the first I presented a Hindoostanee new Testament. Jowala Rena was an old and venerable Brahmin, and he had been at Calcutta for some time.

The Hindoos are divided into 4 classes.

Brahmin	Priesthood
+ Khateree	Soldiers
Beys or Banean	Shopkeepers
Shoodur	Peasantry

+ The Rajepoots whose ancestors were Rajahs, or kings are of the Khateree caste.

Brahmah

Brahmah was created by God before the world existed, and by Brahmah the world was created.

~~Vishnoo is the Preserver~~

Sheef is the Destroyer

Dolnoo Shah and Jowala Rena added that these three are one.* They asked me what religion I professed, to which I replied "God is one, and Jesus is the Son of God. This Jesus died for our sins, and rose again, and he shall come again, and reign upon earth 1000 years, when all nations shall believe in him and worship him."

Jowala Rena. "To what quarter do you turn your face when you are praying."

Myself. "Towards the East and the West, the north and the South - for God is from the rising of the sun to the going down thereof."

Jowala Rena. "The unlearned Hindoo turns his face toward the East, for the Ganges, - Juggurnath, Batra and Kashee, (Bunares) are toward the East; but he that is learned does as you do."

Myself. "Why do you worship Idols?"

Jowala Rena. "He that can make God certain in his heart, does not worship idols; but the unlearned remembers God by means of an idol."

Myself. "But I have heard Hindoos declare that the Stone called Salkram was God."

Jowala Rena. (Pointing to a piece of Wood) "This is God; for you cannot look at a thing where God is not! - in which the power of God is not visible!"

*I received a more enlarged account about Brahmah when at Cashmeere but I give my information according to the time in which I obtained it.

Myself

Myself – God is every where, but not every thing is God. You may as well say that this Couch is man; for it was made by the power of man, and the power of man is visible in it."

Jowala Rena "You Yourself have images; for you have a book, which is an image of the thoughts of God."*

Myself – This image was given by God: but we do not worship our Bible, nor do we worship God through the Bible; neither do we say that the book is God on account of its containing the oracles of God."

Jowala Rena – "The Chinese have images."

Myself "They are wrong."

Dobnoo Shah There are many roads to Lahore: one is by the way of Bubbaankot; another by Kishtewaur, and another by Cashmeere. Thus there are many ways to God, and all will come to God who pursue a certain road."

Myself But there are some roads to Lahore very dangerous; and thus are some roads to God, (especially those which He has not prescribed) very dangerous."

Jowala Rena By what mark can a man know the good road?

Myself – By its fruits may the good tree be known. The Christians in Hindoostan have abolished tyranny, and the burning of Women."

Jowala Rena The Lord Sahib (Governor General) has done a good thing in abolishing the Sutee, and it is true that tyranny does not exist among Christians."

*It is very remarkable that the same argument of a book being an image, – was brought forward against the Reformers, by Bossuet, in his – "Histoire de la variation de la revolution."

I then spoke with them about the internal evidences of Christianity - how it fills the heart with holy love and adoration to God, and universal benevolence towards mankind constraining men to go from sea to sea, and from shore to shore, for the good of their fellow creatures. - May the one true God bless the labours of his Servants, and in his own good season turn the hearts of all nations to the knowledge of Christ their Saviour!!

29th September. - 10 Cos to Buttaantot a place formerly colonized by Affghauns, whence the name, from the Hindoostanee word Puthan by which the Affghauns are distinguished in India.

30th 7 Cos to Kotowa.

1st October 1832. - I arrived at Khanpoor. Here I saw a Brahmin reading a book, and asked him what it was. - He replied - "a portion of the Shaster." I looked into it, and it was the printed Gospel of St. Luke, in Nagree

2nd October. - We marched on to alee, where a Mussulman desired me to read some part of the Persian gospel to him. I read Mathew V_VI_VII. The same day we reached Samla, a place distant 13 Cos from Khanpoor, inhabited by Hindoos and fugitives from Cashmeere.

3rd October. - We arrived at Burmandel, where there is a beautiful temple containing an idol of Shef, or as some Hindoos say, of Baba Adam. We alighted at the house of some Indian Fakeers. One of these had formerly been a merchant; he said he had travelled to Calcutta, and that he knew Lord Lake. It is to be observed that the Hindoos call themselves Boot Purustian (Idolators.)

Bazeegurram

Bazeeguran.

There are a kind of gypsies living on the road to Jummoo, or rather, I met them here, nobody knows whence they came; they are players, and never live in villages, They marry among themselves, and profess the mohummudan religion, in the evening of the 3rd, We arrived at Sainti, distant 8 miles from Burmandel.

4th October - Six kos to Jummoo, a considerable town belonging to the Sirdar Goolab Singh, Rajah, whose vuzeer, by the order of Runjeet Singh, presented me a zeafut (complimentary present) of 100 Rupees. This day I remained at Jummoo, and the son of the Rajah (for his father was at Umratsur) called upon me. He brought a large pot of boiled pork as a present for me, but it was not very nice looking, and I did not partake of it. An English deserter named Potter is in the service of Goolab Singh: he was engaged in teaching the young Rajah the English language

6th October - 10 Coss to akhnor

7th - 14 Coss to Barek, a spot enchained by the mountains called Sankar

8th - 9 Coss to Brohe, which is inhabited by Rajpoot musselmans, or converted Hindoos, who retain the name Rajpoot to shew their descent. on the road to Brohe, we passed some fakeers sitting naked on the road. Their whole bodies and faces were coloured blue, my palanqueen bearers saluted them in the Indian fashion, by exclaiming "Maharajah jee! Seeta Ram." Hail! My Lord! for the sake of seeta the mother of Ram."

9th - 10 Coss to Mooradpoor.

arrival.

arrival at Rajour.

10th October 1832. I arrived at Rajour, or Rajah war, governed by Raheem Oollah, a musselman in whose family the title of Rajah is hereditary; however he is completely under Runjeet Singh. Raheem Oollah is the most intelligent and learned Rajah I have hitherto met with, he likes Europeans & and spoke of monsieur Jaquemont the French naturalist, and of Mr. Morecroft, in terms of great regard. He hinted that the whole country throughout the Himalaya mountains, sighed for English government. From Raheem Oollah I learned that Cashmeere has been three times destroyed, twice by earthquakes, and once by an inundation. Cashmeere was formerly called Seree Nagar, and Nagur Nagar. There is a book called Rajah Tarang & written in the Cashmeere language which gives the history of Cash=meere from its foundation to the government by Rajahs.

Zein-ul-aubideen was the first musselman King at Cashmeere. He had 30,000 Soldiers Moulavie Kheir adeen has written the history of Cashmeere from the time of Ahmud Shah to its conquest by Runjeet Singh. on my way to Rajour I met thousands of Cashmerian Emigrants poor women carrying their children on their heads. on my asking them why they had left Cashmeere, they answered "on account of tyranny." The cry of Hindoos and Musselmans is one in this respect. Moonshee Djiram, a Brahmin of most intelligent mind, gave me a sorrowful description of the oppression, not of Sheer Singh, him=self, but of his Dewan, or prime minister named Vestia Singh. even Brahmins, he said, were sometimes put to death and many

of

of them beaten and plundered, or made to sigh in prison!

With moonshee Djiaram I had the following dialogue:

Moonshee D.— You ought to try to read our Beits (sacred books). adam, whom you call the first man, was only of yesterday!— the world was created and peopled millions and millions of years before adam!! You reproach us with worshipping stone: but there is no truth in the assertion that we believe it to be God. We worship a stone as we worship a plant, for this that the power of God is seen in both, we worship the cow, for God has displayed his power in her— She provides men with milk:— we worship good men, for God displays his power in them by making them good."

I am daily more convinced how correctly the great maimonides defined Idolatry in his book entitled More Nebo Chim that idolatry does not consist in believing the very creature to be God, but in worshipping the invisible Creator through a visible image; for I do not believe that ever a nation has been that worshipped the very image as their Creator. The idolatry of the Hindoos is nothing more or less than the high sounded Pantheism taught by some philosophers in Germany, and by Sooffees in Persia or, in a word it is Spinoza-ism.

The Rajah of Rajour, moonshee Djiaram, and a mohammudan moollah, desired me to procure them Persian new-testaments; (for at Rajour they speak Persian). I therefore petition the Calcutta Bible society to send a dozen Persian testaments to the Rajah of Rajour.

On the 11th October— we left Rajour, and travelled

travelled 8 Cos to Tana. On the road one meets several cottages with adjoining rose gardens, inhabited by muselman fakeers. I stopped a moment at the cottage of one of these hermits, who had a boy as his disciple (mooned) which reminded me of Elijah and his disciple Elisha. God forbid that I should compare these vagabonds living in the mountains of Cashmeere with those inspired men more than as concerning the outward form! Elisha lived upon mount Carmel. We travelled on from Tana, and by evening had ascended and descended a mountain called Rad Punjaal, and reached a place distant 5 Cos from Tana called Beiram Kala, where we rested the night.

12th October. 4 Cos to Poshyanah. The chief of the village made objections to my proceeding on to Cashmeere, but he desisted when I threatened to have him punished by Runjeet Singh.

13th. We passed the dangerous mountain of Peer Punjaal, for frequently it happens that a storm of snow covers the traveller in a moment, and many persons have thus perished. We arrived safely at Sturpoor, distant 14 Cos from Poshyanah. Sheer Singh, the adopted son of Runjeet Singh, and the prince governor of Cashmeere, sent an officer with several soldiers to bring me safely to the valley. The officer made to me a present of several bags of sugar.

14th October 1832. Travelling on three miles from Sturpoor, we found ourselves suddenly in a beautiful valley, the commencement of the territory of Cashmeere a mile and a half further on we came to the small town of

Shobeyan,

Sholeyan, where I remained the day. Here another man of the prince governor came to welcome me in the name of his Royal Highness. I witnessed at this place a most disgusting sight; some players in the street salute me with their tasteless music, having among them a boy about eighteen years old who was dressed up like a woman, and danced about with female gestures, I told them I disapproved of it, and sent them away.

15th We travelled to Dobo Gah which is four cos from Sholeyan. to this place Sheer Singh sent another of his Officers with 15 Soldiers, to welcome me; for the acbar, or native newspaper, had announced my coming a month before.

arrival in the City of Cashmeere.

16th October 1832.- We left Dobo Gah in the morning, and after a day's journey of 12 Cos or 18 English miles, arrived at the city of Cashmeere. How sadly one is disappointed in approaching this celebrated city, to which, as the saying prevails, Solomon did fly, carried in the air by one of the Genii!!! Instead of the splendid palaces described so enchantingly by the poets, one sees only ruined and miserable cottages! instead of the far famed beauties of Cashmeere, one meets with the most ugly, half starved, blind, and dirty looking females and the road is covered with beggars, who assure the stranger that the fame of his liberality and munificence has reached Cashmeere many months ago.

The river Jelim runs through the city, dividing it into two principal parts, which are connected together by seven bridges, or as they are called in the Cashmeere language

language Gadal. The people go from one street to another in little boats, which are very numerous, for victuals, and all necessary things are brought by boats, but these cannot be compared with the beautiful Gondolas of venice. The curious enquirer will in vain seek here for traces of what the great Gotfried Von Herder supposes was the garden of Eden; and what is more surprising, in vain will the traveller look here for large shawl shops or shawl manufactories in vain for splendid mosques and minarets. all is in ruins. Bokhara is not so large as Cashmeere, but one is not disappointed with the first appearance of Bokhara.

As only a few Europeans have seen this town I have taken more pains than I usually do, to describe it, and as it may interest some, I mention the principal streets and bridges. Sheer Kere is the street in which the prince governor resides, but it is not distinguished by beauty or cleanliness from the rest, for it is not the custom of oriental princes improve the streets in which they reside.

Kullah akber. Here the kings of the dynasty Joghatai, the descendants of Timour Lung had their palace which is now totally in ruins.

I counted 52 large streets which it would be too tiresome to put down, therefore I will confine myself to mentioning the 7 large bridges which connect the Eastern and Western parts of the city together.

Imra Gadal (i.e. bridge
Halba ... ditto
Tuteh ... ditto

Send

Sena... Gadal
Ali.....ditto
Sow.....ditto
Seif.....ditto

The whole city may contain 250,000 inhabitants, but if the emigration continues for one year at the same rate as at present, there will not remain 50,000 inhabitants in Cashmeere. It is enormous! fifty thousands have emigrated in less than three months.

On my entering Cashmeere, the Soldiers, who are dressed in European Costume, and disciplined, presented arms, and fifty guns were fired as a salute, by order of the prince: a well furnished house was assigned to me, and a guard placed at my door. Soon after my arrival Sheer Singh, according to instructions from Runjeet Singh, sent to me 400 rupees, 30 pots of Sweetmeats, and six bottles of sweet brandy.

The first moment of my arrival I asked the names of the learned moollahs, and was given the following list.

Moollah Rafeek.
Ahmud Shah.
Moolavie Kheir adden..... } the author of the history of Cashmeere.
Gholam Shah.
Noor Baba Sahel.
Mirza Ahmud..... } another writer of the history of Cashmeere.
Moollah Jemaal addeen.
Moollah Emir addeen.

Moollah

Moollah Abd-ool Kooddoos.

Moollah Mohummud Shah.

On the 15th of October I was introduced to his royal highness Sheer Singh. on my entering the palace the soldiers presented their arms, and a salute was fired as if I was the Governor General of India. Sheer Singh received me in the most familiar and kind manner, asked me to sit at his right hand, and put my hands on his knees. His room was so crowded with glass and silver dishes and Chandeliers, that it looked like a large shop in Oxford Street. The prince introduced me to three pundits (learned men). they were Brahmins and their names were Sadram Raasdan Sahet, Beypeadar and Gunadar Pundit. They told me that Brahmah was born of a Water lily. I explained to them my faith, and spoke to them about the sin of idolatry.

His royal highness desired me to send him four things from India - 1. a Persian Testament: 2nd an English and French teacher. (he has already commenced to learn French from Messieurs Allard and Ventura, and can sign his name in French.) 3rd an English book, and 4th a person to keep plates and spoons in order according to the English manner. He shewed me a fine manuscript history of Cashmere, written by Khojeh Mohummud Ahsem. He told me that he was very anxious to see Calcutta, and the Lord Sahet and the Lady Sahet - i-e Lord and Lady William Bentinck.

I called then on Mohummud Shah Nakhshbandi who

who is of the family of the arabian pseudo prophet, and descended from the ancient royal house of Tashkand, whose ancestors in the early years of the Hejra came to Toorkestaun. He is immediately descended from Khojeh Shah neas, the son of Khojeh abdool Raheem Nakhshbandee, who thrice performed pilgrimage from Toorkestaun to Dehlee and mecca, and finally, at the advice of his pious moorsheed,+ spent the rest of his days in Cashmeere. Mohummud Shah Nakhshbandee is a great friend to Europeans, and was very kind to me. He speaks the Tartar as well as the Persian language. He is revered as a holy man by all the Musselmans of Toorkestaun, who send him money: the great men are his moreeds, or disciples, and there are continually 2 or 300 people from this country in his house. There I met with three young moollahs from Yarkand, who were on a pilgrimage to mecca; for last year the cholera had raged at Yarkand, daily carrying off thousands of the Khetay (chinese) and Ooskeks to the grave, and the mother of these young men said to them — "now God the Lord of all creatures has saved you from this evil, go therefore to the tomb of the prophet, and offer up your vows of thanksgiving." They called the chief moollah to their house, and when he had read aloud the preface to the Koran, they stroked down their beards according to the ancient custom of the Ooskeks, and saying to their mother "Khodd Hafiz!" God preserve you!! they set out for Ladak, and travelled there with a caravan in twenty days, visiting three places of pilgrimage on the way. — 4½ miles from Yarkand

+ Some of the musselmans have a kind of spiritual guide, whose advice they follow, considering it to be inspired by God.

to-

to-alloon Buzurk, on 4½ miles to Tushkick Osta, and 4½ miles further on the way to Kolkaja.-

At Ladak they were received into the house of a Cashmeere merchant for whom they had a letter: they remained with him 9 days, and then travelled on to Cashmeere, where they arrived after a journey of 20 days, on their arrival they sought out their Moonsheed Mohummud Shah Nakhsh=bandee and they had been nearly five months in his house when I met them there.- I invited them to travel with me as far as Dehlee on their way to Mecca, at which Mo=hummud Shah Nakhshbandee and they, expressed them=selves highly rejoiced. To give you an idea of the learning of these Youths, I will mention that one knew the Koran, and the second a book called Secunder Nameh, or the life of Alexander the Great, written in Persian. It was chiefly from them that I obtained my information about Yarkand, and I will therefore state it all here: Near Yarkand is the considerable town of Aksu. The other neighbour=ing cities are - Kashgar, - Yeng Hazar, - Koja, - Eele, - Kara Torban, - and Komul. The city of Khotan is twelve days journey distant. The governor is subject to the Emperor of China. There are three colleges at this place, and the Cadi named Baake Akhond is said to be a very learned man. at Yarkand there are three Mosques, (Idena Missjid, - Khan=ket, - and Mikhlothe Gerlek.) and nine large Medressas or colleges.

1 Kaluk Medressa.

2 Kone

2 Kone Medressa.
3 Yankee..... ditto
4 Kook..... ditto
5 Ok..... ditto
6 Beylowak.. ditto
7 Haway Bek.. ditto
8 Akbut..... ditto
9 Abdalsheer Beyk ditto

In the city there are five caravanserais, & I mention their names in order to shew from what directions merchants come to this distant place. 1 Seray Kashgar, 2 Seray Antijan, 3 Seray Khotan, 4 Seray Badaghsin, 5 Seray Cashmeere. which may be read, Seray for the Merchants of Kashgar, the merchants of Antijan etc. Moreover I learned the names of the principal Muhallahs in the city of Yarkand. 1. Altoom Muhallah. 2 Khandak Muhallah. 3 Goorbagh Muhallah, 4 Ashorbekekol Muhallah, 5 Neas Khojeh Kol Muhallah, 6 Khader Gerlek Muhallah, 7 Timoroo Khojeh Kol Muhallah, etc.

The people of Yarkand call themselves & Tartar: a name not known at Bokhara. Fifteen years ago, one Akhoond Lok Suleiman an armenian, came to Yarkand, but so much is certain, that there are no Jews & there. It is inhabited by Cosbegs, who have been under the government of China for the last 70 years. Formerly the place belonged to the government of Bokhara; the Chinese took it after a bloody war of twelve years duration.

The

The people of Yarkand say that the King of Bokhara gave it up, moved by compassion, seeing that he had killed millions of Chinese.

There are now at Yarkand two governors, a musselman, and a Chinese. The first is the civil, and the second the military governor, and their title is Wank. The name of the present musselman governor is Wank Abd Arahman Beyk Lik. – that of the China man Wank Amban. Every three years the civil governor is obliged to appear at Pekin. The journey is made in six months, and he is conducted from Station to Station without being allowed to walk about, or leave his lodgings. – So jealous are these people! – The post goes in 40 days. The Russian caravans are not allowed to come to Yarkand, but to the neighbouring city of Cele, whence the natives bring on the merchandise. Five years ago Jehangeer Koja, a musselman Syud, and a descendant of the former Kings of Chinese Tartary, assembled his moreeds (disciples) and persuaded them to proclaim him King of Yarkand. They went armed to the mosque, and put to death a Chinese Soldier, and a commissary sent by the Emperor to enquire into the cause of this deed, shared the same fate. This was the signal for a general revolution. The King of Andijan sent 12,000 men to the assistance of Jehangeer Koja, who then put down the Chinese authorities, exiled the Chinese merchants, and killed the Imperial troops without number until it happened that he was taken prisoner and sent to Pekin. On account of his

Royal

Royal blood he was kept there without being ill treated, but his followers who had fled to Laya, were brought back to Yarkand, and put to death.

Now to return to the discription of Cashmeere, There are two historical accounts of this country, one written according to the traditions of the Hindoos, and the second according to the Mohummudan legends; but the one is as fabulous as the other.

The Hindoos say that Cashmeere, or as it should be written, Kashmir, was formerly called "Kashaf mar" i-e. "the throne of Kashaf" who was the grandson of Brahmah, The whole valley was covered with water on which the wife of the Genii Shawjee resided. Kashaf was praying the wife of Shawjee asked what he was praying for - he replied, - I wish to make a garden; put away this water. Shawjee struck his staff into the lake, so that the earth beneath became hollow; the waters sank under ground, and Kashaf made there a garden.

The Mufselman tradition is - that the waters were driven away by the Genii of Solomon, when he was borne hither through the air on his throne: for the Mohummudans are taught that Solomon had power not only over all the living creatures of this world, but over the Genii, and the very elements, and they believe that at his command a strong wind would bear up his throne, and carry him wherever he would; - the Genii attending to serve him, and a cloud of birds flying above, to shade him from the rays of the sun. There is a mountain at one end of the lake in this

valley,

valley called Takht-e Suleiman, because, say the people, Solomon set his foot on this when he sailed over Cashmeere in this manner. The following are some notes which I made upon the history of this country: they are not very connected, but I state them as I got them.

At first anarchy prevailed among the people of Cashmeere therefore they sent to Mutra for a Rajah, who governed them for a while, but when he died, the people disregarded his discendants and brought another Rajah from Jummoo, The name of the first Rajah was Oognam, of the second Damooda, and after these reigned Rajahs - Juswatee, Lair Kishen, Kalkand, Sunsur, Gooter, Basram, Janek, Jaje Nuraun, Asnack, Jakook, Ashek, Kashek, Rashek, and Anegan. The last-named Rajah built the town of Abapoor in the district Bagel, 18 English miles from Cashmeere.

After these fifteen Kings, (the periods of whose reign were not specified), came.

1 Rajah Kishen, who reigned 34 Years
2 ditto ... Pagan ..... ditto ... 53 ditto
3 ditto ... Inderjeed (his son) ditto .. 36 ditto
4 ditto ... Barawaud ..... ditto .... 30 ditto
5 ditto ... Barna Yarced (from Malwa) do. 32 ditto
6 ditto ... Sanjar (his son) ..... ditto 30 ditto

Rajah Sanjar had no issue; he was succeeded by Rajah Pejimal, who reigned but eight Years, and then followed Rajahs - 1 Pijender, 2 Raaj, 3 Micawahan, 4 A

Seibasto

Seibastin, Rajah Seibastin had two sons, Harran, and Porunman, the first ascended the throne, and the second became his Vuzeer, after four years, Harran was succeeded by his brother's son Peruwarrin after whom reigned Rajahs Pexermanat Palawaat, and Sahadeo.— Sahadeo sat on the throne for 19 years, and was the last of the Rajahs.

Solkador Khan came from Tookestaun with 50,000 Soldiers and laid waste Cashmeere, Rajah Sahadeo fled to Kistwaur, and Solkador Khan remained ruler over his country, Rajah Rinjoo Shah from Thibet was thus converted to the Mohummedan religion. He said, "whomsoever I shall first meet in the morning, the faith of him will I embrace." He met Bulbul Shah Bugdad-ee, who came all the way from Bagdad to Cashmeere in one night.— Sooltan Shumsooddeen, of the children of Gour Shah, came to Cashmeere and lived as a derveish.— The following fakeers contributed to promote the Mohummudan religion in this country.— 1 Shah Neeamut Collah Walee.— 2 Meer Weese, 3 Syud Sharfooddeen, 4 Soottan Sahabooddeen, King.— he erected the street called Muhullah Sahabooddeen poora.— 5 Shah Emeer, King.— 6 Sooltan Alaboodeen King 7 Sooltan Kootubooddeen, King. In the time of the laster monarch arrived at Cashmeere, the fakeer Syud Ali Humedani who converted many to Islam, and reformed the musselman discipline, after Sooltan Kootubooddeen reigned Sooltan Secunder Patshikan, who destroyed the idols at Cashmeere. in his time flourished here the fakeer Harrat Emeer,

Syud

Syud Hyder, and Syud Kamal, Soolhan Secunder left the throne to his son Soolhan ali, who after a reign of Six Years and nine months, was succeeded by Zein Alabedeen, and went to Mecca. His son Shah Khan was brought bound to Samarcand by Tamerlane; after the death of this monarch he remained for a while longer at Samarcand where he learned to make paper, carpets, and saddles, the art of book binding, and midwifery, and then returned to Cashmeere, in the hope of being able to secure the throne on his father's death.

Soolhan ali returned from Mecca as a fakeer, when he came to Jummoo, the people persuaded him to put aside his fakeer's garment, and assume the royal robe, He went to Baklee near Cashmeere; Sulta Zein alabadeen marched against him, defeated, and took him, and he died in prison, Soolhan Zein alabadeen collected a library at Cashmeere, and he greatly established the mohummudan religion, therefore he was styled Behauder! glorious King! He conquered great and little Thibet, He defeated the King of Kashgar, and established 7 Villages, Senakoot, Senapoor, Senaour, Seenagur, Sena Gadal, Sena Lang, and Sena Bazar. He was succeeded by his son Hyder, in the year 880 of the Hegira. Hussan Shah the son of Hyder was a profligate and a tyrant; the people of Beloolpoor rose against him and went over to Tartar Khan of Lahore, who came to Cashmeere and burnt the mosques, Shemsooodeen, a fakeer

from

from Persia, introduced the tenets of the Sheah sect into Cashmeere. He became King, and was severally succeeded by Ismael Shah, Ibrahim Shah, Futteh Shah, Ayub Shah, and Dowlut Jack. The latter rose from the grade of a menial servant to be King. In his time occurred an earthquake, which placed the village of Hosseinpoor upon the site of Hussanpoor, and the village of Hussanpoor upon the spot of Hosseinpoor. Dowlut Jack was dispossessed of his throne by Ghazi Khan, who took Thibet. Lastly, in the time of Youssouf Shah, Acber Shah took possession of the country, and the period of his rule is referred to as the golden age of Cashmeere.

In the year of the Hejra 1078 Aurungzebe Alumgeer came here from Dehlee, and as is well known, lavished great treasures in beautifying the valley, during his reign lived the celebrated fakeers Khawajee Kasem, Hafiz Sadek Mayfole, and Mohummud Farookh. In later years Cashmeere fell into the hands of Ahmed Shah who founded the Doorranee monarchy, and it remained with his successors, till it was conquered by Runjeet Singh.

History of Sheer Singh the prince Governor.

The history of this prince is interesting. Lady Maee Sadakor, a Sikh lady, the wife of the governor of Batala, gave her daughter to the great Runjeet Singh, who had another wife named Nagein... when Kurruk Singh was born of the later queen, that jealous and cunning lady Maee Sadakor, during the absence of Runjeet Singh, took

a

a child of another house, and put it upon the knees of her daughter, then sent word to the maharajah that his wife had given him a child. Runjeet Singh said, "it is very extraordinary that I never knew she was pregnant!! well! – be it so! let him be my son too!" and this child is Sheer Singh, the recognised prince royal, and governor of Cashmeere.

Dewan Veraka Singh, servant to lady Mau Sahador, fell out with her, and while there was enmity between them, her daughter the queen died, Dewan Veraka Singh took the boy before Runjeet Singh, but told the Maharajah that his mother in law had the design of escaping beyond the Sutlej to Sirhand, to the Indian princess Begum Sumroo. Runjeet Singh then arrested her, and she lately died in prison. Her estates and possessions were given to Veraka Singh, who is now with Sheer Singh in Cashmeere, a great tyrant and oppressor!

Sheer Singh became commander of the troops in a bloody war, where he distinguished himself as a general, and gained the confidence and favor of Runjeet Singh. When the Maharajah dies, Sheer Singh, who, it is supposed, will be assisted by the French general Allard and Monsieur Ventura, will dispute the succession with Runjeet's real son, and probably much blood will be shed in the country.

18th October 1832. I again called on His Royal Highness. He lamented the system of oppression practised by his father, by which Cashmeere must necessarily

becom

become desolate; It is indeed very lamentable, however I think the fault does not lie so much in Runjeet Singh as in the Dewan Versaka Singh, for wherever a good administrator is placed, the people do not complain about Runjeet Singh, as I saw to be the case at Vuzeerabad where the excellent Signor Avitabile is governor. There the people are quiet and happy.

Shah Neamut Oollah, a Peer, or holy man of Cashmeere, is said to have prophesied 100 Years ago, that 100 years after him Cashmeere should be governed by an infidel King who should oppress the followers of Islam. The Musselmans in Runjeet Singh's country apply this prophecy to him, for he is very severe towards them, not allowing them to eat beef, or to cry the call to prayers, when I was in Cashmeere, the Dewan Versaka Singh put five Mohummudans to death on pretence that they had killed a cow; (tho' this was only that he might seize their property) and I remember at Vuzeerabad, Signor Avitabile was about to execute a Mohummudan for killing a cow, according to the laws of the Kingdom, I told him not to do it, but to send the offender to Runjeet Singh with a recommendation of mercy, and I afterwards heard that the Maharajah was contented with cutting off the Man's nose.

Several Persians from Teheran, Namadan, and Tubreez, called on me, I proclaimed to them Jesus Christ, and Him crucified, - the man of sorrows and acquainted with grief. They listened for two hours, Futteh Khan, who was

with

with Meer Syud Oollah, and Mr. Morecroft, called on me and attended to my preaching, and I was also visited by Mohummud Shah Nuthshbandee, the moosheed of the people of Yarkand, and considered to be a holy man. He read in Persian to his disciples Moollah Mohummud from Sheher-e-Subz, and several others, the 24th and 25th Chapters of Matthew. We then spoke about the necessity of being born again, and read John 3rd. Blessed Lord Jesus! shed the light of thy truth upon their hearts! and be thou present in the power of thy Holy Spirit, wherever thy sacred word is proclaimed or read!

Moollah Mohummud from Sheher-e-Subz tells me that the Aosbegs at Khokand are of the tribe of Roos and Min; those at Samarcand of the tribe Khctaj Kupchack: the King of Sheher-e-Subz he says is of the tribe Kara Saly, and others in the neighbourhood, of the tribe Ajik Meile. He says that in his city there are several Moollahs who argue about religion, as, the Mufti Moollah Rejub, Moollah abdal Raheem, and Moollah Shereef, according to his account there are five celebrated colleges at Samarcand

Medressa Khanem.
ditto... Tilla Karee,
ditto... Meer Dad
ditto... Merza Oolokh Beyk Koree Khan,
ditto... Ak Medressa,

He confirms the statement of my Yarkand acquaintances, and of other Sheher-e-Subz people whom

I met in Cashmeere, that in Khiva, Sheher-e-Subz, Khokand, and the surrounding countries, there are 8000 Russian Slaves. — Hearing these people describe the state of Tookestaun, one cannot help wishing that Russia might take possession of northern asia, and England of Eastern asia.

19th October. I held a conversation with Brahmin Sheuram, of the city of Cashmeere who is esteemed a very learned man, hitherto I have not met with one single Brahmin who would not agree in every thing told him, and declare it to be also written in the Shaster, and the only way to bring them into an argument is to attack their idolatry and try to shew them that if their Beits approve of that idolatry, they must be false books, and not divinely inspired. I make it a point as often as practicable, first to preach the Gospel; and then to ask for information, and this I did to day with the venerable old brahmin Sheuram, after having spoken to him about the death of Christ, and proclaimed to him Jesus my Saviour as the Son of God, I asked him "In how many Gods do you believe"?

Sheuram, There is one God! but He has many names, — The whole earth stands upon the serpent Sheshnag, She has 1000 teeth, and 2000 tongues, with every tongue She pronounces every day a new name of God, — and this She has done for centuries and centuries, never repeating a name once pronounced, myself — Tell me the history of the creation according to your books, — Sheuram — First,

all

all was water - out of the midst of this, by the power of God arose a water lily,+ and when it was grown up, the four faces of Brahmah appeared, out of the four mouths of these faces proceeded four Beits, (books) Rek Beit, - Jaajor Beit, Syaam Beit, Atarban Beit.

After this Brahmah prayed 100 years, and then he saw God. He enquired of God "why hast thou created me"? - God replied, "to create things by the power of the order of God" - and thus, of the heart of Brahmah were born four Sons, Tanak, Tanandan, Tanadan, and Tanad Komar, These four Sons made no houses, but lived in the woods; they are still alive, but remain always like children five years of age, and whoever prays with his heart,° is capable of seeing them.

Brahmah ordered these four Sons to marry, but they declined. Embarrassed at their refusal, he created other Sons, Mereze-Ahe, - Angra, - Polaste, - Polah, Tradro, Pahishte, - Dakshe, - and Narada, - but no creation appeared, Then the body of Brahmah divided itself & of the right side came man, of the left woman, - Man was called Shamboo, the Woman Satropa; and of these two came the whole human race, - Brahmah ordered Dakshe to make appear creation, - Dakshe begat 10000 Sons,

+ Simon Ben Yohay, in his Caballistical book entitled Tohar or the Candle, makes a similar allusion to a water lily. It would be interesting if a thorough Sancrit Scholar would compare the Tohar with the Hindoo Beits.

° One thing strikes me very forcibly! - that the Hindoos speak more of internal devotion than I ever heard mohummedans.

These

These Brahmah ordered to devote their time to the worship of God, they went to Doorgah, and worshipped 10000 years. Narada went to them, and said – "make no houses, but worship." Dakshe begat other 5000 sons, and sent them to Doorgah where they devoted their time to the worship of God. – Narada went to them and said, "make no houses, but worship! Dakshe thought that Narada had done wrong, and he said to him "Go into all the world, and remain in every place not beyond an hour! Dakshe begat 60 daughters – 27 of them he married to the Moon, and 13 to Kashif, – From these the whole creation came, Krishna benefits all, and appears in every thing – Shef or Roder created of the forehead of Brahmah is the Destroyer.

Concerning the Deluge the Shaster says that the pious Rajah Sat-Prit prayed – God appeared to him. – God became like a fish, and inundated the whole world. He placed the Rajah in a Ship, and that fish which had horns, saved the vessel from the raging of the waters, by binding it on its horns.

Moulavie Khair addeen, writer of the history of Cashmeere, called upon me. – He is in possession of the book written against Christianity by the unfortunate Nathaniel Sabat, well known at Calcutta. Moulavie Khair addeen read to the Hindoos who were then with me, Matthew 5 – 6 – 7 –. I had then with him a discussion about the Divinity of our Lord Jesus Christ, which lasted four hours, one of his proofs for the truth of the

Mohummudan

mohummudan religion was, that all the Christian powe
are subjects and give tribute to the Sultan of Constantino
-ple, I confused him with the battle of Navarino, Pundit
Rahan, and another Brahmin present, listened with
great attention.

Shaum Singh, one of the military fakee
called akalee, was pointed out to me as a very brave Solo
I never saw such a venerable looking, beautiful, and a
the same time warrior like face in my life, dressed in a
long black garment, with his flowing white beard, big
piercing eyes, and rosy cheeks, he had the appearan
of a supernatural being.

There are now at Cashmeere 21 differe
places inhabited by mohummudan fakeers, to whom th
people of Tookestaun go on pilgrimage, one very exte
place is that of Syud ahmud Samaree, who compose
the book called Tanaweer, and another that of Syud
mohummud Khawaree, who wrote the books Shirah
-e-Samare, and Khawar Namah, Dewan Vesaka
the prince's minister, called upon me, and I took a wal
with him through the city. This town improves the m
one sees of it, situated in a lovely valley, and surrou
-ed by high mountains. It is not very broad, but it
situated on a fine wide plain, through which extend
a beautiful park called Meisoome, There are 28 mos
of some note, the principal of which are the Jum
musjid, and the musjid-e-Sung: and there are th
Dhurmsals or Hindoo temples, the chief of which a

Da

Dar matang, and Shahabad, afterwards I called again on the prince governor, who had his room illuminated.

Mookhtarjoo, the horse keeper of Mohummud Shah Nakhshbandee, called on me, and again, Moulavie Khair addeen. They observed that since Cashmeere had existed, no Frank had come there for the purpose of talking about Jesus, and that they were convinced my coming was a sign that the Christians should soon govern the whole world. The last belief they said, was warranted by the Huddees.

The following is information that I got from Mohummud Shah Nakhshbandee and Moulavie Khair addeen.

To the province of Cashmeere belong 36 districts, and 52 700 villages.

Names of the Districts.

1 Siree nugger.	13 Battan.	25 Shawre.
2 Woollar.	14 Barrashoor.	26 Martand.
3 Yetshee.	15 Deelagam.	27 Islamabad.
4 Sagam.	16 Deewesar.	28 Shahabad.
5 Wehoo.	17 Dejen Pare.	29 Goodahar.
6 Aduen.	18 Densoo.	30 Dejnow Kahawaree.
7 Anderkood	19 Gahawiparee.	31 Krooken.
8 Berove.	20 Seinapoore.	32 Kohee Hamoon.
9 Brenk.	21 Seinageer.	33 Kamraj.
10 Bauktel.	22 Sayerol Mawajee.	34 Mohummudabad.
11 Behak.	23 Sabza Saman.	35 Mah Jahamoon.
12 Batoo.	24 Shokroo.	36 Laal.

The

The prince governor told me that the country of Cashmeere may contain a population of 600000 souls. I sailed with His Royal Highness in his boat, upon the beautiful lake called Dall, when we had much conversation, we went to see his country house called Char Chenar, and the gardens called Baugh Neshar, Jellalabad, and Neseem; and to the mountain Tukht-e-Suleiman, or as the Hindoos call it, Shankhrajahraj, a Hindoo temple dedicated to Shef is on this mountain, and here lie buried several Jews.

The prince told me that he had intention to attack little Thibet and Ladack next summer. The revenues of little Thibet, he said, amounted but to 30,000 rupees per annum, those of great Thibet to 600,000, but he declares that he did not wish to take these countries on account of their revenue; but for the Nâm, the fame of the conquest; for, said he "in time of war the soldier's name becomes illustrious." He assured me that he would wish to open the road to Thibet and China for the English. He wants to establish dawks in his country, on the English plan, and is most anxious to see Calcutta.

In the course of conversation His Royal Highness asked me what punishment would be inflicted upon a person who should try to kill the King by sorcery, as according to the Shaster, a witch is to be exiled, after her hands and tongue have been cut off, and the wife and children of a wizard moreover become slaves to the King. I answered that there are laws in the Bible against

witches

witches, but not in the present Laws of Britain, upon which the prince observes, that according to the Bible itself, witchcraft must exist, and he then desired me to send him the Gospel, and a book containing the laws of England.

Sheer Singh wanted to send for a witch, to give me a proof of her abilities, but I declined, as I considered it against the dictates of the word of God; tho', I firmly believe that there are witches, for the Bible assures us that they did exist, and I no where find in it that they have ceased to be. without doubt a great deal of superstition has gone abroad about sorcery, and many foolish things have been done on account of it, for instance the witches in the mountains of Cashmeere are very celebrated for their skill in sucking out the blood of men until they die - when they are discovered, they are burnt, - and in the Himalaya mountains, when a woman is suspected of witchcraft, it is usual to throw her into a deep pool, with a heavy weight sufficient to sink her, and if she does not sink, she is declared to be a witch, - but it is not necessary therefore to disbelieve it altogether: in this conceited age, alas! people are too much imbued with the negative system, and while they deny one thing, they build up another upon some flimsy theory of their own, what they say of sorcery, many say of miracles, that the time for these things is gone by - but where do they find this in scripture? It all arises from pride and want of faith - "the age," they say, "the age is so enlightened! and philosophy is making such rapid advances!" but after all this

boasting,

boasting, where are the great men of the age? has it produced a Newton, or a Bacon, a Christianus Wolff, or a Leibnitz? no! - but many professors, whose systems have been built one day, and hissed out the next, men have not faith because they will not search the Scriptures - if they would be a little more humble, and more disposed to be guided by the revealed word of God!

The prince Sheer Singh was always very kind to me, and he gave me presents which enable me to send back to you my beloved Georgiana, the £125 which you most kindly contributed to the expense of my mission £60 I have already sent, and shall be able after my shawls are sold, to send £100 more.

Presents..... 14 pieces of Shawls, and Tibet Silk.

3 Horses.

1800 Cashmeere rupees - £100.

His Royal Highness introduced me to the people of little Tibet who came to prove their submission. Little Tibet is 10 days journey or 130 miles distant from Cashmeere, They have a King there named Ahmud Shah, he is likewise called Secunder, and is said to be a descendant of Alexander the Great. It was much my wish to have gone there, but the snow prevented me, and obliged me to return to India, however, I got some good information about Tibet which I will now detail.

October 20th. His royal highness Sheer Singh, sent to me Toshe Lambo who had come as the ambassador

ambassador to him from the Rajah of Ladak, and who is a native of the Village of Henescot, four days journey from Leh the capital of Ladak.

Toshe Lambo is himself of the Tibetian religion, and he was dressed in a coloured linen coat, with a black, tailed cap upon his head, like the Maronites and Druses in mount Libanon, my information about Lassa received from Emeer Shah of Cashmeere, who resided 26 years at Lassa, – a most respectable gentleman! Hon Panma Tshones, who knew how to fly in the air, and Mani, were the establishers of the religion of Tibet.

Gandjur is the name of the book written by Hon Panma Tshones.

Gonjo, – Tsho Gonjo, – and Lama Gonjo, – are three names given by the Tibetians to the one God.

They call Paradise Dowa Jenes, and Hell Linkoom; It is in God's hands to drag the wicked out of Hell whenever He pleases.

Tonde is the Tibetian name for Devil.

The people of Lassa perform pilgrimage to Yeba, 11 English miles from the capital, where they have an image of Abraham called Lobom.

The profession of the belief in one God, made by Abraham, is only mentioned in Holy writ without much comment, as the other great events generally are; but it must have made great noise all over the East, for all the different religions sects in Asia are

full

full of accounts regarding abraham; The mohummedans, Parsees, Sabeans, and Tibetians, all claim acquaintance with the great Patriarch!

A second place of pilgrimage is Semy where they have an idol of precious stones called Lah, an a third place of pilgrimage is called Tshadeyn, or Mam Jamelin erected by a Tshomoo or Tibetian nun.

Their Hermits are called Tobke.

The Tibetians do not perform ablution as the Hindoos do.

They have two kinds of sacrafice,- Gun Pue"! Give to God! and Gunjol Poorace "I have offered it to God,"— They sacrafice Cows and Sheep. Before they drink any thing, they sprinkle some drops upon to Heaven, and exclaim "Pue."

In the Tibetian temple of Lassa calle Sera, is a large iron nail (or pin) called Porba, of wh the people of Tibet relate, that it was a nail of one the tents of Alexander the Great. To this they perform every year their devotions: first the Lama puts it on his head and then the rest.

Toshe Lamb tells me that when a man dies, he rises again in that place where the Grand Lama decides that he should rise again.

The seat of the Grand Lama is at Lafs Geua is one of his names; it signifies,- regenerated.

The Lamas understand witchcraft.

Sim

time of war they are soldiers. It would be well if the Roman Catholic monks in Austria and Spain would this be made useful!

The Grand Lama appears once a year, sitting upon a throne upon the top of his palace called Bootela, which is 13 stairs high, built of stone. They have a kind of beads in their hands, and exclaim the words, Mane,—Peme,—Hoo. In the first month of the year, which they call Tangloo, they have a feast called Losar—i—e—new year's day. In the second month, Dawa Neepa, they observe a fast, which lasts 15 days; during this time they go to the temple (called Tshogan) one of the Lamas delivers a sermon standing, while the auditors sit with their heads bowed to the ground, observing a solemn silence.

Names of the Tibetian Months.

1st	Dawa	Tangloo.
2nd	Dawa	Neepa.
3rd	Dawa	Sompa.
4th	Dawa	Sheepa.
5th	Dawa	Napa.
6th	Dawa	Dokpa.
7th	Dawa	Nonpa.
8th	Dawa	Ghepa.
9th	Dawa	Goopa.
10th	Dawa	Jooba.
11th	Dawa	Jokjoba.
12th	Dawa	Jooneba.

Vocabulary

Vocabulary of a few Tibetian words.

God	Gontshokh.	Lips	Tshodo.
Prayer	Jakhpol.	Tooth	Tso.
Earth	Sakyet.	Beard	Sne.
Day of Judgment	Kelo Logha	Hand	Lakhpa.
Judge	Tapier.	Foot	Gangapa.
Sun	Neema.	Knee	Bemoo.
Moon	Dawa.	Fire	Meh.
Stars	Gazm.	Water	Tsho.
Angel	Lah.	Wine	Tshauk.
Idol	Lah.	Sleep	Nee.
Temple	Laghan.	To Eat	Szoa.
Friend	Tonjee.	To Drink	Szeya.
Enemy	Dda.	King of Chind	Kelo.
Sickness	Tobbo.	King of Chind	Tshena Kelo.
Health	Kebbo.	Garden	Lingza.
Physician	Amjee.	Bird	Tshapor.
Head	Go.	Nightingale	Tshomo.
Hair	Do.	Rose	Meddo
Eye	Mee.	European	Pelee.
Ear	Amtsho.	War	Mah.
Tongue	Tshee.	General	Bombo.
Mouth	Ka.		
Nose	Nagor.		

etc

Kashmeer

Kashmeere.....	in Tibetian.....	Kajoor.
Hindoostan.....	ditto.....	Gakhar.
China.....	ditto.....	Pegeen.
Mecca and Medinah.....	ditto.....	Dorjedy.
Nepaul.....	ditto.....	Bajoo.
Calmucs.....	ditto.....	Sokhboo.
The English.....	ditto.....	Pelee.
The Russians.....	ditto.....	Oroos.

Names of Numbers in the Calmuc language.

1.....Negor.	11...Arbon Negor, etc.
2.....Hagor.	20....Haron.
3.....Khorba.	30...Khotshen.
4.....Dorbon.	40...Dojon.
5....Tabon.	50...Taben.
6...Sorkha.	60...Tsheren.
7...Dolo.	70....Dolon.
8....Namoo.	80...Nayon.
9...Ufozuen.	90...Yeren.
10....Arbon.	100...Tsho.

Chinese Numbers.

1.....Ee.	9.....Tshoo.
2.....Oer.	10.....Shee.
3.....Szan.	20.....Oersh.
4.....Szo.	30.....Szansh.
5.....Oo.	40.....Szosh.
6.....Lee.	100.....Yebay.
7.....Tshoo.	1000.....Yetshan.
8.....Bad.	

meditation

Meditation

Oh! Lord Jesus! why so dry in my heart? is the spirit of the Lord departed from me? certainly not! Thou shalt never depart from me!

At the time of a Barreness the Tibetians give alms to the poor, and exclaim "Send rain over the King of Hindoostan and China"!

Emeer Shah told me that the people of Lassa do not bury their dead. The great ones are burned, and the poor are given as food to the wild beasts.

Asked Toshe Lambo what punishment they inflict upon an adulterer. He replied, if he is discovered, the Husband takes a stick and gives him a good flogging:— the wife is not punished.

The females of Ladak in Great Tibet wear some precious Stones upon their Shoulders; those of Lassa drink a kind of Spirits, called Jang, and wear golden earings, and chains round their necks.

They must live in a most degraded state these Tibetians, for they themselves mention as a matter of course, that Polyandry, Polygamy, and incest is practised among them, two Brothers have one wife! a man will marry a Woman and her daughter also.

The Tibetians sell their Children — a daughter, for 2 dollars.

The Lamas never marry, neither do the nuns (Thomo) and if either are convicted of having

having intercourse with the other sex, the punishment is death.

Reasons for celibacy among the Tibetians.

A long time ago, one of the Rajahs had two wives, who continually quarelled together, after their death, he made a vow never to marry again, & many followed his example. One of the wives of that Rajah was the daughter of the Emperor of China, who brought as a dower, a large idol called Tsho Roomajee made of gold, its belly filled with precious stones, and upon its head an arabic Koran, which is still preserved.

The people of Tibet have two books, & Boom and Gundyer, which are mere translations of the Hindoo Beits. They understand the art of printing, for they have presses, and every public order is printed. Two newspapers are published at Lassa, one, called Pejejee for the Emperor of China, and another, called Yackhujee, for the people.

The Emperor of China is there called by the Chinese Dakhon, and by the Tibetians, Tshena, or Jenoo Kebo.

The Commander in chief of the army is called Depoon.

The Tibetians have no beards.

Leh is the capital of the province of Ladak in Great Tibet. It contains about 2000 inhabitants. Tibetian and Cashmerian. In Tibetian the

Cashmerians

Cashmerians are called Kaje, the followers of ali, — Bote.

There is a continual plain from Ladak to Lassa. From Leh one goes to Gerookho, where there are Soldiers in tents, placed there by order of the Grand Lama, to prevent any foreigners from passing.

The soldiers are called Maamee, their chief is called Gherboom.

Lassa is the seat of the Grand Lama. The other authorities there are.

1 The Rajah — or Gelzab.
2 Vuzer — In Tibetian he is called Shebee.
In Chinese Galoon.
3 Regishar — Teboon.
4 Judge — Sherban.
5 Police Master — Mepoon, or Shoy Deba.
6 Advocate. Donyer.
7 Porter. Gonyer.

The people at Lassa call their temples Logan. The great temple there is called Labran or Gonpa.

Streets at Lassa.

1 Galkhan — where there is a Chinese temple called by the Tibetians Lakhan.
2 Soogaan. The downing Street of Tibet.
3 Saane Sher — at the East.
4 Jemeshah — where is a remarkable well.
5 Doore —
6 Labran Ningba — i.e old temple.

7 Sheelee.

8 Moroo, the place of a Ghelab prince.

9 Tengkeling.

10 Tnoling.

11 Shololing.

12 Shoae.

13 Loogan.

14 Temoo.

15 Lakhan.

16 Torn, which is the market-place.

17 Shata.

The caravans from China alight in the quarter called Bomashor, outside the town.

Denominations of People at Lassa.

1 Buddee or Tibetians.

2 Khetaj or Chinese.

3 Kelmak or Calmucs.

4 Kashmeere or Kajee by the Chinese they are called Jumboo.

5 Gongbo.

6 Kumba.

7 Newar or people of Nepaul. There are two kinds of people at Nepaul Newar & Gorka.

8 Gamoroo or Soldiers.

9 Saloo or Soldiers.

10 Yoonan or Yoonanee believed to be Greeks. Judging from the name, they must be descended

descendants of the army of Alexander the Great, but as they have no idols, I believe them to be Jews, and Emeer Shah also believes them to be Jews. They are of white colour and are great physicians and Merchants. They live especially at Cassandoo, in China, whence the tea is brought.

Lassa abounds in corn.

In the territory of Lassa is a place called Jantanziriga, - i - e - field of gold mines, where a great deal of gold is to be found.

At Dopka, 15 days journey from Lassa, and three days from Ranklpoor, Jewels are found upon a mountain.

Seventy years ago the two Rajahs Ale Dou and Meewan, made war with China. Ale Dou killed 100,000 Chinese Soldiers, and built upon their skulls a house called Gomboo Gah. They were at last defeated and Tibet subdued.

These are my notes of information received about Tibet: I will here tell you one or two things about the Hindoos, and then describe my departure from Cassimbazar.

Juggernauth.

At Juggernauth is an idol. — The sinless man only can see it.

Benares is the place for dying well. The Ganges, (the Jordan of the Hindoos) for obtaining remission of sins! — The Hindoos call Benares Kashee: Shef himself laid the foundations of this town, and whoever dies there, even

even the greatest sinner, goes to Paradise. — The Ganges came out of the head of Shef the destroyer.

Sacrifices among the Hindoos.

The Hindoos have animal sacrifices, which they offer to Dewee. Ram is pleased with the offering of a rose. Sooret Singh tells me that whosoever worships Dewee from the heart, obtains his heart's desire.

There are throughout Hindoostan, dancing women or prostitutes, called Runchunee. The most of them are girls sold in infancy by their own cruel parents, to a class of persons who educate them for this dreadful trade, dress them well and carry them about to amuse strangers by dancing and singing. One of these unfortunate creatures came to the camp where I was seated with Hindoos and Musselmans, and offered to entertain me by dancing. She was wonderfully beautiful! She was not born in the valley! — nobody knew whence she came! I desired the Hindoos to tell her that I did'nt approve of her trade, for I was a follower of Jesus Christ, who tells us that people like her must go to hell if they do not repent.

Dancing Girl. What shall I do? — I must live!

Myself. Why do you not work.

Dancing Girl. I have not learned to work.

Myself. You can easily learn, go to some service!

Dancing Girl. I will go with you.

Myself. I would lose my reputation.

Dancing

Dancing Girl. Then tell me what I must do, and I shall follow your counsel.

Myself. Pray to God! and he will enlighten and assist you.

Dancing Girl. How shall I pray? — nobody even taught me to pray! I was sold by my father and mother, and brought up for this work. I am now purchased by Sirdars, and all kinds of people, like a bit of bread! nobody taught me to pray to God!

Myself. Pray to God as a Child speaks to her father! for God is our Father! Pray — "Our Father, which art in Heaven, hallowed be thy name. Thy Kingdom come, Thy will be done, on Earth, as it is in Heaven. Give us each day our daily bread, and forgive us our trespasses — etc. — Poor girl! She was sorry, and promised to follow my counsel. I gave her one rupee. She wept, and went away.

Conversation with two Fakeers.

Two fakeers came to beg charity. One was naked, and the other had dust on his face.

Myself to the first. — What is your occupation

Fakeer. The service of God.

Myself. How do you serve God?

Fakeer. "By walking and dancing about like a fool

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the whole day, and the whole night." and saying this, he began to dance about, exclaiming continually, "Oh God! nothing but thou O God! nothing but thou!

Myself to the second.— Why have you dust on your face?

Fakeer.— I am a Moreed of Imam Jaafer Sadek, buried at Medinah. Man is of dust, and therefore he must have dust on his face.

I proclaimed to them Jesus Christ the man of sorrows,— the man who died upon Calvary, and shewed them the unreasonableness of their present pursuits. The one washed the dust off his face, and the other ceased to dance, and exclaimed, "we have been convinced." It is striking that, as well in Persia as in Hindoostan, the Fakeers and Derveishes look with contempt upon every written word of God, and every outward ceremony of religion, and believe themselves to have obtained such a degree of perfection, that all these things, necessary for the generality of people, are not necessary for them; and I think it is a great proof that all men descended from one common father,— Adam, that the human mind, and human thought, are the same in England, as among the fakeers, and learned men in Persia, though in different forms and shapes, though in the one, more refined and more clear than in the other. The System of Jacob Boehme of Swedenborg, of Leibnitz Emanuel Kant, Schelling, and Fichte, may be traced, and surely discovered in Persia, and among the fakeers

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in the Himalaya Mountains; also the law of celibacy, and in a great degree the spirit of Popery, is found among the Lamas at Ladak, and many a Catherine of Siena, and many a nun like Theresa of Cordova, may be found in the female convents of the Tshomo or Ane (nuns) of Ladak and Lassa.

Thus it is with the relationship of human errors, and thus is it with the light of truth! The spirit of God, I am convinced, now guides a Mohummud Shah Sakhsh-bandee in the city of Cashmeere and a Joseph of Tabithin in the desert of Mour, in the same way as it did Cornelius and Job of Olds; for though the truth is incontrovertible that there is only one name given by which men can be saved, — the Name of Jesus Christ, — God blessed for ever! I am convinced that He brings many to Himself in a way that we know not, concerning which St. Augustin says beautifully,

"Multæ oves foris, multi lupi intus."

Many sheep without, — many wolves within.

and Thomas Aquinas boldly says that God sends to many a man in the wilderness an angel from Heaven to enlighten him. Thou silent sufferer Job! though not a son of Abraham, thou knewest that thy Redeemer liveth, and that thou wast to see him in the flesh: and thou! Spirit of Pius the 7th of the house of Chiaramonti! the Lord has proved in thee that of a mitred pontiff sitting upon the chair of Anti-Christ, he may make one of His children. He has proved through thee, that he can snatch away from

eternal

eternal perdition, one whose office it is to be the "man of sin," and the very "son of perdition," Venerable old man! how often was I edified and inflamed by thy unaffected and heart penetrating devotion; when with sublime dignity thou sentest down from the dome of Maria Maggiore thy graceful benediction upon a kneeling populace, and when, trembling with age, supported by purple cardinals, thou knelest down at the sepulchre of Peter to perform thy silent devotion, amidst the sound of trumpets and the loud swell of the organs, to the glad hymn of Gloria in Excelsis Deo.—What beautiful day shall this be when Pius the 7th and Luther, Count Stolberg, and Huss, Ganganelli, and Melanchton, Francis Xavier, and Henry Martin, leading each the flock which they have fed with the bread of life, and shining like the brightness of the firmament, shall embrace each other before Jesus the Lord and Saviour of all, sit down at his table, and enter into his eternal rest! Thou! O Lord Jesus! alone readest the heart! Thou only softenest it with the dew of holiness! Thou! Shepherd of the Israelite and the Gentile, alone knowest thy own sheep, Shed light upon the paths of all those who wonder in darkness, and gather quickly all nations into thy folds.

The Khaleefa in the Cashmeere Mountains.

As well the Hindoos as Mohummedans talk much of the bravery of an Indian Musselman named Syud Ahmud, who incited many of his sect to take up arms against Runjeet Singh, and three times defeated the

Maharajah's

maharajah's army sent against him. He was the son of a Soonnee Derveish of some celebrity named Shah Loll, of the town of Roy Bareilly in the province of Oude, and he was some time he mooreed of a famed devotee of the city of Dehlee named Moulavee Shah abdool Azeez, who liked him so much, that he nominated him his Khaleefa, or Successor. However he did not remain here, but set himself up for a zealous reformer of Mohummudanism and travelled over India preaching a doctrine something like that of the famed Abdool Wahab. Having gained a great many converts, and established naibs or deputies at most of the principal places, he performed the pilgrimage to Mecca, and on his return, followed by some hundreds of his devoted countrymen, he travelled up to Peshower, where he exhorted the Afghauns to rise and destroy the government of the infidel Runjeet Singh. At first he was received with great enthusiasm, the Bawrickzye Sirdars of Peshower became his mooreeds, and he assumed the title of Ameer ool Moominen, Commander of the Faithful, but it is said that after a while the Sirdars saw that he was more ambitious than religious, and becoming jealous, caused many to fall away from him, at last he was defeated in battle by Sheer Singh, and five hundred of his followers who refused to surrender, were cut to pieces with him.

Departure from Cashmeere

On the 21st October 1832 I left Cashmeere in company with Emeer Shah of Lassa, and the three Yarkand Moollahs

Moollahs recommended to me by Mohummud Shah Nukhshbandee. We arrived this day at Ramoon, a journey of 19 Miles, and the next day travelled on nine miles to Shopeyan. 23rd 7½ Miles to Dondshee. We were accompanied by a good many fugitive Shawl makers from Cashmeere. The poor people escaped from thence on account of the oppression they suffered under the government of Runjeet Singh. It was heart-breaking to see some of the poor women deprived of nearly every thing, walking sorrowfully away from their homes, carrying their children on their heads. These people made me acquainted with the sufferings that had befallen them. They told me that the beauty of the Cashmerians was like the beauty of angels, but that beauty had withered away since the government of the Sikhs. I will here give you the life of Runjeet Singh King of the Punjaub and Cashmeere, and a few anecdotes concerning him. Runjeet Singh was the son of Maha Singh, a petty Rajah of Goojurawalla, in whose time the Punjaub was divided among several Rajahs who were continually at War with each other. Runjeet Singh was 10 years old when his father died. He made friendship with several of the small Rajahs, and warred with Lena Singh, Rajah of Lahore, defeated him, and took the latter city.— when Zemaun Shah Doorranee King of the Affghauns, invaded the Punjaub, all the Rajahs of the country fled before him, and Runjeet himself fled with his army to Amritsur,

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at that time the news arrived in the Affghaun camp that an intestine war had broken out at Cabool, and Shah Zemaun retreated. Immediately after this occurred the revolution in Affghaunistaun which dethroned Shah Zemaun and threw the country into disorder, and Runjeet Singh being left to prosecute his ambition in the Punjaub, became the Maharajah, or great King of all the Sikhs. In the reign of Shah Mahmood Doorranee he took the fort of Attock by treachery, afterwards he took the castle of Kote Kangra, and Moultan, and finally completed his conquests by driving the Affghauns out of Cashmeere.

Curious Marriage of Runjeet Singh.

A few weeks ago His Majesty Runjeet Singh regularly married a common Courtesan, and announced his alliance with all solemnly, to all the Rajahs of the country. He has conferred upon her the title of Begum-/Princess/ and magnificent presents have been sent from the Rajahs on this occasion. He has dismissed all his other wives, and is devoted to her, and when the servants of the mighty Rajah Lena Singh tried to force the servants of the new Queen to desist from bringing their effects over the river Jelum in a boat, before the effects of Lena Singh had passed, Runjeet Singh ordered two battalions of his Soldiers to march against the Oren of Lena Singh. Twelve persons were killed on that occasion.

The Maharajah has in his Service three faithful physicians of Arabian descent who have

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the title of fakeer. 1 Fakeer Azeezoddeen - 2 Fakeer Imaumoddeen - 3 Fakeer Noor-oddeen. Their ancestors came some hundred years ago from Arabia to Hindoostan, and took service with the Mohummudan Kings of this country as physicians. The first knowledge that they have of an European having visited Lahore, is that of Antoon Meseekh who in the time of the great grand-fathers of these fakeers came in the character of a physician, and their ancestors were indebted to him for medical information. He was a Missionary from Portugal.

Character of the Punjaub people.

The Europeans in the Punjaub give me the following description of the Sikhs. They say it is confined in a few words, falsehood, cunning, and treachery. They are capable of enduring great fatigue, as they have shewn in the attack of Cashmeere, when the Maharajah and his whole army subsisted seven days without lighting a fire. They are strong, powerful, and athletic men: they esteem a pleasure the fatigues of war, and they obey with alacrity; but said to me - the English could take the Punjaub for this simple reason, that the troops of this country are for the most part without basis, without discipline or order: they consider their chiefs as brothers, to whom they need not shew the least subordination. Those organised under the command of Europeans are a mere shew - the whole of them are not worth a penny, or

and the rest of the army is a confusion not to be imagined. He describes Runjeet Singh as a man who shews his timidity in the least affairs, but a man more cunning than the rest.

The Sikhs have of late introduced into their religion the burning of wives after the death of their husbands, like the Brahmins.

Baba Betee Saheb Singh is the Pope of the Sikhs. He is 100 years old, and a descendant of Baba Nanak the founder of the Sikhs religion. He resides at Oonawala in the Himalaya mountains.

When I asked a person belonging to his sect in what his occupation consists, he replied – "he can curse the Maharajah and all the Sirdars, and they humbly bow before him. – He says to the Maharajah – "I am he that has created and exalted thee!"

One day Runjeet Singh wanted to take possession of the Castle Teere in the mountain. He went to Betee Saheb Singh, worshipped him, and said, "I want a horse of you in order that the rest of my horses may be blessed. Betee Singh answered: "Thou blind rascal, /for Runjeet Singh has only one eye/ Thou wantest a horse of me. – I shall give thee 100 bastinadoes Runjeet Singh – not only 100, but 500, but give me only a horse.

Betee Singh seeing the humility of the monarch, gave to him a horse, and added, "To-morrow thou shalt be in possession of the castle" – which

was

was the case.

He has a property of £30,000 sterling remains up the whole night, and performs worship and ablution. He only give harsh words to his followers, for he says that his followers, if they patiently hear his reproaches, become pure, while those who are disaffected by them become hated by their own wives. He is however the greatest rascal that ever lived. — He has killed his own son.

The Cashmeere fugitives with me tell me that in the time of the Hindoo Governor Kriss Baaram, an earthquake was at Cashmeere, which lasted 2 years, and destroyed half of the city, after this the Cholera Morbus Killed 70000 persons. Kriss Baaram was a milder governor the Veraka Singh. Three months ago by order of the latter, Mamma Bat, his brother, and three of his apprentices, were burnt alive at Cashmeere.

Moreover my companions entertained me by telling legends of the celebrated fakeers who died at Cashmeere — Emeer Kebeer, King of Hamadan, forsook the world and the ambition of a throne, and became a fakeer in the valley of Cashmeere. — Here you have a Charles the 5th among the Mohummudans.

Emeer Nasook Khaleefa, was endowed with the gift of prophecy. Huzzrut Mukhdoom Sheikh Hamya had 300000 disciples.

Sheikh Yacoobe Sarfe went to Mecca, and thence to Medinah where he was refused leave to enter

Some

some holy place. He changes himself into a serpent and entered.

Shah Rasem Khance said "when you shall see corn growing upon my grave, then the day of resurrection is nigh at hand." The people of Cashmeere assure me that corn has now begun to crow upon his grave, and that therefore my words must be true, that Jesus will soon come.

Khoond Moollah Hussein Rahma was versed in all sciences.

Shaikh Behabadeen surnamed, "Ganj-bukhsh," or "bestower of treasures," because he was a great almsgiver.

Shaikh Nasmut Ollah 100 years ago he prophesied the conquest of Cashmeere by Runjeet Singh, and its present state of misery: the poor people of Cashmeere who related this, added — Cashmeere Kherab! Cashmeere Kherab! Cashmeere is a desolation! Cashmeere is a desolation! Rub Reishe Maloo. He lived a life of celibacy.

Shaikh Noorooddeen Wale. He ate grass for 12 years, 12 years he ate nothing at all, and 12 other years he bound wood upon his breast. The Kings of Cashmeere undertook no affair of importance without previously consulting him. Behold a Mohummudan Nicolaus Von Der Flüe.*

*Nicolaus Von Der Flüe was an hermit in the mountains of Switzerland in the 14th century, of whom the Swiss historians assert that he fasted

Reeshe

Reeshe Mowloo never ate Cows meat. I must here observe that the Musselmans ridicule the Hindoos for not eating Cows meat, and still some of their own fakeers have abstained from the same, and are praised for it. Bakoo Malo. He was the Thaumaturgos of Cashmeere.

24th October. We arrived at Poshyanah 12 Cos or 18 English miles from Shopeyan.

25th 19 Miles to Tana.

26th. We arrived again at Rajour. I have already told you that the Rajah of this place, Raheem Collah, is the most intelligent and learned Rajah I have met with. He was again very kind to me. He himself, his son Rajah Fakeer Collah, Gholam ahmud Hakeem, and Mirza ahmud Collah desired anxiously the gospel for the purpose of convincing themselves of the truth of it. They asked me (for they were all Musselmans) what was considered by the Christians to be Haram and what Halal - i.e. Unlawful and lawful. - I replied - "in the Christian religion Haram is - to hate one's enemy - Halal. - to love him." I then proclaimed to them Jesus Christ and him crucified. - They asked me whether in Hindoostan ever Musselmans or Hindoos turned Christians. I mentioned to them the cases of Abd Almesikh

19 years, that the Emperor Sigismund and the Bishop of Constance consulted him, and that when the different Cantons were about to break out in a civil war Nicholaus Von Der Flüe came from his retirement and established peace among them, even the great historians Johannes Von Muller, and Troxle believe his not having eaten for the space of 19 years.

and

and of the Brahmin Anand Messia at Kurnaul.

30th October – Arrived at Nowsharah. a faker went with me. he was a stout young fellow. and sang portions of the Koran to excite my feelings of compassion. I asked him why he did not work, he replied, to sing praise to God is my work.

31st – 9 English miles to Seray Saidabad. I saved a poor Cashmeere woman with her child from prison by speaking to the governor.

Meditation.

O Lord Jesus Christ! how difficult it is to draw the heart nigh to God – nigh to thee. The mind is always active, but the heart is disturbed. Oh my gracious Lord! shall I find again my lovely Georgiana and my dear boy? shall I come to them in the fulness of the gospel. Lord Jesus my Saviour! fill me with the power of thy name. amen!

1st November 1832. We travelled 6 koss to Pempar. Here I met some soldiers with a palanqueen, sent for me by my friend Josiah Harlan to bring me to his house at Goojerat where he is governor, and gatherer of the revenue for Runjeet Singh. We stopped at Ketta 9 English miles on the way. a Bayejee i.e. learned man of the Sikhs who spends his time in reading the Gerunt Sahel the religious book of the Sikhs, called on me and gave to me a few cardamun seeds as a present.

This day I received several letters from Calcutta

Calcutta, and one from Mr. Shore at Futtehghur inviting me to come to him. He is the son of the Lord Teignmouth.

2nd Nov. 1832. I arrived at Goojerat in the house of Josiah Harlan Esq. the governor of the province. I think that the life of this man will be read with interest.

Doctor Josiah Harlan was born of a respectable quaker family in Philadelphia, in the year 1799. His brother Richard Harlan is a physician and writer on Medical Subject, in America.

Josiah Harlan, when 15 years of age, amused himself by reading Medical books, and the history of Plutarch, as also the inspired Prophets, in the which study I found him wonderfully well versed. when he was 21 years of age his father sent him as Supercargo to Canton in China, he returned thence in 13 Months to Philadelphia, where he fell in love with a young lady who promised to marry him. He sailed again to Calcutta, but hearing that his betrothed lady had married some-body else, he determined never again to return to America. He went to China in a commercial capacity, and returning a third time to Calcutta, he submitted himself to an examination at the Medical board, and was appointed Surgeon at the Calcutta General Hospital, from whence he was transferred to the artillery at Dum Dum, and proceeded with that detachment to Rangoon.

Having visited the Burmese empire as

far-

far as Prome, he returned to Calcutta, and thence travelled up to Simlah to Lord Amherst, from whom he demanded and obtained permission to resign next he went to Khorassan, as agent to the ex King Shah Shoojah Ool-moolk, who honored him with the title of Azeez-ood-dowla Behadoor the friend of the King. He went to Buhawulpore, accompanied by 100 attendants, and travelled on across the Indus up to Peshower, where he intended to take possession of the fortress of Jack, but he failed, and went disguised as a dervish to Cabool whence he finally returned to the Punjaub. He was accompanied some time by a Mr Mason, an English deserter, who afterwards travelled about in Persia as an american. Doctor Harlan I mentioned is Governor of Goojerat. He speaks and writes the Persian with very great fluency. he is clever and enterprising very benevolent to Strangers and well versed in Scriptures. On the 3rd I read to him my Sermon on the 10th Hebrews, and set out for Nuzeerabad where I arrived a second time in the house of my friend Cavalier avitabile, who received me with his usual kind cordiality. But this name is worthy of notice, He is employed by Runjeet Singh as commander of his troops, and governor of the province and city of Nuzeerabad. He has made this the finest town in the Punjaub, and added to it a new town with a gate to which he has given the name "Ram Kaserd" the quarter of God.

He has established gallows, for he has the power of life and death, but he is devoted to his royal master and to the welfare of the country, and the people of his province love him as a father. He remits every year to Runjeet Singh 1,200,000 rupees or £120,000. and his the only province in which no complaints are heard. he has made Vuzeerabad the asylum of the oppressed Cashmerians, and his name is far known. He is cheerful like an Italian, but when he is occupied, he is as serious as an Englishman.

I left this friend's hospitable dwelling and travelled 12 cos to Goojia wala where an Indian fakeer from Kurnaul whom they call Goosyn, one who worships only Shef the destroyer, came to me. I preached to him the gospel. He told me that the Padre at Kurnaul gave books and one rupee, and that he has a fat Brahmin who teaches the children.

14th Novr. – His Majesty Runjeet Singh wrote to me a letter in which he thanked me for the Persian new Testament which I had sent him, and which Lady William Bentinck had got beautifully bound for me. I have sent the original letter to you lovely Georgy! This day I came 12 cos to Nangah.

15th Novr. – 14 cos to Lapoke. Here I met six travelling Moollahs coming from Peshower and going to Deelee. I preached a crucified Saviour to them. This is the first time I have met travelling Moollahs. Thus Rabbis wander frequently from place

to place to preach the tenets of the Talmud. Oh Lord Jesus! when shall the time come that we shall see hosts of preachers of the everlasting gospel to the nations of the East, go from Calcutta to Dehlee and Peshower and to the cities of Yarkand and Lassa and Antigaan.

16th Novr. - I arrived for the second time at Amrutsir - 12 Cos. I called on Fakier Imaum ooddeen who wishes to get the whole bible in Persian or arabic. also I called on the governor, Futteh Singh, to whom, at his own request, I explained all the tenets of the Christian religion. He desired to have a testament in the language of the Shasters.

The Muselman Moulavee Gholam Mohummud Khan from Dehlee, and the Brahmin Sobera, entered into a conversation about the Divinity of Jesus Christ. The first was in possession of a Persian Testament received from Captain Murray of Umbala, and he gave to me evidence of his having perused it.

Rae Anandaran a Hindoo Colonel in the service of Runjeet Singh called on me. I preached to him Jesus Christ our Saviour! God blessed for ever! He disavowed his veneration in idols.

Futteh Singh the governor sent me 51 rupees and a shawl.

17th November - 18 Cos to Pehrowal.

18th - 19 Cos to Jelander.

19th - 25 Cos to Loodianah where

I

Dined with Lieutenant Codrington.

20th. — Preached extempore on the second coming of our Lord Jesus Christ.

21st. — Shah Shoojah ool-moolk the ex-King of the Affghauns sent for me to visit him. He told me that if he should again ascend the throne, the Padres (Missionaries) should have free access to his territories.

22nd. — Arrived by dawn at Umbala 30 miles.

23rd. — Arrived at Rumaul where I again took up my abode with the Revd. Mr. Parish.

24th Novr. — Saw Anand Messeeh a converted Hindoo, under the Church Missionary Society. He is a pious man, and has 30 Children in his School. Captains Cookson and Nicholson spent the evening with us.

Received a second kind letter of invitation from the Revd. Mr. Whiting Chaplain at Meerut. He is brother-in-law to the Revd. William Jowet late missionary at Malta.

25th Novr. Preached in the Church of Mr. Parish to a crowded congregation. I send to you the letter of Mr. B— by which you can perceive that my preaching was not without fruits. Praise be to our Lord and our God! without whose sanctifying Spirit the words of the preacher are naught. O Lord! open thou

my

my lips, and my mouth shall shew forth thy praise."

26th. I learn that the Borhas, a kind of Mussulmans who live in Malva near Ougine claim to be Jews.

27th. I lectured in the Church, and dined in the evening with Colonel Webber.

29th. I arrived at Meerut and took up my abode with the Revd. Mr. Whiting, who, and whose lady, received me with the greatest kindness. I learn from them that Mr. Jowet is now Secretary to the Church Missionary Society. The next morning I called on the Bryants and Churchills who are now here.

30th. I met a large kind party whom Mr. Whiting invited on my account.

1st December. Dined at the Mess Room in company with the Commander in Chief who has given me letters for Sir Frederick Adams at Madras. I conversed with several officers about Christ.

2nd. Preached in the Church instead of the Revd. Mr. Roby Senior Chaplain.

3rd. Dined with Colonel Oglander and lectured in the Riding School.

5th. I was introduced to the celebrated Indian Catholic Princess Begum Sumroo at Sirdhana near Meerut. She received me with great condescension and I spoke to her about the gospel of

our Lord Jesus Christ.— The Princess made to me a present of 500 rupees, which enables me to pay back to you dearest Georgiana the money have contributed with Mr. Frere.

6th December I arrived at Dehlee where I was most kindly received by Mr. Fraser the commissioner. In the evening I dined with the Judge Mr. Metcalfe.— The Revd. Mr. Thompson a Baptist missionary called on me. He is an excellent and zealous missionary.— We prayed together.

7th.— I lectured in the Residency before a good many English ladies and Gentlemen.

Kishen Loll, a Hindoo, Hossein ali a Musselman, and Shemuel Ben Ishak, a Bagdad Jew, called on me, to whom I preached that Jesus is the very Christ. The Jew was a complete infidel.— Moollah Ishak a learned Musselman, and Pajme Narein a learned Pundit, called.

I dined to day with the excellent Mr. Fraser, who has already given me a good deal of information about the Hindoos. If I had not had those misfortunes in Khorassan which obliged me to overdraw on Mr. Frere, I certainly would have gone to the Borhas, who pretend to be of the tribe of Levi, and observe secretly the Jewish religion,— and to the Jews of Java.— but as it is I feel myself bound in duty to pay back both of you, and the dawk is very dear travelling. I could travel through Arabia and Persia

with

with the money I want to travel from here to Bombay only. It is only a pity that I shall be obliged to return to India in two years hence, for to know India well with regard to the Jews, is of the highest importance. Lord William Bentinck has most kindly given me a letter of credit for 500 rupees to defray my expences to Calcutta. as I have not yet touched it. I shall after all be able to visit Lucknow Cawnpore and Madras: but the Bonhas are very much at my heart.

11th Decr 1832. Mr Fraser introduced me to His Majesty the Grand Moghul Akbar Shah. I was honored with the usual Khebut, (role of honor) and His Majesty put some imitation pearls about my head and neck. — My conversations with the moollahs of this famed Capital in the next. now, dearest Georgiana that the Lord may keep you and our darling little boy, is the prayer of

Your most Affectionate husband
Joseph Wolff
Missionary

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